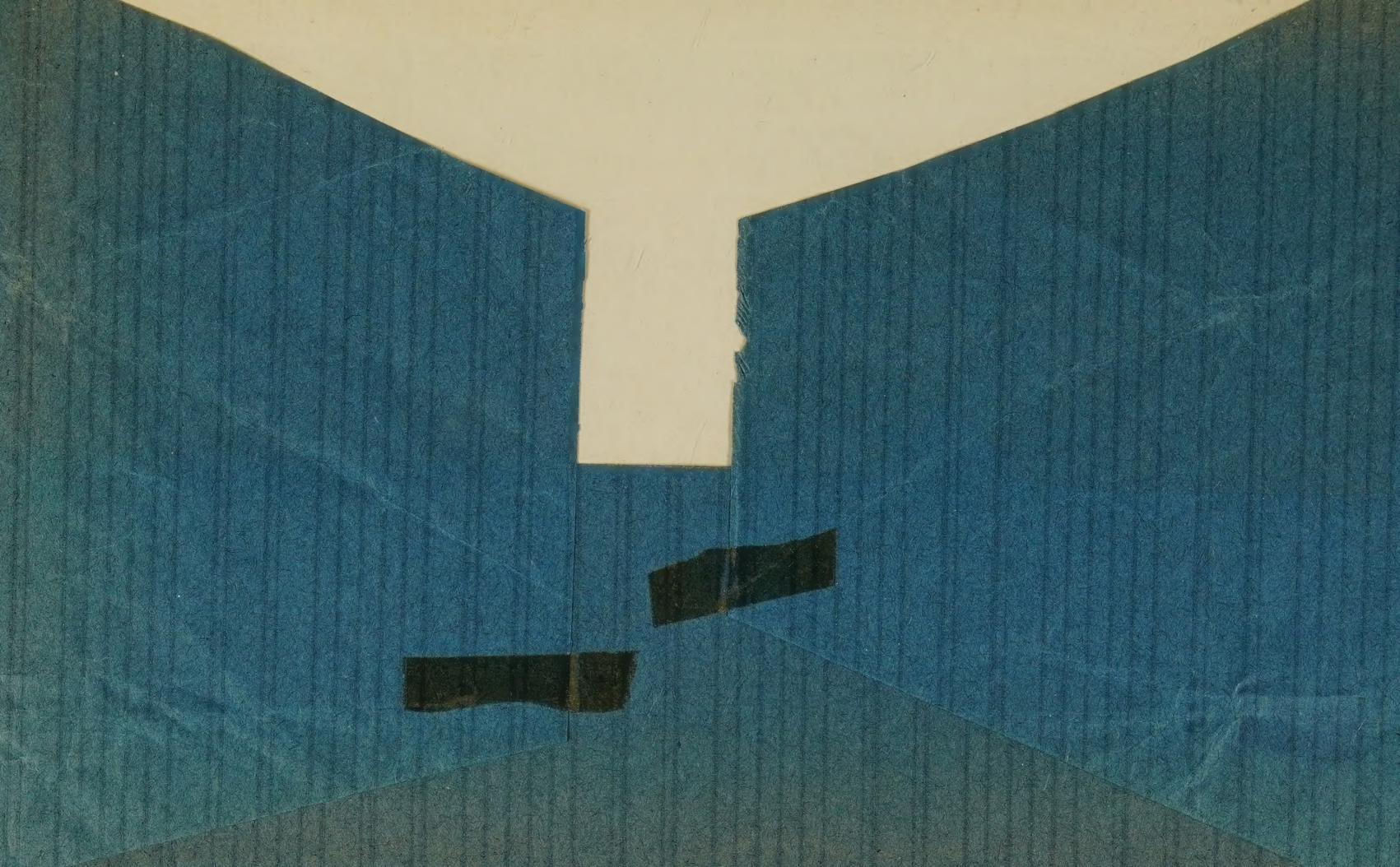

Victor R. Gold

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VOLUME 2

THE PANCHATANTRA RECONSTRUCTED

VOLUME 1

AMERICAN ORIENTAL SERIES

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THE PANCHATANTRA RECONSTRUCTED

AN ATTEMPT TO ESTABLISH THE LOST ORIGINAL SANSKRIT TEXT OF THE MOST FAMOUS OF INDIAN STORY-COLLECTIONS ON THE BASIS OF THE PRINCIPAL EXTANT VERSIONS

Text, Critical Apparatus, Introduction, Translation

BY FRANKLIN EDGERTON

Assistant Professor of Sanskrit in the University of Pennsylvania

VOLUME 1

TEXT AND CRITICAL APPARATUS

PUBLISHED BY THE

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FOREWORD

This book is the outgrowth of studies in the relationship of the versions of the Pañcatantra begun by the author nearly ten years ago. At the outset I had no idea of attempting anything so ambitious as a reconstruction of the original Pañcatantra. I had no idea that such a thing was possible. I anticipate that many scholars will be inclined, at the first suggestion of the idea, to doubt whether it is possible. Such would have been my own instinctive reaction, ten years ago. The idea dawned on me only very slowly. Nor do I claim now that the text here printed is precisely the Sanskrit text of the "Ur-Pañcatantra," from beginning to end. The extent to which I believe I have succeeded in this object is indicated summarily in the first chapter of my Introduction, Volume 2. I cannot hope that many will agree with me in every detail. That many points remain uncertain, I am acutely conscious. Yet I hope that all unbiast scholars who study my work will agree that my reconstruction is approximately, and on the whole, what it claims to be, the original text of the Pañcatantra, with the limitations indicated in the place just cited.

Should there be any who may remain sceptical of this general proposition, after considering the evidence adduced in my book, I hope that even they will find enuf value in the work to justify its publication, in the light which it throws on the interrelationship of actually existing versions and on numerous points in the criticism and interpretation of their texts.

I cannot hope that my Translation will give to laymen a just idea of the artistic quality of the original; it is primarily an exact reproduction of its sense, with indication (by parentheses) of the parts which do not certainly belong to it. I am therefore preparing and intend to print a popular English version of the Pañcatantra, translated much more freely, and with some abbreviation, especially of the technical passages on polity and of the long series of stanzas. Such stanzas as appear in this version will be put in English verse. Of course for scientific purposes this version will in no way displace the present translation.

My thanks are due in an especial degree to the valuable assistance of my friend and former pupil, Dr. W. Norman Brown, now of Johns Hopkins University. To him I owe the comparative translation of the Second and Fourth Books in their Arabic guise, which I have used and quoted freely in my Critical Apparatus. Even more important for me is the fact that, during the years when he was a member of my seminar, I was able to discuss with him at length and in great detail the problems of the reconstruction of the Second Book, on which I was then working. In the course of these discussions I profited greatly by his acumen, which helpt me in many specific problems connected with the text of Book II, and also helpt to clarify my ideas on the broader problems of the work as a whole.

My friend and former pupil, Mrs. W. F. Albright (formerly Miss Ruth Norton), undertook at one time to work out the reconstruction of the text of Book IV. She found it inconvenient to complete this work, and turned her materials over to me. I am glad to express my gratitude to her for this assistance.

I acknowledge with gratitude also the kindness of my friend, Dr. E. W. Burlingame, in furnishing me with a translation of Cheikho's Arabic text of Stories I. 13 and I. 14, from which I have quoted in my Critical Apparatus on these two stories.

My friends, Professor Charles R. Lanman and Dr. George C. O. Haas, have made me their debtor by a number of valuable suggestions as to typography and externals. Some of Dr. Haas's suggestions could not be incorporated, much to my regret, because they were made when the manufacture of the book was already far advanst.

My father, Charles E. Edgerton, of Ithaca, New York, has read the Translation in manuscript and suggested many stylistic improvements. He has also read the proof of the entire second volume.

Finally, it would be ungrateful not to refer to the exceptionally efficient and intelligent work done by the printing house of Adolf Holzhausen. Reading the proofs of this book was no slight task; but the compositors did everything that was humanly possible to ease the author's labor. Most of the errors which I found in the proofs were my own, not theirs.

F. E.

Lansdowne, near Philadelphia, Pa.

TYPOGRAPHICAL DEVICES AND ABBREVIATIONS

The Sanskrit text printed in this Volume represents the closest approach to the original text of the Pañcatantra which is, in my opinion, possible, in the light of now existing versions.

The "Critical Apparatus" contains the evidence for this reconstructed text, sentence by sentence and verse by verse. That is, it quotes the readings of actually existing versions of the Pañcatantra, so far as they seem to me important for the fixing of the text of the original. The way in which I use the term "Critical Apparatus" involves, perhaps, a certain stretching of the customary meaning of that expression; but at least it will, I trust, mislead no one. The justification for it seems fairly obvious: the relation of the readings of existing versions to the reconstructed text is closely analogous to the relation of readings of individual manuscripts to an edited text based on them.

The Text and the Critical Apparatus are printed in horizontally parallel sections thruout the entire work, so that each piece of text (printed in the upper part of the page, in larger type) and the corresponding part of the Critical Apparatus (printed below, in smaller type) appear on the same page of the book.

For convenience of reference, I have divided the *prose portions* of the Text into sections (referred to by the symbol §) which are numbered consecutively thruout each Book of the Pañcatantra, and thruout the Kathāmukha or Introductory Section thereof. In the Text and Critical Apparatus as printed these sections are indicated by Arabic numbers enclosed in parentheses. Thus: (23) indicates the twenty-third section of the particular book in which it occurs. These parenthetized

section-numbers are always printed *before* the portion of the Text to which they refer.

The *verses* of the Text are, of course, treated as units, and are numbered consecutively thruout each Book of the Pañcatantra (and thruout the Kathāmukha). In the Text the numbers of the verses are indicated by Arabic numerals, followed by periods, printed *after* the verse (and *not* in parentheses). In the Critical Apparatus they are indicated by the corresponding Arabic numerals, preceded by the abbreviation Vs="verse." Thus, in the text, 23. (after a verse) indicates that this is the twenty-third verse of the Book in question; and, in the corresponding part of the Critical Apparatus, the readings of the existing versions for this verse are introduced by "Vs 23."

In the Translation (Volume 2) both prose sections and verses are indicated in exactly the same way as in the Text.

In referring to passages of the Text, I use Arabic numerals, preceded by § to indicate the prose sections, and preceded by vs to indicate the verses; these are preceded by Roman numerals to indicate the number of the Book of the Pañcatantra, or by KM (=Kathāmukha) to indicate the Introductory Section thereof;—except that when, in the Critical Apparatus, reference is made to a prose section or verse contained in the same Book of the Pañcatantra which is under discussion, this Roman numeral (or the KM) is omitted. Thus, I § 23 means the twenty-third prose section of the First Book; KM vs 3 means the third verse of the Kathāmukha; but in the Critical Apparatus on the First Book or on the Kathāmukha, respectively, the same would be indicated simply by § 23 or by vs 3 respectively.

In printing the **Text,** the ideal thing would have been to indicate as closely as possible, by different typographical devices, the exact degree of confidence which I entertain as to the originality of every individual word or part of a word. This degree of confidence varies greatly, all the way from complete confidence in the case of phrases which occur *literatim* in most of the texts used by me, to great scepticism in the case of some words or phrases for the originality of which the evidence is extremely scanty, altho I have felt that there was at least a possibility that they belonged to the original,

—a possibility sufficiently strong to make it necessary to include them, somehow.

But to indicate typographically all, or even many, of these varying degrees of confidence in my own mind, seemed to me impracticable. It would have introduced such typographical confusion into the text that the reader would inevitably have been more confused than assisted by it. I have therefore found it necessary to simplify; and in general I have concentrated on printing the text in a form which should give as definite an answer as possible to the two following questions:

1. Can we assume with genuine confidence—with virtual certainty—that the original text contained something corresponding *in general sense*, at least, to the passage or phrase or word in question? If not,—if there is any reasonable doubt that the original contained the passage or phrase or word, or a correspondent thereof,—then I print the passage or phrase or word in *parentheses*.

2. Granting the occurrence of the *equivalent* of a passage or phrase or word, that is, of something having approximately the same general sense, in the original,—can we assume that what the Text prints is verbally and literally the identical Sanskrit text of the original? If not,—if there is any reasonable doubt that we have before us the precise language of the original text,—then I print the passage or phrase or word or part of a word in *italics*.

Italics indicate matter of which we cannot be sure that it literally corresponds to the original text.

Parentheses enclose matter of which we cannot be sure that the original contained even the equivalent in general sense, or anything corresponding.

Naturally, nearly all matter that is enclosed in parentheses is also printed in italics. For if we cannot be certain that the original contained even the general sense, it must as a rule be still more uncertain whether it contained the precise language. Yet in a few rare instances I have printed in Roman type, tho within parentheses, words of which I felt that, if anything of the sort was in the original at all, it can hardly have been anything except these precise words. For instance, the word *iti* at the end of a quotation may or may not (in certain cases)

have been found in the original. But assuming the originality of the preceding quotation, it is usually very unlikely that any other word than *iti* should have followed it; it is a case of *iti* or nothing. In such cases *iti* is printed in Roman, not in italics, altho enclosed in parentheses.

†† *Daggers* are occasionally placed before and after certain words and phrases and passages to indicate that, in my opinion, it is possible that the original contained, instead of these words or their equivalent, something of *quite different* meaning. Such passages are not necessarily enclosed in parentheses, because it sometimes happens that we can be sure that the original contained *something* in the place in question; but the existing versions differ widely, and there is little reason for choice between the several markedly discordant versions. In such cases I use daggers to express my despair over the problem of getting at even the general sense of the original text with reasonable confidence.

? A *mark of interrogation* placed *before* a parenthetized word or phrase (but within the parenthesis) is used to indicate an unusual degree of doubt in my mind as to the originality of the word or phrase in the parenthesis. It indicates my feeling that the word or phrase in question might perhaps better be omitted; that the probabilities are perhaps against the occurrence of anything of the sort in the original, altho there is enuf chance that it was found there to make me unwilling to exclude it entirely.

No indication is given in the Text of possible differences in the *order* of words or passages, because I have been unable to devise any simple and convenient device for indicating this. When there is any doubt about the order, this fact can always be deduced from the Critical Apparatus, in which special attention is invariably called to all cases of any importance in which the order of the original might be different from that of my Text. Such cases are not numerous.

I have standardized the *sandhi* of the Text, ignoring for this purpose parentheses, daggers, and marks of interrogation.[1]

[1] The principles which have governed me in the reconstruction of the Text will be set forth in detail in the Introduction to this work (in Volume 2). Here I will only say that, generally speaking, I print only in parentheses

In printing the **Critical Apparatus,** I have tried to be as brief as possible, without sacrificing clarity and accuracy in quoting the readings of existing versions. References are always given by which the passages can be located in the editions used. When a passage occurs in any of the existing versions in a different place, relative to the surrounding matter, from that which it occupies in my reconstructed Text, this fact is indicated by printing in **black-faced** or **Clarendon** type the reference to the version in question. The word "text" always means the reading of the Text as reconstructed by me; the agreement of any existing version with that is indicated by the single word "text," which saves reprinting the whole reading. If this word is followed by something in parenthesis,

such elements of the Text as cannot be shown to have occurred in more than one independent stream of Pañcatantra tradition; and only in italics (not in Roman type) words or phrases which are not found in literally identical form in more than one independent stream. To the first part of this rule I have made, I believe, no exceptions whatever. To the second part I have allowed myself to make an exception in the case of *verses* — not prose sections! — found in the Tantrākhyāyika and its relatives, the Jain versions, but nowhere else in the Sanskrit versions. In such verses, in so far as their language is identical in Tantrākhyāyika and the Jain versions, I use Roman type, not italics, on the ground that the metrical form is a practical guarantee that the verse is preserved in approximately, at least, its original language. If such a verse belongs to the original at all, it is highly probable (tho not, indeed, absolutely certain) that it read as indicated by the agreement of Tantrākhyāyika and the Jain versions. That agreement, in spite of the secondary relations of those texts, gives us at least much more reason to be confident of the exact language of the verse than we could be if we had, for instance, *only* the Tantrākhyāyika without the Jain versions; in the latter case I consider it necessary to use italics, when I print the verse at all. — Perhaps special attention should be called to the fact that the offshoots of the Pahlavi, being translations, can of course never offer evidence as to the exact language of the original, but only as to its general sense (except in a few proper names and other Sanskrit words taken over by the translators). It follows from this that the occurrence of a passage in Pahlavi and in one (only) of the Sanskrit streams of tradition, while it justifies us in assuming that something of this general sense was in the original, does not justify us in assuming that the original had the exact language contained in the single Sanskrit stream of tradition where it occurs. Even tho the Pahlavi may look like a literal translation of the Sanskrit, we must print the passage in italics (for the existing Sanskrit text may have paraphrased the original), tho parentheses are not necessary, since the general sense is certain.

this indicates a variation from that text as found in that version, which is otherwise identical with the reconstructed text. Two or three dots (. . or . . .) are also frequently used to avoid repetition of parts of the reconstructed Text; they mean that between the two words which they connect, the reading of the Text as printed is to be supplied. Or, if these dots are put at the beginning or at the end of the quoted reading of a version, they mean that the remainder of the Text as printed, from the beginning or to the end of the section, is to be supplied.—In the case of *verses*, it has seemed more convenient to quote together the variants of all the Sanskrit versions which preserve the verse as a whole, instead of quoting the variants of each version by itself. Hence the numerical references to the several versions are all given together at the start; and after that are quoted all variants which occur in the Sanskrit versions containing the verse, quoted pāda by pāda, the pādas (invariably four in number) being indicated by the letters a, b, c, and d. After that are quoted the readings of such Sanskrit versions, if any, as contain not the complete text of the verse, but merely a trace of it, either in prose, or (as usually in Somadeva and Kṣemendra) in a fragment of a verse. And finally are quoted the readings of the offshoots of the Pahlavi translation, in so far as it seems to me worth while to quote them. Often I omit the readings of the Arabic; but when I have found in it or its descendants anything corresponding to the passage under discussion, I indicate this fact by adding the abbreviation "Ar" at the end of the passage in the Critical Apparatus, even tho no text is quoted from any version of "Ar".

List of Typographical Devices and Abbreviations

A. *Used in the Text (the first three also used in the Translation)*[2]

(23) Numbers in parentheses, at the beginning of prose sections, indicate the serial number of the prose section which immediately follows.

23. Numbers, followed by periods, and not in parentheses, placed at the end of verses, indicate the serial number of the preceding verse.

[2] On typographical devices used in the Translation, see page 270 of Volume 2.

( ) Parentheses enclose matter of which I do not feel sure that the original contained even the equivalent in general sense.

italics indicate matter of which I do not feel certain that it literally corresponds to the original text.

? A mark of interrogation preceding a parenthetized word or passage, but within the parenthesis, indicates an unusual degree of doubt in my mind as to whether the original contained the matter enclosed in the parenthesis, or equivalent.

† † Daggers before and after words or phrases indicate that it is, to my mind, very possible that the original may have contained, instead of these words or phrases or their equivalent, something of quite different meaning.

B. *Used in the Critical Apparatus (and in large part also in the Introduction)*

1. Versions of the Pañcatantra, with subrecensions, editions, and manuscripts thereof.[3]

T Tantrākhyāyika. Hertel's *editio princeps* is always referred to. Reference is made to verses by verse-number of the edition; to prose parts, either by number and line of Hertel's "Abschnitte" (abbreviated A), or by page and line of the printed edition. Thus, T A 14. 2 means Tantrākhyāyika, line 2 of Hertel's "Abschnitt" 14; but T 14. 2 would mean line 2 of page 14 of the edition. The number of the Book is given, in Roman numerals, before the reference, when there is any possibility of misunderstanding.

The sub-recensions of the Tantrākhyāyika (α and β), and its manuscripts (P, p, z, ρ, R) are referred to by the same designations which Hertel uses.

SP Southern Pañcatantra, Hertel's edition. Reference is made to verses by verse-number of the edition; to prose parts, by the consecutively numbered lines (Hertel's "Z"="Zeile") of the edition. The number of the Book

[3] For detailed description of these, with bibliographical data about the editions, see Chapter II of my Introduction, in Volume 2 of this work.

(in Roman numerals) is given before the reference when there is any possibility of misunderstanding.

The subrecensions (α, β, γ, δ, ξ) are referred to as in Hertel. Of the manuscripts, reference is seldom if ever made to any except the best, Hertel's K (the readings of which are quoted by Hertel in his "Anmerkungen").

N Nepalese Pañcatantra. Reference is made to the verses by verse-number (using the enumeration as given in Hertel's table, *Tantrākhyāyika*, Einleitung, pp. 100 ff.).

H (Hp, Hm) Hitopadeśa. Reference is made to the editions of Peterson and Müller, referred to as Hp and Hm respectively. Verses are quoted by verse-number, prose passages by page and line, of these editions. The number of the Book is given, in Roman numerals, before the reference when there is any possibility of misunderstanding.—Not all variants from these two editions are quoted, since neither one is a really critical edition, and since it often happens that the Hitopadeśa text has slight value for the reconstruction.

Bṛ The Bṛhatkathā versions, that is, So and Kṣ together.

So (B., DP.) Somadeva. B.=Brockhaus's edition; DP.=Durgaprasad and Parab's edition. Reference is made to verse (the chapter being always clearly inferrible) and quarter-verse or pāda (a, b, c, d). The numbering of the two editions is the same thruout except in the latter part of Book I, where there is a difference of only one line or one stanza; I follow the numbering of DP. in this part, ignoring that of B.

Kṣ (ŚP., M. or Ma.) Kṣemendra. ŚP.=Śivadatta and Parab's edition; M. or Ma.=Mańkowski's edition. Reference is made to verse (the chapter being always clearly inferrible) and quarter-verse or pāda (a, b, c, d; occasionally e and f are needed also). As the numbering of the two editions is wholly different, I quote references to both: first to ŚP., and then, in parentheses, to M.

Jn The Jain versions, that is, Spl and Pṇ together.

Spl (K-B) The "textus simplicior", quoted regularly from Kielhorn and Bühler's (1st) edition (abbreviated K-B);

references to other texts and manuscripts, quoted occasionally, will be understood without explanation. Reference is made to verses by verse-number, to prose passages by page and line of K-B; the number of the Book is given, in Roman numerals, when there is any possibility of misunderstanding.

Pn Pūrṇabhadra, Hertel's edition. Referred to in the same way as Spl.

Pa Pahlavi, that is, Sy and Ar collectively.

Sy Schulthess's German translation of the Old Syriac. Referred to as in the case of T; verses, by verse-numbers in Schulthess; prose, either by number and line of the "Abschnitte" (abbreviated A), or by page and line. In a few cases, however, reference is made to *story* (instead of page) and line, that is, to the line of the text of Schulthess's version of a particular story. In such cases the story-number is Roman; e. g. XII. 2= line 2 of the text of Story XII. Since page-numbers are always given in Arabic numerals, it is believed that this will lead to no confusion.

Ar The Arabic Kalila and Dimna, and its offshoots. In Books II and IV quotation is made from the comparative translation into English made by W. N. Brown; the numbers refer to the consecutively numbered paragraphs or sections into which Brown's work is divided. In Book I, Stories 13 and 14, quotation is made from an unpublisht English translation of Cheikho's Arabic text made by E. W. Burlingame. In the remainder of the work I quote various offshoots of the Arabic (see the following entries) when they seem to have some importance for the reconstruction, particularly when they present some feature which may have been inherited from the original but which is lacking in Sy. Otherwise I merely add the abbreviation "Ar", without reference, to indicate that I have found something, in some offshoot of the Arabic, which corresponds, at least in part, to this section of the original text.

Ch Cheikho's edition of the Arabic.

Kh Khalil's edition of the Arabic.

KF Keith-Falconer's translation of the Younger Syriac; referred to by page and line.

Joel Derenbourg's French translation of Joel's Hebrew; referred to by page and line.

JCap Derenbourg's edition of John of Capua's Latin; referred to by page and line.

OSp Solalinde's edition of the Old Spanish; referred to by page and line, or part of the page ("top," "middle," or "bottom").

Wolff Wolff's German translation (2d ed.) of DeSacy's edition of the Arabic; referred to by page and line, or part of the page.

AnSu Anwar-i Suhailī, Eastwick's translation; referred to only rarely.

2. Other abbreviations and typographical devices.

3. 10 Black-faced or Clarendon type in references means that, in the version referred to, this section or verse is found in a different position, relative to the surrounding matter, from that which it occupies in my reconstructed Text; in other words, it indicates a variation in order.

. . . means that the reconstructed Text, as printed above, is to be supplied between the two points indicated.

. . ( ) . . means the same as the foregoing, except that a variation from the Text as reconstructed is indicated by what is contained within the parenthesis.

§ prose section of the reconstructed Text, as divided by me.

° small circle above the line means: supply the rest of the word as printed in the reconstructed Text (occasionally also another word or words in the Text; these cases will be self-explanatory).

A = "Abschnitt" (of T and Sy, as divided by their editors and translators).

acc. = according.

cf. = *confer*, compare.

corr. = correct(s), corrector, correction.

diff. = different.

ed(d). = edition(s).

em. = emend(s), emendation.
KM = Kathāmukha, the Introductory Section of the Pañcatantra.
l. = line.
lit. = literal(ly).
ll. = lines.
metri gr. = *metri gratia.*
ms(s). = manuscript(s).
n. = note.
om = omit(s). When not followed by any word or words, it means that only the *preceding word* is omitted in the version in question.
orig. = original(ly).
p(p). = page(s).
paren(s). parenthesis, -ses; occasionally used briefly to designate matter enclosed within parentheses in the reconstructed Text; thus, "om parens." means that the version in question omits the matter enclosed in parentheses in the reconstructed Text.
prec. = preceding.
Skt. = Sanskrit.
text = the Text as printed in my reconstruction.
tr = transpose(s).
unorig. = unoriginal.
varr. = variants.
v. l., vv. ll. = *varia lectio, variae lectiones.*
vs(s) = verse(s).

In the Critical Apparatus, reference to my reconstructed Text is made by Roman numerals for Books of the Pañcatantra, and by Arabic numerals preceded by § for prose sections, but by Arabic numerals preceded by vs for verses; thus, I § 8, II vs 3. The number of the Book is omitted in references to parts of the same book which is under consideration; thus, in the Critical Apparatus on Book I, a reference to § 8 means I § 8. The Kathāmukha or Introductory Section is designated KM.

THE PANCHATANTRA RECONSTRUCTED

TEXT AND CRITICAL APPARATUS

KATHĀMUKHAM (INTRODUCTORY SECTION)

manave vācaspataye śukrāya parāśarāya sasutāya
cāṇakyāya ca viduṣe namo 'stu nṛpaśāstrakartṛbhyaḥ. 1.
(sakalārthaśāstrasāraṁ jagati samālokya viṣṇuśarmā *'pi*
tantrāiḥ pañcabhir *etāiś* cakāra sumanoharaṁ śāstram. 2.)
(1) (*tad yathā 'nuśrūyate.*) asti †*dākṣiṇātye janapade mahilāropyaṁ*† nāma nagaram. (2) tatra *sakalārthijanamanorathakalpadrumaḥ pravaranarapatimukuṭamaṇimarīcinicayarañjitacaraṇayugalaḥ sakalakalāpāraṁgataḥ* (*sakalārthaśāstravid*) *amaraśaktir* nāma rājā *babhūva.* (3) †*tasya ca trayaḥ putrāḥ paramadurmedhaso vasuśaktir ugraśaktir anekaśaktiś ce 'tinamāno babhuvuḥ.* (*atha*) *tān* (*artha*)*śāstraṁ prati jaḍān ālokya*† (*sa*)

The Kathāmukha (Introduction) is lacking in Bṛ, Pa; found only in T, SP, N, H, Jn. Jn is largely expanded and secondary, which makes the reconstruction exceptionally difficult and correspondingly uncertain. T vs 1 nowhere else. **Vs 1**=T 2, SP, N 1. Not in Spl K-B, but according to Hertel (SP ed. p. XX and Pañc. p. 255 f.) found in ms. h of Spl and in some later texts dependent on Spl. b, N śuklāya. c, T mahate for viduṣe of SP, N, Spl. I see no force in Hertel's arguments for mahate, SP p. XX. d, SP nayaśāstra°, α and other mss. nīti°; N, T text. **Vs 2**=T 3, Jn 1. b, Jn °śarmedam. c, Jn etc. **(1)** T A1 a. 1 tathā (v. l. adds ca) 'nuśrūyate.dākṣi°...(ed. mihilā°, v. l. text). SP 7 asti sakaladevatā(α inserts kṛtā)dhiṣṭhānaṁ sakalavidvajjananivāsaṁ (α °nivāsabhūmiḥ) pāṭalīpuraṁ nāma nagaram. (Orig. may have been more like this.) Hp 2. 1, Hm 3. 3 asti bhāgīrathītīre pāṭaliputra(Hp v. l. °pura)nāma (Hm nāmadheyaṁ, Hp °dheya, v. l. nāma) nagaram. Spl 1. 5, Pṇ 1. 4 text. **(2)** T A1 a. 2 tatra ca sak°...°yugalaḥ kalāsu pāraṁgamaḥ sakalārtha°... SP 7 tatra sakalaguṇopetaḥ sudarśano nāma rājāsīt (α °bhūt). (Orig. perhaps more like this.) Hp 2. 1, Hm 3. 3 tatra sarvasvāmiguṇopetaḥ sudarśano nāma narapatir āsīt. Spl 1. 6, Pṇ 1. 4 text (Spl sakalārthisārthakalpa°, Pṇ sakalārthaśāstraviśāradaḥ; Jn nṛpa for narapati; Pṇ caya, Spl mañjarīcaya for nicaya; Jn carcita; Pṇ caraṇaḥ, om yugalaḥ; Jn om parenthesis). **(3)** T A1 a. 4 text (tr putrās trayaḥ; om atha; om sa). SP 8 sa cātmīyaputrāṇām anadhigataśāstrāṇām anuṣṭhānānupayogenodvignamanāś cintayām āsa (α corrupt; ends viduṣāṁ madhye vadati ca). Hp 2. 8, Hm 4. 1 ātmanaḥ putrāṇām anadhi° (as SP; Hm adds insertion) anuṣṭhānenodvignamanāḥ sa rājā cintayām āsa. Cf. also H under § 5 below. Spl 1. 8, Pṇ 1. 6 tasya..(Spl om ca; Pṇ anantaśaktiś ceti, om nāmāno)..atha (Spl adds rājā)

rājā sacivān āhūya saṁpradhāritavān: (4) (*jñātam eva bhavadbhiḥ, yāthā mamāi 'te putrāḥ paramadurmedhasaḥ.*)

ko 'rthaḥ putreṇa jātena yo na vidvān na *dhārmikaḥ*
tayā *gavā* kiṁ kriyate yā na *dogdhrī* na *garbhiṇī*? 3.
varaṁ garbhasrāvo varam ṛtuṣu nāi 'vā 'bhigamanaṁ
varaṁ jātapreto varaṁ api ca kanyāi 'va janitā
varaṁ vandhyā bhāryā varam *agṛhavāse nivasanaṁ*
na cā 'vidvān rūpadraviṇa*bala*yukto 'pi tanayaḥ. 4.

(5) †*tad eṣāṁ buddhiprabodhanaṁ keno 'pāyenā 'nuṣṭhīyate.*† (iti.) (6) (*tatra kecid āhuḥ*: *deva, dvādaśabhir varṣāiḥ kila vyākaraṇaṁ śrūyate. tad yadi katham api jñāyate, tato dharmārthakāmaśāstrāṇi jñeyāni. tad etad atigahanaṁ dhīmatām api, kiṁ punar mandabuddhīnām.*) (7) (*tad*) atra (*vastuni*) viṣṇuśarmā

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tān śāstravimukhān samālokya (Spl om sam) ...(Spl om sa rājā; Jn provāca for saṁpradh°). **(4)** T A1 a. 5 text (β evaṁ for eva). SP 9 kim iti (α nothing). H nothing. Spl 1. 10, Pṇ 1. 8 bho jñātam etad bhavadbhir yan mamāite putrāḥ śāstravimukhā vivekarahitāḥ (Spl adds ca). tad etān paśyato me mahad (Pṇ me hatakaṇṭakam) api rājyaṁ na sāukhyam āvahati. athavā sādhv idam ucyate. (vs.) **Vs 3**=SP 4, N 3, Spl 4, Pṇ 3, cf. H 12. Jn tr cd before ab; H has wholly different cd. b, Jn bhaktimān for dhā°. cd (Jn ab), Jn kiṁ tayā kriyate dhenvā yā na sūte na dugdhadā. d, N dhenur for dog°. **Vs 4**=SP 6, N 5, Spl 3 (before prec.). b, N varo 'jātaḥ putro. c, SP agṛhavāsapravasanaṁ, α text, N °vāsāya pathiko, Spl varam api ca garbheṣu vasatir. d, SP na ced vidvān (v. l. text); N saṁpad for rūpa; Spl guṇa for bala. Here SP vs 7 (=N 6) and vs 8 (=H 11). **(5)** T A1 a. 6 text. SP vs 9=N 7: ko nāma mama putrāṇāṁ nityam unmārgavartināṁ, nītiśāstropadeśena punarjanma kariṣyati (for a SPα ataḥ ko mama°; for b SPα lacuna; N unmārgagāminām). Hp 4. 7, Hm 10. 5 etac (Hp adds sarvaṁ) cintayitvā sa rājā paṇḍitasabhāṁ kāritavān (cf. § 3). rājovāca: bho bhoḥ paṇḍitāḥ śrūyatām. asti kaścid evaṁbhūto (Hm adds vidvān), yo nāma (Hm om) mama putrāṇāṁ (Hp adds anadhigataśāstrāṇāṁ) nityam unmārgagāmināṁ (Hm adds anadhi° as Hp, and then idānīṁ) nītiśāstropadeśena punarjanma kariṣyati (Hm kārayituṁ samarthaḥ). Note that Hp has six śloka pādas. Spl 1. 21 tad eteṣāṁ yathā buddhiprakāśo bhavati, tathā ko 'py upāyo 'nuṣṭhīyatām. Pṇ 1. 15 tad... °dhanaṁ yathā bhavati, tathā kenāpy upāyenānuṣṭheyam iti. **(6)** T A1 a. 6 tatra...vyākaraṇaṁ jñāyata iti tatra kecid āhuḥ: na vā jñāyate ca (β °vyākaraṇaṁ jñāyate na vā). tato... Spl 2. 3 tatrāikaḥ provāca: deva... (om kila) śrūyate. (Then expansion.) tato dhar° jñāyante. tataḥ pratibodhanaṁ bhavati. (Then expansion; minister named Sumati advises summary method, and speaks the following, recommending Viṣṇuśarman.) Pṇ 1. 15 atrāikāikaśaḥ procuḥ: deva... (tāvad for kila; om kāma) jñāyante. tato buddhiprabodhanaṁ bhavati. (Then expansion as Spl.) **(7)** T A1 b. 1 tad atra vastuni nītiśāstravid viṣṇu° nāma brā° 'nekaśāstravikhyātakīrtir (β śiṣya

nāma brāhmaṇaḥ sakalanītiśāstra(*tattva*)*jño* (*'nekaśiṣyavikhyātakīrtir*) *asti.* (*tam āhūya tasmāi samarpyantāṁ kumārā iti.*) (8) (*evam anuṣṭhite sacivāhūtaḥ sa rājānaṁ dvijātimārgocitenā 'śīrvādenā 'bhinandyo 'pāviśat. sukhopaviṣṭaṁ ca tam āha rājā*:) (9) (*brahman, madanugrahārtham etān kumārān durmedhasas tvam arthaśāstraṁ praty ananyasamān kartum arhasi, arthamātrayā ca tvāṁ saṁmānayiṣyāmī 'ti.*) (10) (*evam abhihitavati pārthive*) *viṣṇuśarmā* (*'py utthāya taṁ rājānaṁ*) *vijñāpitavān*: (11) deva, (*śrūyatām ayaṁ mama vacanasaṁhanādaḥ. nāham arthalipsur ity evaṁ bravīmi; na ca mamā 'śītivarṣasya vyāvṛttasarvendriyasya kaścid arthopabhogakālaḥ. kiṁ tu tvaddhitārthaṁ buddhipūrvako 'yam ārambhaḥ. tal likhyatām adyatano divasaḥ.*) (12) yady ahaṁ ṣaṇmāsābhyantare tava putrān nītiśāstra*pāraṁgatān* na karomi, tato *mām* arhati *bhavān* (*mārga-*

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for śāstra, cf. Spl) asti... (β kumārakā). SP 26 atrāntare viṣṇuśarmā nāma (α adds mahā)brāhmaṇaḥ saka° (ed. °śāstrārthatatt°, α text) bṛhaspatir iva. Hp 4. 17, Hm 11. 4 atrāntare viṣṇuśarmā nāma (Hm °ma-nāmā) mahāpaṇḍitaḥ saka° (Hp om tattva) bṛhaspatir iva. Spl 2. 14, Pṇ 1. 24 tad atrāsti viṣṇ° nāma brā° 'nekaśāstrasaṁsiddhilabdhakīrtiḥ (Spl sakalaśāstrapāraṁgamaś chāttrasaṁsadi labdhakīrtiḥ). tasmāi samarpayāitān (Spl °ya tv etān). sa nūnaṁ drāk prabuddhān kariṣyati (Spl °tīti). **(8)** T A1b. 2 text (ed. with α om ca). Spl 2. 16, Pṇ 2. 1 sa (Pṇ so 'pi) rājā tad ākarṇya viṣṇuśarmāṇam āhūya provāca. **(9)** T A1b. 3 text. Spl 2. 16, Pṇ 2. 2 bho bhagavan, madanu° et° ku° (Spl om) arth° prati (Spl adds drāg) yathānanyasadṛśān vidadhāsi tathā kuru (Pṇ kāryam; Spl adds tad) ahaṁ tvāṁ śāsanaśatena (Pṇ ni-)yojayiṣyāmi. **(10)** T A1b. 4 text (om utthāya). SP 26 utthāya pratijñātavān. Hp 4. 18, Hm 11. 5 abravīt. Spl 2. 18, Pṇ 2. 3 atha viṣṇuśarmā taṁ (Pṇ °śarmottaraṁ) rājānam ūce. Here T vs 4. **(11)** T A2. 1 tat kiṁ bahunā, śrūyatām... SP 27 deva. Hp 4. 18, Hm 11. 5 deva. Spl 2. 19 deva, śrūyatāṁ me tathyavacanam. nāhaṁ vidyāvikrayaṁ śāsanaśatenāpi karomi. Pṇ 2. 4 as Spl (°vikrayaṁ karomi śās°, om api); then with Spl under next §; then follows T's version of this § and the next, so that Pṇ duplicates this and the next §, first giving Spl's version and then T's! It reads here kiṁ bahunā, śrū° mamāiṣa siṁha°... (om ity evaṁ; me 'śīti° for mamā°; °driyārthasya kiṁcid arthena prayojanam, kiṁ tu tvatprārthanāsiddhyarthaṁ sarasvatīvinodaṁ kariṣyāmi. tal°). **(12)** T A2. 3 yady ahaṁ na °antarāt...°śāstraṁ praty ananyasamān karomi, tato mamārhasi mārga°... SP 27 yady...mām apakr° arh° bhavān. Hp 5. 4, Hm 12. 1 ataḥ ṣaṇmā°...°śāstrābhijñān ahaṁ karomi (Hm kariṣyāmi; Hm puts ahaṁ before ṣaṇ°). Spl 2. 20 punar etāṁs tava putrān māsaṣaṭkena yadi nītiśāstrajñān na karomi, tataḥ svanāmatyāgaṁ karomi. Pṇ 2. 5 etān punar māsa° etc., as Spl (°parityāgaṁ); after 2d version of prec. § (q. v.), as T here (tr na to before karomi; °bhyantare; ananyasadṛśān; tato 'rhati me devo devamārgaṁ saṁdarśayitum iti).

saṁdarśanena hastaśatam) apakrāmayitum iti. (13) (*etām asaṁbhāvyāṁ brāhmaṇasya pratijñāṁ*) śrutvā (*sasacivo*) rājā prahṛṣṭamanā (*vismayānvitaḥ*) *sa*bahumānan*aṁ* tasmāi (viṣṇuśarmaṇe) kumārān samarpitavān. (14) tenā (*'pi*) †*kathādvāreṇa* (mitrabheda-mitraprāpti*kākolūkīya*labdhanāśā*parīkṣitakāritvānī 'ti*) pañca tantrāṇi *parikalpya rājaputrān nītiśāstraṁ grāhayitum upakrāntaḥ.*†

(*kathāmukham etat samāptam.*)

(End of Introductory Section)

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(13) T A 2. 5 etāṁ...rājā paraṁ vismayam agamad āha ca: yas tāvad artham etaṁ saṁpannam iti māṁ punar vijñāpayiṣyati, tasyāhaṁ puṣṭam anugrahaṁ kariṣyāmi. ity uktvā sabahu° tas° samar° kum°. SP 28 iti śrutvā prahṛ° rājā bahumānapuraḥsaraṁ tas° viṣṇu° sutān arpitavān (α kumārān samarp°). H different, but finally Hp 5. 11, Hm 13. 2 tasya viṣṇuśarmaṇo (Hp corrupt) bahumānapuraḥsaraṁ (Hp adds kṛtvā sva-) putrān samarpitavān (Hp °payām āsa). Spl 2. 22 athāsāu rājā tāṁ brāhmaṇasyāsaṁbhāvyāṁ pratijñāṁ śrutvā sasacivaḥ prahṛṣṭo visma° tasmāi sādaraṁ tān kumārān samarpya parāṁ nirvṛtim ājagāma. Pṇ 2. 11 etāṁ brāhmaṇa° etc. as Spl (rājā for prahṛṣṭo; om sādaraṁ tān; jagāma, om ā). (14) T A 2. 7 tenāpi ca sūpāyam (mss. so°) ālocya śāstrāṇi likhitāni pañca tantrāṇi. na so 'sti tiraścāṁ manuṣyāṇāṁ vā yaṁ (mss. yo) yathāyogaṁ svārthasiddhaye na niveśitavān. SP 29 tena kathā° pañca tantrāṇi kalpayitvā (α parikalpya) rājaputrān... (α adds tāni pañca tantrāṇi); (vs 10) mitrabhedaḥ suhṛllābhaḥ saṁdhivigraha eva ca, labdhanāśam asaṁprekṣyakāritvaṁ pañcatantrakam. For this N vs 8: mitralābhaḥ suhṛdbhedaḥ saṁ° eva ca, labdhanāśo 'samīkṣakārī pañcatantram udāhṛtam. H nothing. Spl 3. 1, Pṇ 2. 12 viṣṇuśarmaṇāpi (Pṇ ungrammatically, °māpi!) tān ādāya (Pṇ adds svagṛhaṁ gatvā) tadarthaṁ mitra° (Pṇ gives names separately, in nom. sing.; Pṇ mitrasaṁprāptiḥ; Jn labdhapraṇāś°, Pṇ °śam apa°; Pṇ °kāritā, iti, Spl °kārakāṇi ceti) pañca ta° racayitvā pāṭhitās te rājaputrāḥ. te 'pi tāny adhītya māsaṣaṭkena yathoktāḥ saṁvṛttāḥ (Pṇ saṁjātāḥ). tataḥ prabhṛty etat pañcatantrakaṁ nāma nītiśāstraṁ bālāvabodhanārthaṁ bhūtale (Spl saṁ-)pravṛttam. kiṁ bahunā (vs Spl 6, Pṇ 5).— Orig. may have been longer, as in T, Jn; uncertain. Colophon only in T, Jn; Jn om samāptam.

PRATHAMAṀ TANTRAM (FIRST BOOK)
MITRABHEDAM (THE SEPARATION OF FRIENDS)

(1) *athe 'dam ārabhyate* mitrabheda*ṁ nāma* prathamaṁ tantram. yasyā 'yam ādyaḥ ślokaḥ:

vardhamāno mahān snehaḥ siṁhagovṛṣayor vane
piśunenā 'tilubdhena jambukena vināśitaḥ. 1.

(2) *rājaputrā āhuḥ: katham etat. viṣṇuśarmā kathayati.*

(3) asti dakṣiṇāpathe mahilāropyaṁ nāma nagaram. (4) tatra *dharmopārjitavṛttir* vardhamān(ak)o nāma sārthavāhaḥ prati-

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(1) T A3 ata idam... SP 33 tatra (α adds prathamo) mitrabheda ucyate. tasyāyam (α yasy°) ādyaḥ ślokaḥ. Hp 46. 2, Hm 1. 3 suhṛdbhedaṁ (Hm adds tāvac) śṛṇuta yasyā... Spl 4. 1, Pṇ 3. 1 athātaḥ prārabh° mi° (Pṇ °do)... (Spl ādimaḥ for ādyaḥ). Tho mitrabhedo would be a more natural reading, the colophon of the book (q. v.) seems to make it nearly certain that the orig. made the word neuter. **Vs** 1=T, SP α, N, H, Spl, Pṇ 1, Ar (in Sy the text is lost up to our vs 3, and the missing part is translated by Schulthess from Ar). SP ed. with β has a diff. vs. a, H mahāsneho. b, N, H mṛgendravṛṣayor. cd, Pṇ tr jambukena and piśunena. Cf. So 11 ab, tathā ca śṛṇv imāṁ siṁhavṛṣabhādigatāṁ kathām. Ar p. 1. 8 Wenn zwei Männer, die einander in Liebe zugetan sind, das Unglück haben, daß ein Betrüger und Verräter zwischen sie tritt, so werden sie einander abspenstig und ziehen sich von einander zurück. Ein Beispiel dafür ist folgende Geschichte. (JCap ends et accidit eis quod accidit leoni cum bove.) **(2)** T A4. 1, Spl 4. 5, Pṇ 3. 4 tad yathānuśrūyate (Pṇ om nu). SP 36 text (ed. ūcuḥ for α āhuḥ; °śarmāha, α om this). Hp 46. 6, Hm 1. 7 rājaputrāir uktam: katham... **(3)** T A4. 2 dākṣiṇātye janapade mihilā° (v. l. mah°)... SP 37 text (v. l. mihilā°). Hp 46. 7, Hm 1. 7 asti da° suvarṇā (Hm °ṇavatī) nāma nagarī. So **11 d** nagare kvacit. Kṣ 256 (1) dākṣiṇātye janapade vibudhavrātasevitam, mahilāropyanāmāsti (ŚP. and Ma. v. l. mihi°) puraṁ surapuropamam (ŚP. and Ma. v. l. °purottamam). Spl 4. 5 asti dā° etc. as T (mahilā°). Pṇ 3. 4 dākṣiṇātyeṣu janapadeṣu (then expansion) mahilā°... Ar 1. 13 Im Lande Dstb' (intends Dakṣiṇāpatha, see Schulthess's note). **(4)** T A4. 2 tatra ca dharm° var° nā° śreṣṭhiputro babhūva. SP 37 tatra vardhamāno nāma (α adds mahān) sār°... Hp 46. 7, Hm 1. 8 tatra vardhamāno nāma vaṇik (Hp v. l. adds mahādhano) nivasati (Hp prativas°, v. l. nivas°). So 11 cd āsīt ko'pi vaṇikputro dhanavān. Kṣ 257 (2) ab vardhamānakanāmābhūt tatrātidhanado vaṇik. Spl 4. 6 tatra dharmopārjitabhūrivibhavo vardhamānako nāma vaṇikputro babhūva. Pṇ 3. 8

vasati sma. (5) tasya *kadācic cittam utpannaṁ* (*yat*): prabhūte 'pi vitte 'rthavṛddhiḥ karaṇīye 'ti. uktaṁ ca:

alabdham *arthaṁ* lipseta labdhaṁ rakṣed avekṣayā
rakṣitaṁ vardhayen *nityaṁ* vṛddhaṁ pātreṣu nikṣipet. 2.

(6) alabdhalābhārthā labdhaparirakṣaṇī rakṣitavivardhanī vardhitasya tīrthapratipādanī ce 'ti (*lokayātrā*). (7) (*tatrā*) *'labhamānasya na kiṁcid asti*; *labdho 'py* arakṣyamāṇo *'rtho* (*bahūpadravatayā*) sadyo vinaśyati; avardhamānaś *cā* (*'rthaḥ*) *śanāir apy upayujyamāno* 'ñjanavat kṣīyate; anupayujyamānaḥ (*pra-*

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tatrānekaguṇasamūho janmāntaradharmopārjanāvāptadhanasamūho vardhamānanāmā sār°... Ar 1. 13 war einmal ein reicher Kaufmann. **(5)** T A 4. 3 text (om yat). SP 38 tasya prabhūte vitte 'py artha° kara° 'ti matir āsīt. uktaṁ ca (α tathā hi). Hp 46. 8, Hm 1. 9 tasya prabhūte 'pi vitte (then insertion) punar arthavṛddhiḥ karaṇīyeti matir babhūva. yataḥ. So 12 a tasyāikadā. Spl 4. 7 tasya kad° cintā samutpannā yat pra° 'pi vitte saty arthotpattyupāyāś cintanīyāḥ kartavyāś ceti. yata uktaṁ ca. Pṇ 3. 9 atha kadācic cintayato 'rdharātravelāyām īdṛśaṁ tasya cittam abhūt, yathā: [passage quoted under § 7 below] ataḥ prabhūtenāpi dravyeṇa tasyāiva vṛddhiḥ karaṇīyā. Ar [insertion; his sons are spendthrifts, and he preaches to them] 1. 18 wer in dieser Welt lebt, muß drei Dinge erstreben, die er nur durch viererlei erlangt. Die drei Dinge, die erstrebt werden, sind: bequeme Vermögensverhältnisse, Position unter den Menschen und ein Zehrpfennig für das Jenseits. **Vs 2**=T, SP 2, H 8; possibly Ar, corruptly. Not in SP α. a, H cāiva for arthaṁ, SP ala° īhed dharmeṇa. b, SP la° yatnena pālayet; Hm avakṣayāt for ave°, Hp text. c, SP pālitaṁ; T cāinaṁ for ni°. d, H tīrtheṣu (cf. next). Ar 1. 22 (combines this vs with following prose) Die vier Dinge aber, durch die allein jene drei erlangt werden, sind: daß man das Vermögen auf rechtmäßige Weise erwirbt (cf. SP in a!); sodann, daß man das Erworbene gut verwaltet und es nachher vermehrt; sodann, daß man es auf eine der Lebensführung förderliche Weise verwendet und damit den Verwandten und Brüdern Gutes tut, so daß man im Jenseits den Nutzen davon selbst zurückempfängt; und endlich, daß man sich vor allem Unheilstiften hütet. Wer eine von diesen vier Eigenschaften vernachlässigt, kommt nicht zu dem, was er vorhat. **(6)** Citation from Kāuṭilīya, Shama Sastri p. 9, l. 2. T A 5. 1 text (°vivardhinī). SP 41 alabdhasya lābho labdhasya (α pari-)rakṣaṇaṁ rakṣitasya vardhanaṁ vardhitasya tyāgabhogocitatvaṁ kāryam iti (α vardhitasya tīrthe pratipādanaṁ ceti). N also has this sentence as in SP α (reading tīrtha- and om iti), mistaking it evidently for a verse. Not in H, Spl, Br. Pṇ 3. 12 alabdhā arthā labhyāḥ, labdhāḥ parirakṣaṇīyāḥ, rakṣitā vivardhanīyāḥ, pātre (cf. prec. vs) saṁpādanīyāś ca. iti. lokamārgeṇāpi—(with next). Pṇ by its pātre seems to indicate that it is based on a version containing the prec. vs. Ar see under prec. vs. **(7)** T A 5. 2 arakṣyamāṇo hy artho . . . avardhamāno 'py añjanādikṣayadarśanāc chanāir apy upayuj° kṣī°, anupa° (mss. anuprayuj°, aprayuj°) . . . SP 42

yojanotpattāu) tulyo *'prāptene* ('ti). (8) (*ataḥ prāptasya rakṣaṇavivardhanopayogāḥ kāryāḥ.*) uktaṁ ca:

upārjitānām arthānāṁ tyāga eva hi rakṣaṇam
taḍāgodarasaṁsthānāṁ parīvāha ivā 'mbhasām. 3.

(9) ity (evaṁ) *saṁpradhārya* mathurāgāmi *bhāṇḍam upasamgṛhya* (*śubhe tithāu gurujanānujñātas tasmān nagarād vāṇijyena*) *vi-*

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tatrā...asti; arakṣitasya sadyo vināśaḥ; avardhamānaṁ dhanam (α avardhamāno, om dha°) añjanavat kṣī°; anupabhujyamānaṁ (α °no) nirarthakatvād (α niṣprayojanaḥ) alabdhaprāyam (α alabdhatulya) eva. Hp 47. 10, Hm 2. 13 yato 'labdham icchato 'nudyogād arthāvāptir (Hm 'rthayogād arthasya prāptir) eva (Hp adds ca), labdhasyāpy arakṣitasya (Hm adds nidher api) svayaṁ vināśaḥ, (Hm adds api ca) avardhamānaś cārthaḥ kāle (Hp kālena) svalpavyayo 'py añjanavat kṣayam eti, anupabhujyamānaś ca niṣprayojana eva saḥ (Hp °yojaka, v. l. -na, eva ca). Pṇ 3. 13 rakṣyamāṇo 'rtho bahūpadravatayā sadyo vinaśyet. aprayujyamānaḥ prayojanotpattāu tulyo 'prāptasya. iti. Also above, cf. under § 3, Pṇ **3. 10** prabhūto 'pi saṁcito 'rthaḥ pravecyamāno 'ñjanam iva kṣīyate, svalpo 'pi saṁcīyamāno valmīkavad vardhate. Ar 1. 31 Denn wenn er nicht erwirbt und kein Vermögen hat, findet er keinen Lebensunterhalt und wird von dem Vermögen nicht ernährt. Wenn er aber Vermögen und Erwerb hat, jedoch aus seinem Vermögen keinen Nutzen zieht und es nicht gut verwaltet, so schwindet es bald und verliert er es schließlich. Gibt er es aber aus, ohne es zu vermehren, so wird es, auch wenn er nur kleine Ausgaben macht, unfehlbar bald aufgebraucht sein, gerade wie das Kuḥl [antimony], von dem man ja nur stäubchenweise nimmt, doch bald aufgebraucht ist. Endlich wenn er zwar erwirbt und profitiert und vermehrt, es aber nicht über sich bringt, es auf gehörige und nützliche Weise auszugeben, muß er zu den Armen und Unvermögenden gerechnet werden und ist trotzdem nicht sicher davor, daß ihm das Vermögen durch irgendwelche Zufälle abhanden kommt und dahin geht, wo er nicht will. **(8)** T A 5. 3 text. SP 43 uktaṁ ca (α tathā hi). Hp 47. 13, Hm 3. 2 tathā coktam. Pṇ 3. 14 tataḥ prā° sato rakṣ° °yogādi kāryam. uktaṁ ca. **Vs 3=T**, SP 3, N, Pṇ 2, Sy 1, Ar. c, SP taṭāko, T taḍāko. d, N, T v. l., SP v. l. parivāha°. Sy (begins at this point) Und er gleicht einem Wasserbecken, in welches beständig Wasser eintritt, das aber kein Abflußrohr hat, etc. **(9)** T A 6. 1 text (om vāṇijyena). SP 48, Hp 48. 1, Hm 3. 9 iti saṁcintya [here insert next; SP first inserts vardhamāno] śakaṭaṁ nānāvidhadravyasaṁpūrṇaṁ (H om saṁ, SP α pari for saṁ) gṛhītvā (H kṛtvā) vāṇijyena calitaḥ (so SP α, ed. °jyāya pracal°; Hm gataḥ; H adds kāśmīraṁ prati before or after verb). So 12 ab vaṇijyārthaṁ (cf. SP, H vāṇijyena, Sy in Geschäften; but So and Sy may represent merely the general sense of the passage, cf. bhāṇḍam etc.) gacchato mathurāṁ purīm. Kṣ 257(2)c prasthito dvīpayātrāyāṁ. Spl 6. 9, Pṇ 3. 22 ity (Pṇ om) evaṁ saṁpra° mathurāgāmīni (Pṇ sāra-)bhāṇḍāny ādāya (Pṇ samāhṛtya, adding saparijanaḥ śubhe nakṣatre) śubhāyāṁ tithāu guruj° (Spl °janābhyanu°) surathādhiruḍhaḥ (Pṇ svajanāir anuvrajyamānaḥ, then insertion) nagarān (Spl om) niḥsṛtaḥ (Spl prasthitaḥ). Sy A 1. 1 Nachdem der

nirgataḥ. (10) *tasya ca* (dvāu) vṛṣabhāu *voḍhārāv agra*dhurāyāṁ nandakasaṁjīvakanāmānāv *abhūtām.* (11) *atha* gacchatas tasya *mahati vane* (*dūrāvarūḍha*)giri*nirjharaskhalitavārijanita*kardam(*amagn*)*āikacaraṇavāikalyāc* chakaṭasya cā 'tibhāra(*guru*)-*tvāt* (*kasmiṁś cit pradeśe katham api dāivavaśāt tayor vṛṣabhayoḥ*) saṁjīvako *yugabhaṅgaṁ kṛtvā niṣasāda.* (12) *taṁ* (*ca*) *dṛṣṭvā* vardhamān(ak)aḥ sārthavāhaḥ *paraṁ viṣādam agamat. tryahaṁ co 'dīkṣya yadā 'sāu na* (*vāi*) *kalyatāṁ labhate* (*sma*), (13) *tadā tasya* rakṣipuruṣān *niyojya* (*śeṣasārthasaṁrakṣaṇārthaṁ bahva-*

Kaufmann solchergestalt seine Söhne beraten, machte sich sein ältester Sohn auf und reiste in Geschäften in die Gegend von Mṭur und nahm viele Waren mit sich. Ar (JCap names city Mathor). **(10) T A6. 2** text. SP **48**, Hp **48. 1**, Hm **3. 9** (in prec.) nandak° vṛṣabhāu dhuri niyojya. Spl 6. 10, Pṇ 3. 25 tasya ca (Pṇ adds dvāu) maṅgalavṛṣabhāu dhūrvoḍhārāu nandak° (Spl tr, saṁjīvakanandakanām° gṛhotpannāu dhūrv°; Pṇ adds two epithets) tiṣṭhataḥ (Spl sthitāu). Sy A1. 4 Und er hatte einen Wagen bei sich, vor den zwei Stiere gespannt waren, von denen der eine Snzbuṇg, der andere Nnduṇg hieß. Ar. **(11) T A6. 2** gacchatas tasya kasmiṅścid deśe dūrāv° (om amagn)...cātibhārād abhihataḥ katham api dāiv° saṁj°... SP 49 tatra ca (α om) mahati vane viṣame parvate (α om) pathi śakaṭasyāti-(α adds bhāra)gurutvāt saṁji° bhagnajānur nipatitaḥ. Hp 48. 6, Hm 4. 1 atha gacchatas tasya (Hm su-)durganāmni mahāraṇye saṁjī° bhagnajānur nipaittaḥ. So (cf. 12ab tasya--gacchatas) 12cd, 13 bhāravoḍhā yugaṁ (B. dhuraṁ) karṣan bhareṇa yugabhaṅgataḥ, giriprasravaṇodbhūtakardame skhalitaḥ pathi, saṁjīvakākhyo vṛṣabhaḥ papātāṅgāir vicūrṇitāiḥ. Kṣ 257 (2) d, 258 (3) sa viveśa mahāvanam, tatrāsya viṣamagrāvavidīrṇapadaviklavaḥ, dhuryo 'vasanno vṛṣabho vṛṣāṅkavṛṣasaṁmitaḥ. Spl 6. 11 tayor ekaḥ saṁjīvakābhidhāno yamunākaccham avatīrṇaḥ san paṅkapūram āsādya kalitacaraṇo yugabhaṅgaṁ vidhāya niṣasāda. Pṇ 3. 26 atha [long description] aṭavīm āsādya dūrāpātinirjharodakotpāditakardama°... cātibhārād abhihataḥ kasmiṅścit... (om dāivavaśāt). Sy A1. 6 Da stieß er auf eine schwierige Stelle und der Wagen zerbrach, und der Stier namens Snzbuṇg versank in den Lehmgrund. Ar. **(12) T A6. 4** text (ed. nāvāikalyatāṁ, but mss. text, cf. Pṇ). SP 50 sārthavāhaḥ suciraṁ vicintya (α °vāhaś ca viṣaṇṇaḥ). Hp 48. 7, Hm 4. 2 tad (Hm tam) ālokya vardhamāno 'cintayat. So 14ab dṛṣṭvābhighātaniśceṣṭam asiddhotthāpanakramaḥ (B. °śramaḥ; cf. also c, cirāt). Spl 6. 13 atha taṁ tadavastham ālokya vardhamānaḥ paraṁ viṣādam agamat. tadarthaṁ ca snehārdrahṛdayas trirātraṁ prayāṇabhaṅgam akarot. Pṇ 4. 4 tatas taṁ nipatitaṁ dṛṣṭvā (driver reports to merchant, then) vardhamānasārthavāhaḥ... agamat, pañcarātrikam aprayāṇakaṁ kṛtvā yadāsāu na kalyatāṁ labhate. Sy A1. 8 Der Kaufmann verzögerte, da er den Stier herausziehen wollte, drei Tage lang, aber als er damit nicht zustande kam. Ar. **(13) T A6. 5** text (dattvā for niyojya). SP 51 śakaṭastthaṁ dravyaṁ (α °ṭasaṁvāhanam anyena) yathā kathaṁcid gṛhītvā vṛṣabhasya (α °bha-) rakṣakān niyojya gatavān. Hp 48. 13, Hm 4. 7 (after

pāyaṁ vanam iti matvā yathābhilaṣitaṁ) *digantaraṁ prāyāt.* (14) *anyedyus tv ātmabhayāt* (*tatparāi*) *rakṣipuruṣāir* (*apy*) *āgatya tasya mṛṣo 'ktam*: (*svāmin,*) *mṛto 'sāu saṁjīvako* (*'smābhiś cā 'gnyādinā satkṛta*) iti. (15) (*etac ca śrutvā sārthavāhaḥ kṛtajñatayā pretakṛtyāni tasya kṛtvā gataḥ.*) (16) saṁjīvako 'py āyuḥśeṣatayā †*salilamiśrāiḥ śiśirataravātāir*† *āpyāyitaśarīraḥ* kathaṁ *cid* utthāya (*śanāiḥ-śanāir*) yamunā*kaccham upaśliṣṭaḥ.*

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vss) iti saṁcintya saṁjīvakaṁ tyaktvā (Hm and Hp v. l. tatra parityajya) sa (Hm om) vardhamānaś (Hm insertion) calitaḥ. So 14 c d nirāśas taṁ cirāt tyaktvā ˌvaṇikputro jagāma saḥ. Kṣ 259 (4) ab yāte vaṇigvare [tyaktas] tanniyuktāiḥ sa rakṣibhiḥ. Spl 6. 15 atha taṁ viṣaṇṇam ālokya sārthikāir abhihitam: bhoḥ śreṣṭhin, kim evaṁ vṛṣabhasya kṛte siṁhavyāghrasamākule 'smin vane bahvapāye samagro 'pi svasārthas tvayā saṁdehe niyojitaḥ. (vs.) athāsāu tad avadhārya saṁjīvakasya rakṣāpuruṣān nirūpya śeṣasārthaṁ nītvā prasthitaḥ. Pṇ 4. 7 tadā tasya yavasasametān rakṣāpuruṣān dattvābhihitavān: (instructions) evam ādiśya yathābhilaṣitaṁ deśāntaraṁ prasthitaḥ. Sy A 1. 10 ließ er einen Mann bei ihm und setzte selbst die Reise fort. Ar (fuller than Sy; instructs man to guard bull until recovered, etc.). **(14)** T A 6. 6 anyadā tv...(om apy; inserts iti before asmābhiś). SP 51 te dhūrtāḥ katicid dināni sthitvā etāvatā kālena sārthavāhaḥ svakīyālayaṁ gacchati vayam atra kimarthaṁ tiṣṭhāmaḥ, vṛṣabhaṁ tyaktvāsmadgṛhān prati gacchāmaḥ, iti saṁcintya jīvantam api mṛtavārttāṁ kathitavantaḥ.— For all this α only: rakṣakā api vyalīkamṛtavārttāṁ matvā (v. l. viditvā) gatavantaḥ. H, Bṛ nothing except Kṣ **259 (4) a** tyaktas (in prec.). Spl 6. 21 atha rakṣāpuruṣā api bahvapāyaṁ tad vanaṁ (cf. prec.) viditvā saṁjīvakaṁ parityajya pṛṣṭhato gatvānyedyus taṁ sārthavāhaṁ mithyāhuḥ: svāmin...'smābhis tu sārthavāhasyābhīṣṭa iti matvā vahninā saṁskṛta iti. Pṇ 4. 10 anyedyuś ca bahvapāyaṁ vanaṁ (cf. prec.) iti bhayāt tāir api gatvā svāmine mṛṣā niveditam, yathā: mṛto...°dinā saṁskāreṇa saṁskṛtaḥ. iti. Sy A 1. 11 Tags darauf (KF on the morrow, JCap post vero aliquos dies) ging der Mann, der bei dem Stier gelassen worden war, dem Kaufmann nach und sagte: Der Stier ist eingegangen. Ar. **(15)** T A 6. 8 etac chrutvā vardhamānaḥ sārthavāhaś ca kṛta°... Spl 7. 1 tac chru° sār° kṛtajñaḥ snehārdrahṛdayas tasyāurdhvadehikakriyā vṛṣotsargādikāḥ sarvāś cakāra. Pṇ 4. 12 tac...°vāhaḥ kṣaṇamātraṁ duḥkhaṁ kṛtvā kṛta° ca pretakṛtyādikriyāṁ kṛtvā mathurām avighnena saṁprāptaḥ. **(16)** T A 6. 9 athāsāv api saṁjī° āyuḥ° salilaprṣatāir vāyunāpyāyita°... (om śanāiḥ-śanāir). SP 54 saṁjīvako 'py āyuḥ° (α °śeṣād). Hp 48. 13, Hm 4. 9 (Hm tataḥ) saṁjīvako 'pi kathaṁ-katham api. So 15, 16 a sa ca saṁjīvako dāivāt samāśvasto vṛṣaḥ śanāiḥ, utthāya śaṣpān sumṛdūn (B. śasyān sa mṛdūn) aśnan prakṛtim āptavān, gatvā ca yamunātīraṁ (B. °re). Kṣ 259 (4) c d navāuṣadhicayāhāraḥ (v. l. both edd. vanāuṣ°) kālena svāsthyam āyayāu. Spl 7. 2 saṁj° 'py āyuḥ° yamunāsalilamiśrāiḥ śiśi° āpyā° kathaṁ cid apy utthāya yamunātaṭam upapede. Pṇ 4. 14 atha saṁj° svabhāgyānāṁ vaśād

(17) *tatra (ca) marakatasadṛśāni śaṣpāgrāṇi bhakṣayan svachandacārī katipayāir ahobhir* haravṛṣabha *iva* pīnakakud*adhārī (hṛṣṭa)*puṣṭāṅgo balavān *saṁvṛttaḥ, pratyahaṁ* (ca) valmīka*śikharāṇi* śṛṅgāgraghaṭṭanāir *ullikhan* nadaṅś (cā) *'ste.* (18) *atha* tasmin vane *(nā 'tidūre) sarvamṛgaparivṛtaḥ* piṅgalako nāma siṁho vanāntare *(niḥsādhvasam uccāiḥ śiro vahan) svavīryārjitarājyasukham* anubhavann āste. *tathā* ca:

āyuḥ° ca nirjharodakakaṇaprakārāir āśvāsitaśarīraḥ śanāiḥ-śanāir yamu° avatīrṇaḥ. Sy A1. 13 Der Stier aber (KF recovered strength, etc.) ging von der Stelle, wo man ihn gelassen hatte, gemächlich (KF little by little, JCap paulisper) fort und gelangte zu Wasser. Ar. **(17)** T A6. 10 text (om svachan° and hṛṣṭapu°; °ghaṭṭitāir; °ca pratitiṣṭhati sma). SP 54 vane svecchayāhārādilābhena (α svecchāhāralābhān) hṛṣṭaḥ puṣṭāṅgo nadann āste (α v. l. āsīt). Hp 48. 14, Hm 4. 10 khuratraye bhāraṁ kurvaṁs tatra vane sthitaḥ (Hm bharaṁ kṛtvotthitaḥ). (vss.) tato dineṣu gacchatsu saṁjīvakaḥ svecchāhāravihārādināraṇyānīṁ (Hm °vihāraṁ kṛtvāraṇyaṁ) bhrāmyan hṛṣṭa° balavān nanāda. So 16bcd, 17 haritāni tṛṇāni saḥ, khādan svachandacārī san puṣṭāṅgo balavān abhūt, vyacarat pīnakakudo mādyan haravṛṣopamaḥ, śṛṅgotpāṭitavalmīkaḥ sa ca tatronnadan muhuḥ. Kṣ cf. 258 (3) d, above under § 11, vṛṣāṅkavṛṣasaṁmitaḥ; and 260 (5) pīnadarpākṛtijale (Ma. em. nandyā for darpā, and bale for jale [one ms. has balo]) tasmin saṁjīvakābhidhe, nirjharopāntapārīṣu (Ma. with v. l. sasyeṣu for pār°) svachandasukhacāriṇi (ŚP. ed. and Ma. v. l. °vāriṇi). Spl 7. 4 tatra marak° bālatṛṇāgrāṇi bhakṣamāṇaḥ katipayāir...pīnaḥ kakudmān balavāṅś ca saṁv° pratyahaṁ valmīkasikharāgrāṇi śṛṅgābhyāṁ vidārayan pragarjaṅś cāste. Pṇ 4. 15 tasmiṅś ca marak° śaṣpapallavāgrāṇi bhakṣ° kati° etc. (as Spl to) °śikharāṇi śṛṅgāgragha° ulli° dantivat tiṣṭhati. Sy A1. 15 und reicher Weide; und in wenigen Tagen wurde der Stier fett und dick, und er wetzte und schärfte die Hörner am Boden und erhob seine Stimme. Ar. **(18—22)** The order of this passage in T and Pṇ in confused; see my Introduction, Volume II pages 80—84. The original order is certainly that of SP, H, So and Pa. Spl is fragmentary, but apparently based on the version of T-Pṇ as to order. Kṣ is too much abbreviated to make clear what its orig. order was. **(18)** T A7. 1 atha [kadācit, belongs to § 19] tasmin vane sarvam° pi° nā° si°.—After § 22: **A 8,** end (p. **7,** l. **3**): vanāntare . . . vahan rājatvam anubhavann āste. api ca. SP 56 tasmin vane mṛgādhipatiḥ pi° nā° svavīryārjitarājyasukham anubhavann āste. tathā ca (α hi). Hp 48. 19, Hm 5. 5 tasmin vane piṅgalakanāmā siṁhaḥ svabhujopārjita° anubhavann āste. tathā coktam. So 18 tatkālaṁ cābhavat tatra nātidūre vanāntare, siṁhaḥ pi° nāma vikramākrāntakānanaḥ. Kṣ 261 (6) bcd piṅgalākhyo mṛgādhipaḥ, vanaṁ yatkesarāiḥ sphārāiḥ sāṭṭahāsam ivābhavat. Spl 7. 12 atha [kadācit, to § 19] pi° nā° si° sarvam°. [Nothing corresponding to the rest.] Pṇ 4. 18 atha [kadācit, to § 19] sarvam° pi° nā° si°. [As T in position:] **5. 1** vanāntare niḥśaṅkaṁ niḥsādhvasam uccāiḥśiro rājatvam anubabhūva. uktaṁ ca. Sy A2. 1 In einiger Entfernung von ihm war ein

ekākini vanavāsiny arājalakṣmaṇy anītiśāstrajñe
sattvo*cchrite* mṛgapatāu rāje 'ti giraḥ pariṇamanti. 4.
nā 'bhiṣeko na saṁskāraḥ siṁhasya kriyate mṛgāiḥ
vikramārjitavittasya svayam eva mṛgendratā. 5.

(19) sa kadācit pipāsākul(it)a udak*ārthī* yamunākaccham *avātarat*. (20) *tena* cā *'nanubhūta*pūrvam (*akālapralayaghanagarjitam iva*) saṁjīvaka(sya) *narditaṁ* (*dūrād evā*) *'śrāvi*. (21) tac ca śrutvā *'tīvakṣubhitahṛdayaḥ* (*pānīyam apītvā*) 'kāram *ācchādya* (*maṇ-*

Löwe, der jene Ebene im Besitz hatte, und bei ihm befanden sich in Menge Schakale, Füchse und wilde Tiere aller Gattungen. Ar. **Vs 4**=T **4**, Pṇ **5**, Sy A2. 3, Ar. In T, Pṇ after the end of the prec., that is at the end of T A8. c, Pṇ sattvotkaṭe. Sy Dieser Löwe war unklug (so em.; ms. "klug"!) und unpraktisch (anītiśāstrajñe) und durch sein Regiment übermütig gemacht (sattvocchrite). Ar, JCap 39. 19 Erat autem leo magnanimis (Derenbourg says the Hebrew word probably meant "proud") in suis negociis, singularis in suo consilio. KF 3. 14 Now this lion was exceedingly haughty in spirit, and whatever he wisht to do, he did independently, without employing the advice of anyone. Notwithstanding, his knowledge was not very perfect. **Vs 5**=SP 5, N 3, Hp 16, Hm 19, Pṇ **6**; perhaps cf. So 18d? a, N satkāraḥ. c, SP °jitasattvasya. So vikramākrāntakānanaḥ, under § 18, may reflect c of this vs as well as that passage. Possibly Pa's versions of the prec. vs may likewise reflect this vs. **(19)** T A7. 1 (see under § 18) kadācit [then, after first part of § 18] udakagrahaṇārthaṁ yamu° avatitīrṣuḥ. SP 64 sa cāikadā (α sa kadācit)...(α text; ed. yamunātīram agāt). Hp 49. 1, Hm 5. 9 sa cāikadā pipā° pānīyaṁ pātuṁ yamu° avā°. So 20ab sa siṁho jātu toyārtham āgacchan yamunataṭam. Kṣ **261(6)a** udakārthaṁ samabhyayāt. Spl 7. 12 (as T) kadācit—pipāsākula udakagrahaṇārthaṁ yamunātaṭam avatīrṇaḥ. Pṇ 4. 18 as T except avatīrṇaḥ. **(20)** T A7. 2 saṁjīvakasya mahāntaṁ garjitaśabdam (em.; mss. garjitam) aśṛṇot. SP 64 tena...saṁjīvakanarditam aśrāvi. Hp 49. 2, Hm 5. 10 tena ca tatra siṁhenānanubhūtam (Hm °ta-pūrvakam) akāla° (Hm om pralaya, Hp om ghana, but v. l. has it) iva etc. as SP. So 20cd tasyārān nādam aśrāuṣīt saṁjīvakakakudmataḥ (cf. also 21ab, in § 21). Kṣ 262(7) sa śuśrāva vṛṣasyograṁ (Ma. with v. l. °gra-) śṛṅgāghātaṁ sphuṭaṁ (Ma. with v. l. °ghātacchaṭe) taṭe, ṭāṅkāranādamukharaṁ (Ma. with v. l. °re) huṁkāranibiḍadhvanim. Spl 7. 13 saṁjīvakasya gambhīrataraṁ śabdaṁ dūrād evāśṛṇot. Pṇ 4. 19 sa ca saṁjī° etc. as T ed. Sy A2. 5 Als nun der Löwe (und sein Gefolge—omitted in JCap, KF) die Stimme des Stieres Snzbug hörten, (fürchteten sie sich—belongs with next §), weil sie noch nie einen Stier gesehen, noch seine Stimme gehört hatten. Ar. **(21)** T A7. 2 taṁ ca...°hṛdaya ākāram...°vasthānenāvasthitaḥ. SP 65 śrutvā ca kiṁcic chaṅkitamanāḥ (α cakita°) svagatam ālocya (α °cayan) tūṣṇīṁ (α om) sthitavān: kim idam, ko 'treti. Hp 49. 3, Hm 5. 11 tac chrutvā pānīyam apītvā sacakitaḥ parivṛtya svasthānam āgatya kim (Hp svāgatam) idam ity ālocyāyaṁ (Hm ālocayaṁs) tūṣṇīṁ sthitaḥ. So 21—23 śrutvā cāśrutapūrvaṁ (cf. prec.)

ḍalavaṭapradeśe caturmaṇḍalāvasthānena tūṣṇim ava)sthitaḥ. (22) (*caturmaṇḍalāvasthānaṁ tv idam: siṁhaḥ siṁhānuyāyī kākaravaḥ kiṁvṛtta iti maṇḍalāni. tatra ca sarveṣv eva grāmanagarapattanādhiṣṭhānakheṭakharvaṭodyānāgrahārakānanavanasthāneṣv eka eva siṁhaḥ sthānīyo bhavati. katipayāḥ siṁhānuyāyinas tantradhārāḥ. kākaravavargā madhyamavargāḥ. kiṁvṛttā evā 'nyasthānavāsinaḥ.*) (23) *tasya ca* karaṭakadamanakanāmānāu (dvāu) *sṛgālāu* mantriputrāv āstām. (24) (*tāu ca parasparaṁ*

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taṁ tannādaṁ dikṣu mūrchitam, sa siṁho 'cintayat kasya bata nādo 'yam īdṛśaḥ, nūnam atra mahat sattvaṁ kiṁcit tiṣṭhaty avāimi (B. apāimi) tat, tad dhi dṛṣṭvāiva māṁ hanyād vanād vāpi pravāsayet, iti so 'pītapānīya eva gatvā vanaṁ drutam, bhītaḥ siṁho nigūhyāsīd ākāram anuyāyiṣu. Kṣ 263(8) śrutvā tadugraninadaṁ viṣamaṁ (Ma. with v. l. vimarśa-) sthagitakramaḥ, sa tasthāu phullaromāñcāiḥ pīnalāṅgūlapallavaḥ. Spl 7. 14 taṁ ca śru° 'tīvavyākulahṛdayaḥ sasādhvasam āk° prāchādya vaṭavṛkṣatale catur°°nenāvasthitaḥ. Pṇ 4. 19 taṁ ca...°hṛdayaḥ svakīyam ākā° prachādya maṇḍalavaṭasyādhastāc catur° °nenāvasthitaḥ. Sy **A 2. 6** (in prec.) fürchteten sie sich; A 2. 8 aber in der Erwägung: mein Gefolge darf nicht merken, daß ich in Furcht geraten bin, stellte sich der Löwe furchtlos und blieb ruhig auf seinem Platze stehen. Ar (no mention of followers in JCap,KF). **(22)** T A 8. 1 text (kṛtvā for tv idam; β om ca; β °kānanāvasthāneṣv; katipaya for °yāḥ). Spl 7. 15 catur°...°nuyāyinaḥ kākaravāḥ kiṁvṛttā iti. (Nothing more in Spl.) Pṇ 4. 21 āha ca caturmaṇḍalāvasthānanāmāni. siṁhaḥ...kākaravargaḥ kiṁ° ceti maṇḍ°. tatra sarveṣv eva nagara°°kheṭakarbaṭadraṅgapratyantāgrahāravihārajanasthāneṣv...siṁha-sthān°...°nuyāyinas tatra carāḥ, kākaravargo madhyamavargaḥ, kiṁv° vanāntasthānavāsinaḥ; uttamamadhyamādhamās traya iti.—This passage is of doubtful originality. Almost certainly secondary is the still longer expansion which follows it in T and Pṇ, and which I omit. **(23)** T A 9. 1 text (β om ca; β °manakāu, om nāmānāu). SP 67 atrāntare karaṭ° jambukāv asya mantr° upatiṣṭhataḥ (α om upa). Hp 49. 4, Hm 5. 13 sa ca tathāvidhaḥ karaṭakadamanakābhyām asya mantriputrābhyāṁ śṛgālābhyāṁ dṛṣṭaḥ. So **19** mṛgarājasya tasyāstāṁ mantriṇāu jambukāv ubhāu, eko damanako nāma tathā karaṭako 'paraḥ. Kṣ 264(9)ab karaṭo damanaś cāiva sacivāu tasya jambukāu. Spl 7. 17 atha tasya kara° ...śṛg°...°putrāu bhraṣṭādhikārāu sadānuyāyināv āstām. Pṇ 5. 9 tasya... śṛg° bhraṣṭādhikārāu mantri°... Sy A 3. 1 An der Pforte des Löwen nun hielten sich zwei Schakale auf, von denen der eine Ḳḷilg, der andere Dmng hieß, und der Löwe wußte über sie nicht Bescheid; die beiden aber waren verschlagen und geschickt, Dmng indessen war noch gewitzigter. Ar. **(24)** T A 9. 1 text (β om ca; tad atra for tatra, but β text; om karaṭakam; abhipravṛttamatiḥ). SP 67 tatra daman° karaṭ° āha: kim ayam asmākaṁ prabhur udakārthī mandasaṁcāras tiṣṭhati? nūnam anena kimapy ālocyate (α om nūnam etc.). Hp 49. 5, Hm 5. 14 tena (Hm taṁ tathāvidhaṁ)

mantrayataḥ.) tatra damanakaḥ (karaṭakaṁ) *abravīt*: *bhadra* karaṭaka, ayaṁ (*tāvad*) asmatsvāmī (piṅgalaka) udaka*grahaṇārtham abhipravṛttaḥ* kiṁ*nimittam ihā 'vasthitaḥ.* (25) karaṭaka āha: kim anena vyāpāreṇā *'vayoḥ.* uktaṁ ca:

avyāpāreṣu vyāpāraṁ yo naraḥ kartum icchati
sa *eva* nihataḥ śete kīlotpāṭī 'va vānaraḥ. 6.

(26) damanaka *āha*: katham etat. so 'bravīt:

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dṛṣṭvā daman° karaṭ° āha (Hp diff.): sakhe karaṭ°, kim ity ayam udakārthī svāmī pānīyam apītvā (Hm and v. l. of Hp adds sacakito) mandaṁ-mandam avatiṣṭhate. So 24, 25 atha prājño damanakaḥ sa mantrī tasya jambukaḥ, tam avocat karaṭakaṁ dvitīyaṁ mantriṇaṁ rahaḥ, asmatsvāmī payaḥ pātuṁ gato 'pītvāiva tat katham, āgatas tvaritaṁ bhadra praṣṭavyo 'trāiṣa kāraṇam. Kṣ 264(9)cd, 266(11) dūrataś cittasaṁkṣobhaṁ vilokya svāiram ūcatuḥ, [265(10) is a secondary insertion] tato 'bravīd damanakaḥ sakhe kim ayam īśvaraḥ, adṛṣṭaśabdamātreṇa kṣobhākula ivekṣyate. Spl 7. 18 tāu..(om karaṭakam)..°haṇārthaṁ yamunākaccham avatīrya sthitaḥ. sa kiṁnimittaṁ pipāsākulo 'pi nivṛtya vyūharacanāṁ kṛtvā dāurmanasyenābhibhūto 'tra vaṭatale sthitaḥ. Pṇ 5. 10 tāu...mantrayitum ārabdhāu. tatra dam° 'bra° ...°haṇārtham itaḥ pravṛttaḥ, kiṁnimittam iha dāurmanasyenāvasthitaḥ. Sy A3. 5 Der sprach nun zu jenem: Bruder Ḳlilg, was bedeutet das, daß der Herr an einer Stelle bleibt und nicht umhergeht? Ar. **(25)** T A9. 3 so 'bravīt: kim...(β kim āv° an° vyā°; ed. with α 'vayor iti). SP 69 karaṭaka āha: kim an° vyā° 'smākam. uktaṁ ca. H insertion, then Hp 50. 13, Hm 7. 13 karaṭaka āha (Hm brūte): tathāpi kim anenāsmākaṁ vyāpāreṇa (Hp anenāvyāpāreṇāsmākam). yataḥ, avyāpāraḥ (Hm 'vyāpāreṣu vyāp° sarvathā) parihāraṇīyaḥ (Hp adds eva). paśya. So 26ab tataḥ karaṭako 'vādīd vyāpāro 'smākam eṣa kaḥ. Kṣ 267(12) tac chrutvā dhīmataṁ dhuryo hasan karaṭako 'bravīt, nirarthacintāyogena kiṁ prayojanam āvayoḥ. Spl 7. 22 kar° āha: kim āv° an° vyā°. Pṇ 5. 12 so 'bravīt: bhadra, kim an° vyā°. uktaṁ ca. Sy A3. 7 Ḳlilg antwortete ihm: Was hast du in einer Sache zu fragen, die dich nichts angeht? Zumal in einer Angelegenheit der Herrschaft. Ar. **Vs 6**=T 5, SP 7, N 4, Hp 26, Hm 30, Spl 21, Pṇ 8, Sy 2, Ar; cf. So 26cd, Kṣ 268(13). c, for eva, SP, N, H bhūmāu (but v. l. cf. SP, including best ms., text), T naro; for nih°, Jn nidhanaṁ, and so SP v. l. (also nilayaṁ, best ms.), Tβ pralayaṁ: for śete, Tβ, Jn, and SP v. l. (including best ms.) yāti. d, T markaṭaḥ. So śrutas tvayā na vṛttāntaḥ kiṁ kīlotpāṭinaḥ kapeḥ. Kṣ aprayojanakartā yaḥ sarvathā (Ma. em. sa bhaved) duḥkhabhājanam, akāryadurgrahagrastaḥ kīlotpāṭīva (so read with vv. ll. of both edd.; ŚP. kīlākarṣaka-; so one ms. quoted by Ma., who emends to kīlākarṣīva) vānaraḥ. Sy Wer sich in fremde Dinge mischt, dem geht es wie jenem Affen, von dem in den Fabeln die Rede ist. Ar. **(26)** T A10 text (cāitat). SP 72 text (om āha). Hp 50. 18, Hm 8. 3 dam° pṛcchati: ka°...

KATHĀ 1 (STORY 1: APE AND WEDGE)

(27) asti *kasmiṅścit pradeśe* nagara(m. *tat)samīpe kenāpi vaṇijā* devatāyatanaṁ *kartum ārabdham.* (28) tatra (ye) karmakarāḥ (*sthapatyādayas te madhyāhnavelāyām āhārārthaṁ*) *nagaramadhye praviśanti.* (29) (*atha*) tatrāi (*'kasya śilpino*) 'rdhasphāṭitaḥ kāṣṭhastambho (*'rjunamayaḥ khadira*)kīla*kena madhye yantranikhātenā 'vaṣṭabdho* ('va)tiṣṭhate. (30) tatra (*?kadācid*) *vanavāsī mahān* vānarayūthas (*taruśikharaprāsāda-*

Spl 8. 2, Pṇ 5. 15 text. Sy A 4, Ar similarly. **(27)** T p. 7. 13 asti kaścid vaṇijakaḥ (β vā°). nagarasamīpe tena devatāy° (β devāy°) kriyate. SP 73 asti kasyacin nagaram. tannikaṭa ucchritadevatāyatanasamīpe (α asti kaścin nagaranikaṭād ardhocchritadevāyat°). Hp 50. 19, Hm 8. 3 asti magadhadeśe dharmāraṇyasaṁnihitavasudhāyāṁ śubhadattanāmnā kāyasthena vihāraḥ kārayitum (Hm kartum) ārabdhaḥ. So 27 nagare kvāpi kenāpi vaṇijā devatāgṛham, kartuṁ prārabdham abhavad bhūrisaṁbhṛtadārukam. Kṣ 269(14) ab śrūyate nagarābhyāśe (mss. and ŚP. ed. °se) navanirmāṇakāriṇaḥ. Spl 8. 6 asti kasmiṅścin nagarābhyāse kenāpi vaṇikputreṇa taruṣaṇḍamadhye devatāy°... Pṇ 5. 17 asti kasmiṅścit pradeśe na°. tasyāsannataruṣaṇḍamadhye (so mss., ed. em. °khaṇḍa°) kenāpi...°tanaṁ kāryate sma. Sy Story I. 1 Es war einmal ein Zimmermann, der spaltete Holz mit zwei Keilen. Ar. The order is very confused here in Pa. **(28)** T 7. 13 tatra ye karmakārāḥ...āhāranimittaṁ (all mss. but R °ta-) bhojanamaṇḍapam anupraviṣṭāḥ. So 28a,d tatra karmakarāḥ [here next]—gṛhaṁ yayuḥ. Kṣ **269(14)d** (after next) puraṁ sthapatayo yayuḥ. Spl 8. 7, Pṇ 5. 18 text (Spl adds ca after ye; Pṇ inserts pratidinaṁ before nagaraṁ for °ramadhye; Spl vrajanti). Sy Story **I. 4** und ging an ein anderes Geschäft. Ar. **(29)** T 7. 15 (in next) text ('rdhasphoṭita, β °pāṭitaḥ; β 'vatiṣṭhat). SP 73 sphuṭitārdhanihitakīlavivṛtaḥ (α sphaṭit° and om nihita) stambhas tiṣṭhati (α om). Hp 50. 20, Hm 8. 5 tatra karapatradāryamāṇāikastambhasya (Hp °vidāryamāṇakāṣṭhastam°) kiyaddūrasphāṭita- (Hm °ṭitasya kāṣṭha-)khaṇḍadvaya- (Hp °yasya) madhye kīlakaṁ nidhāya dhṛtam (Hm kīlakaḥ sūtradhāreṇa nihitaḥ). So 28 kāṣṭhaṁ krakacordhvārdhapāṭitam (DP. °tāṭitam), dattāntaḥkīlayantraṁ te (B. dattvāntaḥ kīlaṁ yantrasthaṁ) sthāpayitvā. Kṣ 269 (14) c ardhasphuṭitakāṣṭhāgrāḥ (so ŚP. and Ma. one ms.; Ma. v. l. pāṭita, em. sphāṭita). Spl **8. 9,** Pṇ **5. 21** (position as T) tatrāi° (Pṇ athāi°; Spl adds kasyacic)... °ṭito (Pṇ adds mahāpramāṇo) 'ñjana-(Spl adds vṛkṣadārumayaḥ) stambhaḥ khadirakīlakena madhyanihitena (Pṇ śirasi nikhātakhādirakīlako) 'va° (Spl tiṣṭhati). Sy I. 2 wie er rittlings auf einem Holze saß. Nachdem jener die Keile in das Holz geschlagen hatte, zog er den ersten heraus. Ar. **(30)** T 7. 15 akasmāc cānuṣaṅgikaṁ devagṛhe vānarayūtham āgatam. (Here prec.) 7. 17 tatra kad° vānarayūtho giriśikharād avatīrya svecchayā taru° prakrīḍitum ārabdhaḥ. SP 74 tatropa-(α om this) vanavāsī mahān vānarasamūha (α °ra-yūtha) itas tataś capalatvāt (α itaś cetaś ca svabhāvacapalatayā) krīḍann āgataḥ. Hp 50. 21, Hm 8. 6 tatra (Hp adds vana-

śṛṅgadārunicayeṣv) *itaś ce 'taś ca yathecchayā* krīḍann āgataḥ. (31) tatrāi 'kas (*tu* vānara) *āsannavināśaḥ* (*sahaja*)cāpalāt stambha upaviśya *tasya randhre vilambitavṛṣaṇaḥ* (*san*) kenā 'yam asthāne (kīlako) *nikhāta* iti *pāṇibhyāṁ* (*saṁgṛhyo*) 'tpāṭayitum *ārabdhaḥ*. (32) *sthānāc calite* kī(ak)*e yad vṛttam, tad* (*bhavatā 'nākhyātam api*) viditam eva.

(End of Story 1)

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vāsī) balavān vāna° krī° āg°. So 29a tāvad āgatya tatrāiko [vānaraś]. Kṣ 270(15) gateṣu teṣu vipulaḥ kapisārthaḥ samāyayāu, vallītānāika-vinyasta-(so ŚP., Ma. one ms.; Ma. v. l. calitāneka°, em. vellitāneka) sabhāvi-bhavanirmitaḥ (so ŚP., v. l. of Ma.; v. l. both edd. stambhādinavānāmitaḥ; Ma. em. stambhādir bhavanaṁ tataḥ). Spl 8. 8 atha kadācit tatrānuṣaṅgikaṁ vānarayūtham itaś cetaś ca paribhramad āgatam. (Here prec.) 8. 11 atrāntare vānarās taru° °dāruparyanteṣu yathec° krīḍitum ārabdhāḥ. Pṇ 5. 20 athāikasmin dine vānarayūthaṁ tad ardhakṛtadevatāyatanam āyātam. (Here prec.) 5. 22 vānarāś ca svecchayā taru° yatheṣṭaṁ krīḍitum ārabdhāḥ. Sy **I. 2** (before prec.) Da sah ihn ein Affe. Ar (at the beginning of the story). **(31)** T 7. 18 ekas tu tatrāsanna° cāpalād upaviśya stambhe yantracāram (β °dhāram) uddiśyedam āha: kenā...(ed. adds eva after pāṇibhyām, β om). SP 75 tatrāiko vān° kṛtāntavaśam upagataḥ (α upā°) sahajacapalatayā (α om) stam°...asthāne samāropita iti kīlam ākṛṣṭavān (α om tasya...iti). Hp 50. 22, Hm 8. 7 tarhy (Hm om) eko vān° kāla(Hp adds daṇḍa)prerita iva (Hm adds taṁ) kīlakaṁ hastābhyāṁ dhṛtvopaviṣṭaḥ. tatas (Hm tatra) tasya muṣkadvayaṁ lambamānaṁ kāṣṭhakhaṇḍadvayābhyantare praviṣṭam. anantaraṁ (Hm adds sa ca) sahajacapalatayā (Hp °cañcal°, v. l. °cāpal°) mahatā prayatnena (Hm adds taṁ) kīlakam ākṛṣṭavān. So 29, 30 [eko] vānaraś cāpalotplutaḥ, kīlavyastavibhāge 'pi kāṣṭhe tasminn upāviśat. nāḍyantare mukhe mṛtyor iva tatropaviśya ca, kīlam utpāṭayām āsa hastābhyāṁ niṣprayojanam. Kṣ 271(16) tatrāikaś cāpalāt kīlaṁ sphāṭitastambhamastakāt (ŚP. sphāṭika°), spṛśann (Ma. with v. l. karṣann) uvāca kenāyam asthāne viniveśitaḥ. Spl 8. 12 ekaś ca teṣāṁ pratyāsannamṛtyuś cāpalyāt tasminn ardhasphāṭitastambha upav° pāṇibhyāṁ kīlakaṁ saṁgṛhya yāvad utpāṭayitum ārebhe. Pṇ 5. 24 tatrāikaś cāsanna° cāpalād upav° stambhe kenā...(Cf. also Jn in next.) Sy I. 5 Der Affe aber ging, indem er sich in eine fremde Sache mischte, und setzte sich auf dieselbe Weise rittlings so, daß seine Brust gegen den Keil gerichtet war und sein Rücken gegen das Holz; dabei kamen, ohne daß er es merkte, seine Hoden in den Spalt des Holzes hinunter zu liegen. Als er nun den Keil herauszog. Ar. **(32)** T 7. 20 sthānāc cal° kīle (β kīlake) yad vṛttam, tad anākhyeyam, evam eva bhavatā jñātam iti. SP 75 ākṛṣṭe kīle tadvṛṣaṇayugalanipīḍanād dantān vikṛṣya pañcatvaṁ upagata iti. tad viditam eva. (α ākarṣaṇasamaye vivṛtapradeśe lambitabījayugalaniṣpeṣaṇāt pañ° upa°.) Hp 51. 2, Hm 8. 10 ākṛṣṭe ca (Hm adds kīlake) cūrṇitāṇḍadvayaḥ pañcatvaṁ gataḥ (Hp upāgataḥ). So 31 nipatyotkhatakīlena saha kāṣṭhena tena ca, tadbhāgadvayasaṁghaṭṭapīḍitāṅgo mamāra saḥ. Kṣ 272(17) tasminn abhyuddhṛte yantrakīlake muṣka-

(33) ato 'haṁ bravīmi: avyāpāraḥ (*prājñāiḥ*) parihar*tavyaḥ*. iti. (34) (*punaś cā 'bravīt*:) āvayos tāvad bhakṣitaśeṣa āhāro 'sty (*eva*). (35) damanaka āha: katham āhār(amātr)ārthī (*kevalaṁ*) bhavān. *sarvas tāvat pradhāna*sevāṁ *kurute* viśeṣārthī. *sādhu ce 'dam ucyate*:

suhṛdām upakārakāraṇād
dviṣatām *a*py apakārakāraṇāt
nṛpasaṁśraya iṣyate budhāir
jaṭharaṁ ko na bibharti kevalam. 7.

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pīḍanāt, sa saṁghaṭitasarvāṅgaḥ (Ma. °ta-randhrāgre, but one ms. as ŚP; v. l. samudghāṭita-ra°) sahasā nidhanaṁ yayāu. Spl 8. 14 tāvat tasya stambhamadhyagatavṛṣaṇasya (cf. prec.) svasthānāc calitakīlakena yad vṛttaṁ tat prāg eva niveditam. Pṇ 5. 26 ardhasphāṭitāntarapraviṣṭavṛṣaṇasthānāc (cf. prec.) calitakīlake yad vṛttam, tad ... (iti for eva). Sy p. 4. 1 (and cf. end of prec.) wurden seine Hoden in dem Spalt eingeklemmt und seine Sinne verwirrten sich. Ar. (Pa has addition here, saying that the carpenter returned and punisht the ape. This looks as if the orig. had no statement of the ape's death, which SP, H, So, Kṣ have; moreover the last words of SP suggest the version of T, Jn and fit only very lamely after the statement of the ape's death. The orig. may, however, have contained a more definite reference to the cause of his death.) **(33)** T A 11. 1 text. SP 78 ato 'vyāpāraḥ parihāraṇīyaḥ (α ato 'haṁ bra°: avyāvṛteṣu vyāpāraḥ parihāraṇīya iti). Hp 51. 4, Hm 8. 11 ato 'haṁ bra° (pratīka). Thus also Spl 8. 15, but cf. next. Pṇ 6. 1 text. So 32ab evaṁ na yasya yat karma sa tat (B. adds karma!) kurvan vinaśyati. **(34)** T A 11. 1 punaś ... °śeṣam āhāranir(mss. °ni)vartanam asty eva. SP 78 āv° tā° āh° bha° tiṣṭhati (α tr bha° āh°, and āste). Hp 52. 18, Hm 10 bottom: āvayos tāvad (Hm om) bhakṣitaśeṣāhāraḥ pracuro 'sti (Hp tiṣṭhati). [So 32cd tasmāt kiṁ mṛgarājasya vijñātenāśayena naḥ.] Spl 8. 16 āv° bhak° ... eva, tat kim amunā vyāpāreṇa (cf. prec.). Pṇ 6. 1 as T (°śeṣāhāramātravart°). Sy **A 3. 9** (before the story) Sind wir doch gut aufgehoben an seiner Pforte und finden unseren Unterhalt und ist unser Rang nicht danach, daß wir eine Herrschaftsangelegenheit erforschen dürften. Sei darum still. Ar as Sy. **(35)** T A 11. 2 karaṭakaṁ dam° ... (mss. pradhānasevā or pradhānaṁ, om sevāṁ). SP 78 dam° (α adds āha): katham āh° (α āhārārthī) bha°. rājānam avalokaya, ākarṇaya. (For rāj° &c. α has sevate. tathā ca.). Hp 52. 19, Hm 11. 1 dam° saroṣam āha: ka° āh° bhavān sevate (Hm āhārārthī bha° kevalaṁ rājānaṁ se°). etan na yuktam (Hm etad ayuktam uktaṁ tvayā). yataḥ. So 33, 34ab etat karaṭakāc chrutvā dhīro damanako 'bravīt, antarbhūya prabhoḥ prāpyo viśeṣaḥ sarvadā (B. °thā) budhāiḥ, ko hi nāma na kurvīta kevalodarapūraṇam. (Cf. next two vss.) Spl 8. 17 dam° āha: tat kiṁ bhavān āhārārthī kevalam eva. tan na yuktam (cf. H!). uktaṁ ca. Pṇ 6. 2 dam° ... bhavān pradhānasevāṁ kurute, na viśeṣārthitayā. sādhu ... Sy A5 Dmng sprach: Bruder, ich habe diese Geschichte gehört; aber wer immer einem Herrn dient, tut dies doch nicht bloß um seines Bauches willen. Ar. **Vs 7**=T 6, SP 8, N 5, Hp 31, Hm 35, Spl 22,

yasmiñ jīvati jīvanti bahavaḥ sa tu jīvati
bako 'pi kiṁ na kur*ute* cañcvā svodarapūraṇam. 8. api ca:
svalpasnāyuvasāva*śeṣa*malinaṁ nirmāṁsam apy asthi *goḥ*
śvā labdhvā paritoṣam eti na ca tat tasya kṣudha*ḥ* śāntaye
siṁho jambukam aṅkam āgatam api tyaktvā nihanti dvipaṁ
sarvaḥ kṛcchragato 'pi vāñchati janaḥ sattvānurūpaṁ
phalam. 9.
lāṅgūlacālanam adhaś caraṇāvapātaṁ
bhūmāu nipatya vadanodaradarśanaṁ ca
śvā piṇḍadasya kurute gajapuṅgavas tu
dhīraṁ vilokayati cāṭuśatāiś ca bhuṅkte. 10.
vidyāvikramajaṁ yo 'tti sādhu so 'ttī 'ha mānavaḥ
śvā 'pi nāma svalāṅgūlacālanād *balim* aśnute. 11.
yaj jīvyate kṣaṇam api prathitaṁ manuṣyāir
vijñānavikramayaśobhir abhagnamānam
tan nāma jīvitam iha pravadanti *tajjñāḥ*
kāko 'pi jīvati cir*aṁ ca* baliṁ ca bhuṅkte. 12.

Pṇ 9, Sy 3, Ar; cf. So 34 a b, in prec. b, Tβ, Jn cāpy. Sy denn der Bauch kann sich überall sättigen; sondern darum dient er, um seinen Nächsten Gutes und seinen Feinden Übles zuzufügen. **Vs 8**=SP 9, N 6, Hp 32, Hm 37, Spl 23, Pṇ 10; perhaps cf. So 34 b kevalodarapūraṇam. b, Spl so 'tra; SP, H jīvatu, but SPα, N, Jn text. c, Jn vayāṅsi kiṁ na kurvanti; Hm kāko 'pi. d, SP °poṣaṇam, but α text. Before vs 9, T and SP api ca. **Vs 9**=T 7, SP 10, N 7, Hp 36, Hm 41, Pṇ 12, Sy 4, Ar, cf. So 36. a, T svalpaṁ. T, SP, N °vase-kamalinaṁ (SPα text). N, H, Pṇ asthi-kaṁ (for °goḥ). b, H bhavet for ca tat. SP, Pṇ, Hp kṣudhā, but T, SPα, N, Hm text. So māivam ātmānurupaṁ hi phalaṁ sarvo 'pi vāñchati, śvā tuṣyaty asthimātreṇa kesarī (B. keś°) dhāvati dvipe. Sy quite close. T adds anyac ca. **Vs 10**=T 8, SP 11, N 8, Hp 37, Hm 42, Pṇ 13, Sy ō, Ar. a, SP °vaghātaṁ, N °vaṣāna (intending °vapātaṁ, which SPα, H have). b, Tα caraṇodara°. c, SPα madavāraṇas tu. d, Tβ na for ca. Sy Der Hund dagegen wedelt lange seinen Schweif, [bis man ihm einen Knochen vorwirft —not in Sy but in Ar], während der übermütige [lit. trunkene, oder brünstige] Elefant seine Stärke und Kraft kennt und, wenn man ihm ehrerbietig Nahrung reicht, sich sehr rar macht, bis er frißt. Ar. **Vs 11**=T 9, SP 12. d, Tβ phalam, SP piṇḍam. **Vs 12**=T 10, SP 13, N 9, Hp 38, Hm 43, Spl 24, Sy 6, Ar. a, SP yo (α yaj) jīvati . . . prathito (α °taṁ) manuṣyo; N intends text; H text (Hm jīvati). b, Spl vijñānaśāuryavibhavāryaguṇāiḥ sametam. SP alaṅghyamānaḥ, but α text (v. l. °mānaḥ). c, SP iti for iha, α text. T loke for taj°; Tβ and one SP ms. santaḥ. d, T ed. (α), SP, H cirāya; Tβ, N, Spl, and two SP mss. ciraṁ ca. N bhuktvā. Sy Wer ruhmvoll und mit vielen lebt, wird, wenn er auch nur kurze Zeit lebt, für langlebig geachtet, aber wer unter Plagen allein lebt, dessen Leben wird, auch wenn er lange lebt, nicht für

supūrā vāi kunadikā supūro mūṣakāñjaliḥ
susaṁtuṣṭaḥ kāpuruṣaḥ svalpakenā 'pi tuṣyati. 13.
ahitahitavicāraśūnyabuddheḥ
śrutisamayāir bahubhir bahiṣkṛtasya
udarabharaṇamātrakevalecchoḥ
puruṣapaśoś ca paśoś ca ko viśeṣaḥ. 14.
(guruśakaṭadhuraṁdharas tṛṇāśī
samaviṣameṣu ca lāṅgalāvakarṣī
jagadupakaraṇaṁ pavitrayonir
narapaśunā *sa viśiṣyate* gavendraḥ. 15.)

(36) karaṭaka āha: āvāṁ tavad apradhānāu, (*tat*) kim āvayor anena vyāpāreṇa. (37) *so 'bravīt*: (*bhadra,*) kiyatā kālenā 'pradhāno (*'pi*) pradhāno bhavati. (*uktaṁ ca:*)

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ein Leben, sondern für ein Un-Leben geachtet. **Vs 13**=T 11, SP 14, N 10, Spl 25, Pṇ 14. a, Spl syāt for vāi. b, Spl, SP v. l. mūṣik°; so N intends. c, SPα, N, Pṇ susaṁtoṣaḥ. SP kupuruṣaḥ (α text). d, SP svalpaḥ ke°, α text or °paṁ ke°. **Vs 14**=T 12, SP 15, N 11, Hp 39, Hm 45, Pṇ 15, Sy 7, Ar. b, T śruta°; Tα pariṣkṛtasya, Hm tiraskṛ°. c, Pṇ °mātram eva lipsoḥ. Sy Zu den Rindern und Schafen ist der Mensch zu rechnen, der kein anderes Interesse hat als seinen Bauch. **Vs 15**=SP 16, Pṇ 16; nowhere else, and not in SPα, which makes its originality extremely doubtful. Probably a secondary insertion in both SP and Pṇ; easily suggested by prec. vs. b, Pṇ °āpakarṣī, and so one ms. of SP. c, SP °karaṇe. d, Pṇ kim u mīyate (most mss. katham upamīyate). **(36)** T A12 text (om tat). SP 105 (etac chrutvā, om α) text (α om tat; om āvayor, v. l. of α adds asmākam at end). Hp 54. 15, Hm 13. 8 kar° brūte: āvāṁ tā° apr° tadāpy (Hp tathāpy) āv° kim anayā vicāraṇayā. Spl 10. 1 text. Pṇ 6. 32 text (om tat and āvayor). Sy A6 Ḳlilg sprach: Prüfe die Sache, denn jeder muß sich selbst erkennen, und wem das seiner Stellung Entsprechende zuteil geworden ist, der soll sich darüber freuen. Und unsere Stellung ist nicht so, daß wir uns nicht mit dem begnügen sollten, was wir haben. Ar. **(37)** T A12 damanaka āha (β text, adds bhadra), ki° kā° pradhāno vāpradhāno (β om pradhāno) bhavati. SP 105 damanakaḥ (α text): ki°...'pi (α om 'pi) pradhānatām āpnoti (α pradhāno bhavati). uktaṁ ca. Hp 54. 16, Hm 13. 9 damanako brūte (Hp punar āha, v. l. om) ki° kālenā-mātyaḥ pradhānatām apradhānatāṁ vā labhate. yataḥ. Spl 10. 8 damanaka āha: mā māivaṁ vada. Pṇ 6. 32 so 'br° bhadra, kiyatāpi kālena pradhāno 'pradhāno 'pi bha°...Sy A6 end: Dmng sprach ("vs 8," first part) Der Strebsame und der Nichtstrebsame bleiben nicht auf einer Rangstufe. (Misunderstanding of the Sanskrit.) Ar? Perhaps OSp p. 50, middle: Las dignidades e las medidas de los homnes son comunas e son contrarias. Wolff,

na kasyacit kaścid iha prabhāvād
bhavaty udāro 'bhimataḥ khalo vā
loke gurutvaṁ viparītatāṁ *ca*
svaceṣṭitāny eva naraṁ nayanti. 16.
āropyate 'śmā śāilāgraṁ yathā yatnena bhūyasā
nipātyate sukhenā 'dhas tathā 'tmā guṇadoṣayoḥ. 17.

(38) tad bhadrā *'tmā*yatto hy ātmā sarvasya. (39) karaṭaka āha: athā (?*'tra*) bhavān kiṁ *kartumanāḥ*. (40) so 'bravīt: ayaṁ tāvat svāmī (piṅgalako) bhīto bhītaparivāraś ca mūḍhamatiḥ. (41) so 'bravīt: kathaṁ bhavāñ jānāti. damanaka āha: kim atra *jñeyam*. uktaṁ ca:

JCap,KF seem to have nothing corresponding. **Vs 16**=T 13, SP 17, N 12, Hp 40, Hm 46, Pṇ 18, Sy 8 second part, Ar. a, H svabhāvād. c, N, H, Pṇ vā for ca. Sy denn der Strebsame gelangt von einer niedrigen Stufe zur Höhe, und der Nichtstrebsame kommt durch seine Indolenz von der Höhe zu Geringem herunter. T vs 14 nowhere else. **Vs 17**=T 15, SP 18, N 13, Hp 41, Hm 47, Pṇ 19, Sy 9, Ar. a, H śilā śāile, v. l. in Hp 'śmā śāilāgre; the latter, with 'śmā, is read in SPα, N. b, T, Hm(!) yatnena mahatā yathā. c, T, Hm(!) kṣaṇenādhas; SPα sukhenāiva; Pṇ pātyate sukham evādhas. Sy Und schwer ist es für einen, sich aus der Geringheit zur Höhe zu erheben, während es dem Trägen leicht ist, zur Geringheit zu kommen, gleichwie es schwer ist, einen Stein in die Höhe zu heben, aber leicht, ihn zu Boden zu werfen. **(38)** T A13. 1 text (mss. om ātm). SP 111 tasmād (α tat) bha°...Hp 55. 3, Hm 14. 4 text (svayatnāyatto, Hp prayat°). Sy A7. 1 Darum sollen auch wir bestrebt sein, unsere Stellung zu fördern. Ar. **(39)** T A13. 1 text (ed. with α om āha). SP 111 kar° (α adds āha): atha bhavān kiṁ vakṣyati (α bravīti). Hp 55. 4, Hm 14. 5 kar° vadati (Hm brūte) etc. as SPα. Spl 11. 8, Pṇ 7. 9 text (om atra; Pṇ vaktumanāḥ). Sy A7. 3 Ḳliḷg sagte: So sprich jetzt, was begehrst du? Ar. **(40)** T A13. 1 damanakaḥ (β text): ayaṁ ..(om piṅ°) bhīruś ca bhīruparīvāraś (β °pari°)... SP 111 so 'bravīt (α damanaka āha): ayam āvayoḥ svāmī... Hp 55. 4, Hm 14. 5 sa āha: ayaṁ...pi° kuto 'pi bhayāt (Hm kāraṇāt) sacakitaḥ parivṛtyopaviṣṭaḥ. Spl. 11. 8 so 'bravīt: adyāsmatsvāmī...ca vartate. Pṇ 7. 9 so...tāvad asmatsvāmī bhīto...mūḍhamanāḥ saṁtiṣṭhate. Sy A7. 4 Dmng sprach: Ich gehe direkt zum Fürsten, denn er ist ein Kindskopf und sein Gefolge ist furchtsam. Ar. **(41)** T A13. 2 karaṭakaḥ (β text): kathaṁ... (ed. with α om āha). SP 112 so...damanakaḥ (α adds āha) kim atrāviditam (α atrāpy av°) asti. uktaṁ ca. Hp 55. 5, Hm 14. 7 karaṭako brūte: kiṁ tat (Hp tatra) tvaṁ jānāsi. damanako vadati (Hm brūte) etc. as SP. Spl 11. 11 karaṭaka āha: kathaṁ vetti bhavān yad bhayāviṣṭo 'yaṁ svāmī. so 'bravīt: kim atra jñeyam. yata uktaṁ ca. Pṇ 7. 10 text (jñātavyam, om uktaṁ ca). Sy A7. 8 Ḳliḷg sprach: Woher weißt du, daß der Löwe bestürzt ist? Dmng

udīrito 'rthaḥ paśunā 'pi gṛhyate
hayāś ca nāgāś ca vahanti coditāḥ
anuktam apy ūhati paṇḍito janaḥ
pareṅgitajñānaphalā hi buddhayaḥ. 18.

(42) tad enaṁ (*bhayākulaṁ prāpyā*) 'dyai 'va prajñāprabhāveṇā 'tmī(yaṁ) kariṣyāmi. (43) karaṭako *'bravīt*: bhadra, anabhijño bhavān sevādharmasya. (*tat*) *katham ātmīkariṣyasi*. (44) damanaka *āha*: bhadra, katham ahaṁ sevānabhijñaḥ. nanu mayāi (*'ṣa*) sakalo 'nujīvidharmo vijñātaḥ. *uktaṁ* ca:

ko 'tibhāraḥ samarthānāṁ kiṁ dūraṁ vyavasāyinām
ko videśaḥ *su*vidyānāṁ kaḥ paraḥ priyavādinām. 19.

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sprach: Aus Anzeichen erkenne ich es. Ar. **Vs 18=T 16, SP 19, N 14,** Hp 43, Hm 49, Spl 43, Pṇ 20, Sy 10, Ar. a, N budhyate. b, Pṇ noditāḥ, H deśitāḥ (Hp v. l. tāḍitāḥ). Sy denn ein Weiser erkennt aus jemandes Gesicht, Gewohnheiten und Blick seine Gesinnung und was er tun will. **(42)** T A 14. 1 text (om bhayā° prāpya; α asyāiva; β prajñābhā°; °venātmī-, om yaṁ; β karomi). SP 116 text (om bhayā° prāpya; °bhāvenā°). Hp 55. 13, Hm 14 bottom, tad (Hm om) atra bhayaprastāve 'ham etaṁ prajñābalenātmīyaṁ (Hp v. l. °ātmaṁ; Hm tr, prajñābalenāham enaṁ svāminam ātmīyaṁ) kariṣyāmi. Spl 11. 20 tad adyāinaṁ bhayākulaṁ prāpya svabuddhiprabhāveṇa nirbhayaṁ kṛtvā vaśīkṛtya ca nijāṁ sācivyapadavīṁ samāsādayiṣyāmi. Pṇ 7. 18 tad enam adyāivātmaprajñāprabhāveṇa vaśīkariṣyāmi. Sy **A 7. 5** (before § 41) vielleicht kann ich in dieser Bestürzung bewirken, daß mich der Löwe zu sich heranzieht und zum Vertrauten macht. **Ar** (as Sy). **(43)** T A 14. 1 karaṭakaḥ (β so 'bravīt): bhadra... (om tat). SP 116 kar° (α adds 'bravīt): bhadra (α om) tvaṁ sevānabhijñaḥ (α anabh° bhavān sevādh°). Hp 55. 17, Hm 15. 3 kar° 'bravīt: sakhe, tvaṁ sevānabhijñaḥ, So 34cd, 35ab evaṁ damanakenokte sādhuḥ karaṭako 'bravīt, svecchayātipraveśo yo na dharmaḥ sevakasya saḥ. (Cf. § 45.) Spl 11. 21 kar° āha: ana°... katham enaṁ vaśīkariṣyasi. Pṇ 7. 18 kar° āha: ana° bha° kila sevā° tat kathaya, katham ātm°. Sy A 8. 1 K̲lilg sprach: Da du noch nicht mit Herrschern verkehrt hast und im Dienste nicht erfahren bist, wie ist es da möglich, daß der Löwe dich zu sich heranzieht und zum Vertrauten macht? Ar. **(44)** T A 14. 2 damanakaḥ (β lacuna): katham ...api (for uktaṁ) ca. SP 116, α text (om eṣa); ed. om āha; ed. sakalānuj°; ed. jñātaḥ; ed. uktaṁ ca, α om, or tathā hi. Hp. 55. 20, Hm 15. 6 dam° vadati (Hm brūte): bhadra...°jñaḥ. paśya. So 35cd iti coktaḥ karaṭakenedaṁ damanako 'bhyadhāt. Spl 11. 22 dam° āha: (then insertion) sakalo 'py anuj° vij° iti. Pṇ 7. 19 so 'bravīt: bhadra, ka° ahaṁ na sevābhijñaḥ. (then insertion as Spl.) sakalo etc. as Spl. uktaṁ ca. Sy A 8. 4 Dmng sprach. Ar as Sy. **Vs 19=T 17, SP 20, N 15,** Pṇ 22, Sy 11, Ar. c, T ed. with α, SP v. l., and N savid°. Sy Für den erfahrenen Mann gibt's kein Unternehmen, das ihm verschlossen wäre. Denn für das Tier gibt's Umherirren und für den Löwen fremdes Gebiet, für den Weisen und Unterwürfigen (so by em., but ms. 'Vernünf-

(45) karaṭaka āha: kadācit *tvām anavasara*praveśād avamanyate *svāmī*. (46) so 'bravīt: asty evam. tathā 'py (*anujīvinā sāṁnidhyam avaśyaṁ karaṇīyam. uktaṁ ca*:)

āsannam eva nṛpatir bhajate manuṣyaṁ
vidyāvihīnam akulīnam asaṁstutaṁ vā
prāyeṇa bhūmipatayaḥ pramadā latāś ca
yaḥ pārśvato vasati taṁ pariveṣṭayanti. 20.
kopaprasādavastūni vicinvantaḥ *samīpagāḥ*
ārohanti śanāir bhṛtyā dhunvantam api pārthivam. 21.

(47) karaṭaka āha: atha bhavāṅs tatra gatvā kiṁ vakṣyati.

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tigen', which is supported by Ar [KF a wise and knowing man] and is probably right) aber gibt's keinen Fremden. **(45)** T A 15 kar° (β adds āha): kadācid asāv anucitaprav° bhavantam avam°. SP 120 text (ed. om āha, α text). Hp 56. 10, Hm 15 bottom, kar° brūte: etc. as text. So cf. 35a, quoted under § 43; and 37 etac chrutvā karaṭako 'vādīd evaṁ kṛte yadi, kupyati praty uta svāmī tad viśeṣaphalaṁ kutaḥ. Pṇ 7. 24 ka° āha: kad° ayam anucitasthānapraveśād bhavantam avamanyeta. Sy p. 6, l. 7 K̲l̲il̲g sprach (next vs). A 9 Dich zieht der Löwe nicht zu sich heran, und es dürfte dir nicht leicht sein, jederzeit mit ihm ins Gespräch zu kommen. Wie kannst du es erreichen, daß er dich zu sich heranzieht und zum Vertrauten macht? Ar. **(46)** T A 15 damanakaḥ (β so 'bravīt): asty etat. tathāpi. SP 120 so 'bravīt: astv (v. l. asty) evam (α tatrāinaṁ for astv evam). tathāpy avaśyam (α om) anujīvināṁ (α °nā) sāṁni° kar°. uktaṁ ca (α om u° ca). Hp 56. 11, Hm 16. 1 text (astv; yataḥ for uktaṁ ca; Hm svāmisāṁni°). Pṇ 7. 24 so...evam. Sy A 9, end, Dmng sprach. Ar (JCap. 43. 6 Verum est, ait Dimna, quod dicis; sed). **Vs 20**=T 18, SP 21, N 16, Hp 51, Hm 58, Spl **35**, Pṇ 28, cf. Kṣ **280(25) c d**, Sy **12**, **Ar.** In Spl follows § 37; in Pa inserted in § 45. b, T prajñāvihīnam; N vidyāvinodam. Spl asaṁskṛtaṁ, SP apaṇḍitaṁ, H asaṁgataṁ. d, N, Jn bhavati for vasati (T, SP, H text). Jn yat...tat. Kṣ āsanna eva prāyeṇa (ŚP. and Ma. v. l. prahveṇa) nṛpāḥ kāntāś ca sādarāḥ. Sy Ein Herrscher ehrt nicht den, der strebsam ist, sondern den, der ihm besonders nahe steht. Haben doch die Weisen gesagt: Die Frau wird nicht von jedem Herrscher und der Weinstock nicht von jedem Baum verherrlicht, sondern nur sofern sie mit ihnen in Berührung kommen. **Vs 21**=T 19, SP 22, N 17, Spl **36**, Pṇ 29, Sy 13, Ar. In Spl just after prec. a, N pramāda. b, SP, N pade-pade for sam°; Spl ye vicinvanti sevakāḥ. c, Spl śanāiḥ paścād. T dhūrtaṁ tam (cf. my Introduction, Chapter V, page 109 f., under "The Supposed Archetype 'K'"), SPα dhūnvantam; SP pārthivadrumam for api pā°, but α text. Sy Die den Herrschern nahestehen, stehen ihnen nicht von Anfang an nahe. Es hat eine Zeit gegeben, wo sie sich mit eifrigem Streben heranmachten. [A 10 and vs 14 of Sy, nowhere else except possibly certain inferior mss. of SP, see Hertel apud Schulthess n. 31.] **(47)** T A 16 kar° (β adds āha): atha bha° kiṁ tatra vakṣyati. damanakaḥ (β so 'bravīt): bhadra. SP 128 kar° (α adds

damanaka āha:

uttarād uttaraṁ vākyam uttarād eva jāyate
suvṛṣṭiguṇasaṁpannād bījād bījam ivā 'param. 22. (*api ca*:)
apāyasaṁdarśanajāṁ vipattim
upāyasaṁdarśanajāṁ ca siddhim
medhāvino nītivi*dhi*prayuktāṁ
puraḥ sphurantīm iva darśayanti. 23.

(48) na cā 'ham aprāptakālaṁ vakṣyāmi.
aprāptakālaṁ vacanaṁ bṛhaspatir api bruvan
labhate buddhyavajñānam avamānaṁ ca *kevalam*. 24.
nā 'deśe nā 'kāle nā 'paripakvendriye na guṇahīne
kathayati kathāṁ hi *sukatho* na *tato* 'sya kathā bhavati
vandhyā. 25.

api ca:

āha): atha bha° tatra (α om) kiṁ va°. so 'bravīt (α dam° āha). Hp 56. 20, Hm 16. 9 kar° vadati (Hm brūte): atha tatra gatvā kiṁ vā° bhavān (Hp vakṣyasi). sa āha. Spl 13. 10 text (inserts tāvad before, and tat tāvad ucyatām after, vakṣyati). Pṇ 9. 11 text (inserts prathamam eva before kiṁ and tat etc. as Spl after vakṣ°; so 'bravīt). Sy A11a Ḳḷiḷg sprach: Nimm an, es sei dir gelungen, in die Nähe des Löwen zu kommen. Wenn du dahin gelangt bist, wie kannst du dann den Löwen überreden, daß er dich zu sich heranzieht und zum Vertrauten macht? A11b. 1 Dmng sprach. Ar. **Vs 22**=T 20, SP 23, Spl 60, Pṇ 46. b, Spl vadatāṁ saṁprajāyate. c, SP °saṁparkād (α text). T, Pṇ add api ca. **Vs 23**=T 21, SP 27, N 18, Hp 55, Hp 62, Spl 61, Pṇ 47, Sy A11b. 3 and vs 15, Ar. c, T nītividaḥ pr°, SP °pada-(α °patha-, v. l. °vidi-), Jn °guṇa-, N, H text. SP °prayuktāḥ. Sy so, daß es ihm Nutzen bringt und mir keinen Schaden, und ('vs 15') so zeige ich ihm klar, daß ein Unternehmen, welches verrichtet werden muß, gut ist, und so hält er auch mich für gut. Ar closer to orig., see Schulthess n. 33. Here Pa inserts a vs (Sy 16) corresponding to Hm 113, Hp 101; it is in a diff. place in H, and is doubtless not orig. **(48)** T A17 text. SP 142 text (ed. °kāle, and adds tathā hi at end; α text). Hp 57. 15, Hm 17. 10 nāham aprāptāvasaraṁ vacanaṁ vakṣyāmi (Hm vadiṣyāmi). yataḥ. Spl 13. 18 text (vakṣye). Pṇ cf. **7. 25**, just before next vs: param ahaṁ deśakālavid api. uktaṁ ca. **Vs 24**=T 22, SP 28, N 19, Hp **56**, Hm **63**, Spl 63, Pṇ **23**. In H spoken by Karaṭaka, before prec. prose; in Pṇ with prec. prose before our vs 20. a, SP °kāle (α text), N, H °kāla-. c, Tα labhyate; N, H prāpnuyād. d, N, H, Spl apamānaṁ. SP ca tat kṣaṇam, SPα, N, H ca śāśvatam; Spl ca puṣkalam; cd in Pṇ: na kevalam asaṁmānaṁ vipriyatvaṁ ca gacchati. T adds sādhu cedam ucyate. **Vs 25**=T 23, SP 29, N 20. c, SP, N hi-ta(j)-jño for hi sukatho. d, SP, N na ca tasya. T, SP add api ca. **Vs 26**=T 24, SP 30, N 21, Hp 58, Hm 65, Pṇ 48, Sy A12. 1, ?, Ar ? (as Sy). b, SP,

kalpayati yena vṛttiṁ *sadasi* ca sadbhiḥ praśasyate yena
sa guṇas tena guṇavatā vivardhanīyaś ca rakṣyaś ca. 26.

(49) karaṭaka āha: durārādhyā hi narapatayaḥ parvatā ivā
'jasraṁ prakṛtiviṣamā *vyālākīrṇā* (? *randhrānveṣiṇaś*) *cha*lagrāhiṇaś ca. (*kutaḥ.*)

(bhoginaḥ kañcukāsaktāḥ krūrāḥ kuṭilagāminaḥ
phaṇino mantrasādhyāś ca rājāno *bhujagā* iva. 27.)

(50) *so 'bravīt*: evam etat. tathā 'pi:

rājānam api sevante viṣam apy upabhuñjate
ramante ca saha strībhiḥ kuśalāḥ khalu mānavāḥ. 28. (*api ca*:)

N, H yena ca loke (SP ed. loke yena) praś° sadbhiḥ. T mss. praśaṁsy°, em. Hertel. c, N sa guṇanas tena guṇinā; H sa guṇas tena hi (Hm and v. l. of Hp ca) guṇinā. d, SP rakṣaṇīyaś (α text); N, H rakṣyaḥ saṁ-(N rakṣaś ca, Hp saṁrakṣyo) vardhanīyaś ca. Sy Wenn er dann bei mir solche Vorzüge findet, wird er mich schon zu sich heranziehen und mich in sein Gefolge aufnehmen. Ar similarly. **(49)** T A 18 kar° (β adds āha): durārohāś ca (β hi) narap°...°viṣamā randh° (α rabdhāṁveṣaṇaś) chala°... SP 134 (out of place in ed., in place in α) karaṭakaḥ (α adds āha): durā° nṛpāḥ (α hi narapatayaḥ)...°viṣamā hariṇā iva (α om ha° iva) cāpalagrāhiṇaś (α cala°, read chala°?) ca. So 38 atīva karkaśāḥ stabdhā hiṁsrāir (B. hiṁsra-) jantubhir āvṛtāḥ, durāsadāś ca viṣamā īśvarāḥ parvatā iva. Spl 13. 22 kar° āha (vs 64:) durā° hi rājānaḥ par° iva sarvadā, vyālā° suviṣamāḥ kaṭhinā duḥkhasevitāḥ. tathā ca. Pṇ 9. 23 kar° āha: durā° hi rājānaḥ. uktaṁ ca. Sy A 12. 4 Ḳḷiḷg sprach: Sieh' genau zu, denn es ist schwer, einem Herrscher zu dienen. Haben doch die Weisen gesagt: (vs 17=our vs 28). Then A 13 Der Herrscher gleicht einem hohen Berg, auf dem Fruchtbäume und Fruchtgewächse sind, auf dem aber Hyänen, Wölfe, Leoparden und Löwen und andere böse Tiere hausen, so daß man ihn nur mit Furcht besteigt und sich ungern dort aufhält. Ar similarly. T vs 25, nowhere else. **Vs 27**= T 26, Spl 65, Pṇ 50. Hertel is wrong in seeing in the prec. passage of Pa a reflex of this vs; no mention is made there of snakes. a, Spl kañcukāviṣṭāḥ. b, Spl kuṭilāḥ krūraceṣṭitāḥ. c, Spl suduṣṭā ma°, Pṇ surāudrā ma°. d, Jn pannagā iva. **(50)** T A 19 text β (ed. damanakaḥ: ev°). SP 135 (correct order in α) as T ed. (but best ms. so 'bravīt), reading hi for 'pi. So 39 ab tato damanako 'vādīt satyam etad. Spl 14. 9 damanaka āha: satyam etat. paraṁ kiṁ tu. Pṇ 9. 30 so 'bravīt: satyam etat. kiṁ tu. Sy A 13. 8 Dmng sprach: Aber auch das gilt [here two vss not in Skt versions; one, beginning A 13. 8, not recognized as vs in Schulthess]. Ar. **Vs 28**=T 27, Sy **17, Ar** (in Pa above, under § 49). Sy Durch drei Dinge setzt man sich einem Schaden aus und kann nur mittels Klugheit schadlos hervorgehen: erstens, daß man ein tödliches Mittel trinkt; zweitens, daß man einem Weibe vertraut und ihm sein Geheimnis offenbart; und drittens, daß man Herrschern dient.—This may belong where Pa has it; but it

yasya yasya hi yo bhāvas tena tena hi taṁ naram
anupraviśya medhāvī kṣipram ātmavaśaṁ nayet. 29.

(51) karaṭaka āha: śivās te panthānaḥ santu; yathābhipretam anuṣṭhīyatām iti. (52) (*tato*) damanako *'pi* (*tam āmantrya śanāiḥ*) piṅgalaka*samīpaṁ yataḥ*. (53) tatra (*dūrād evā*) *'gacchantaṁ damanakam avalokya piṅgalako dvāḥsthān abravīt*: (*mā vicāryatām,*) *apasāryatāṁ vetralatā, ayam asmākaṁ cirantano mantriputro damanakaḥ* (*samāgataḥ*). *avyāhatapraveśo* (*hy*) *eṣa* (*dvitīyamaṇḍalabhāg*) iti. (54) *atho 'paśliṣya* damanakaḥ pra-

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fits better in this place. T adds api ca. **Vs 29**=T 28, SP 25 (correct order in α), N 22, Hp **47**, Hm **54**, Spl 68, Pṇ **53**, So 39 bcd, Sy **A 11b. 1, Ar.** In H after § 44; in Pa after § 47. b, Jn tasya hi taṁ naraḥ. So budhas tu yaḥ, svabhāvānupraveśena svīkaroti śanāiḥ prabhum. Sy Ich merke mir seine Gewohnheiten und seine Art und bin in jeglichem Ding gleicher Meinung mit ihm und tue alles, was er getan haben will. Ar similarly. T vs 29, nowhere else. **(51)** T A20 text (om santu; ed. with α om āha; α °bhiprītam). SP 150 karaṭakaḥ (α adds āha, gaccha) śivās . . . yathāpriyam (α text) anu° (v. l. adds iti). Hp 58. 1, Hm 18. 3 karaṭakaḥ (Hm adds brūte): śubham astu (Hm adds śivās te pan°); yathābhipretam (Hm °bhilaṣitam) anu° iti (Hp adds uvāca). So 40ab evaṁ kurv iti tenoktas tataḥ karaṭakena saḥ. Spl 14. 16 kar° āha: yady evam abhimatam, tarhi śivās. . .yathābhilaṣitam anu° iti. Pṇ 10. 11 as Spl thru abhimatam, tad gaccha rājapādāntikam, śivās . . .°pretam anu°. Sy A15 Ḳlilg sprach: Möge es dir schön ergehen auf diesem Wege. Ar. **(52)** T A21. 1 tathā cānuṣṭhite so 'pi tam āmantrya śanāiḥ siṅhāntikam agamat. SP 151 tato dam° piṅg° ga°. Hp 58. 3, Hm 18. 4 tato dam° vismita (Hp savismaya) iva piṅg° ga°. So 40cd yayāu damanakas tasya siṅhasya svāmino 'ntikam. Kṣ 273 (18) abc niśamyeti vacas tasya yayāu damanakaḥ prabhoḥ, samīpaṁ. Spl 14. 17 dam° 'pi karaṭakaṁ praṇamya piṅgalakābhimukhaṁ pratasthe. Pṇ 10. 15 so 'pi taṁ praṇamya pi° (as Spl) prasthitaḥ. Sy A16. 1 So machte sich Dmng zu dem Löwen auf. Ar. **(53)** T A21. 1 tatra guhādvāraṁ praviśantaṁ dam° dṛṣṭvā piṅg°. . . apasāryantāṁ (v. l. atrāpa°; α text) vetrāṇi. ayam asm° dam° cir° mantri°. avyā°. . . SP 151 tatra dūrād eva rājñā sādaraṁ prekṣitaḥ praviśya (α °°eva vijñāpitaḥ praveśitaś ca). Hp 58. 3, Hm 18. 5 atha dūrād eva rājñā sādaraṁ praveśitaḥ. Spl 14. 18 āgacch° dam° ālokya piṅg° dvāḥstham abravīt: apas°. . . (om damanakaḥ) samāg°. tat praveśyatāṁ dvitīyamaṇḍalavartī yathārthavādī ca. Pṇ 10. 16 athāgacch°. . . dvāḥstham abr°: apas°. . . damanako 'vyāh°. tat praviśatv eṣa dvi°°bhāgīti. Sy A 16. 1 Als der Löwe ihn von weitem [Wolff, JCap, KF, OSp lack 'von weitem'] sah, fragte er die, so vor ihm standen: Wer ist dieser Schakal? Und sie antworteten ihm: Es ist der Schakal so und so. Sprach der Löwe: Sein Vater war ein tatkräftiger Freund von mir. Ar. **(54)** T A21. 3 text (niṣasāda for upa°). SP 152 praṇamyopaviṣṭaṁ (α °ṭaḥ; v. l. °ṭaṁ damanakaṁ). Hp 58. 4, Hm 18. 6 (Hp sa ca) sāṣṭāṅgapātaṁ (Hm °ga-praṇipātaṁ) praṇipatyopaviṣṭaḥ. So 41ab praṇipatyopaviṣṭaś

ṇamya (*piṅgalakanirdiṣṭe cā 'sana*) upaviṣṭaḥ. (55) sa *ca* (*tasya nakhakuliśālaṅkṛtaṁ dakṣiṇapāṇiṁ upari dattvā*) *mānapuraḥsaram* abravīt: (56) (*api bhavataḥ śivam. kasmāc*) cirād dṛṣṭo 'si. (57) damanaka āha: na kiṁcid devapādānāṁ mayā prayojanam asti. tathā 'pi prāptakālam avaśyam (*amātyāir*) vaktavyam (*ity āgato 'smi*). (58) *yasmān* na kenacid rājñām upayogakāraṇaṁ nā 'sti. *uktaṁ ca*:

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ca siṁhaṁ piṅgalakaṁ sa tam. Spl 14. 20 athopadiṣṭe damanakaḥ piṅgalakaṁ praṇamya prāptānujña upaviṣṭaḥ. Pṇ 10. 18 atha praviśya dam° nirdiṣṭe cāsane piṅgalakaṁ praṇamyopav°. Sy nothing; but Ar combines a reflex of this with its version of § 52 above: JCap **45. 7** Et accedens ad leonem, salutavit ipsum. KF **9. 28** Then the crafty Dimnah made straight for the lion, entered his palace, and inquired concerning his welfare. (Position of this corresponds to § 52.) **(55)** T A 21. 4 text (β dakṣiṇaṁ pā°). SP 152 rājāha (α sa rājā piṅgalako 'bravīt). Hp 58. 4, Hm 18. 7 rājāha. So 41c svāminaṁ kṛtasatkāraṁ. Spl 14. 21, Pṇ 10. 18 sa tu tasya...uvāca. Sy A 16. 5 und er fragte ihn. Ar. **(56)** T A 21. 5 api bha° śi° ciradṛṣṭo 'sīti. SP 152 aṅga (α om) cirād... Hp 58. 5, Hm 18. 7 cirād... Spl 14. 22, Pṇ 10. 19 text (Spl tr śi° bha°). Sy A 16. 5 Wohin reisest du? Ar, JCap 45. 10 Ubi moraris? KF 9. 33 Where have you been, and in what region have you been living? **(57)** T A 21. 5 dam° (β adds āha): na kiṁ° mayā svāmin (β °mi) pādānāṁ prayojanam astīti (β asti). tathāpy ava° prāp° vakt°. SP 152 dam° (α adds āha): devasyāiva matprayojanaṁ kimapi nāsti (α, with variations, deva na kiṁcit tava pād° mayā pray° asti). tathāpi prāptakāle (α °lam) 'vaśyam (α om) amātyāir... Hp 58. 5, Hm 18. 7 dam° brūte: (Hm adds yady api mayā sevakena śrīmad-) devapādānāṁ (Hp om deva, v. l. has it; Hp puts this word after kiṁcit) na kiṁcit (Hp adds mama, v. l. mayā) prayo° asti, tathāpi prāpt° avaśyam anujīvinā sāṁnidhyaṁ kartavyam ity... (With Hm beginning cf. Pṇ.) So 41d kṣaṇād evaṁ vyajijñapat. Also cf. So **44** (?) śrotavyaṁ ca hitāiṣibhyo bhṛtyebhyo bhūtim icchatā, aprṣṭāir api kartavyam (B. vaktavyaṁ) tāiś ca kāle hitaṁ prabhoḥ. Kṣ 273 (18) c d (?) saṁśayasthāne sevākālo (v. l. of both edd. sadā kālo) hi dhīmatām. Spl 14. 23 dam°... asmābhiḥ prayojanam, tathāpi prāp° vakt°. Pṇ 10. 20 dam° āha: yady api na kiṁcit pray° devap° asmābhiḥ, tad api prāp° ca vakt°. Sy A 16. 6 Dmng erwiderte: Schon geraume Zeit bin ich an der Pforte des Herrn, um dir zu dienen. Ar. **(58)** T A 21. 6 yasmān na kenacid rājñām upayogakāraṇaṁ nāsti (v. l. om na twice). uktaṁ ca. SP 153 kiṁ ca, kenāpi rājñaḥ prayojanam asty eva (but α as T except om yasmān, and upayogo, om kār°). tathā hi. Hp 58. 7, Hm 18. 10 kiṁ ca. Spl 15. 1 yata uttamamadhyamādhamāiḥ sarvāir api rājñāṁ prayojanam. uktaṁ ca. Pṇ 10. 21 yato na khalu rājñām upay° kiṁcin na bhavati. uktaṁ ca. Sy A 16. 7 denn an der Pforte der Herrscher kann man ein jedes Ding verwenden, und wenn sie auch nicht

dantasya *niṣkoṣaṇakena* rājan
karṇasya kaṇḍūyanakena vā 'pi
tṛṇena kāryaṁ bhavatī 'śvarāṇāṁ
kim aṅga vāg*ghastav*atā nareṇa. 30. api ca:
kadarthitasyā 'pi hi dhāiryavṛtter
na śakyate dhāiryaguṇaḥ pramārṣṭum
adhomukhasyā 'pi kṛtasya vahner
nā 'dhaḥ śikhā yānti kadācid eva. 31.
yadi kokilamecakāñjanābho
bhujagaḥ pādatalāhato 'py akāle
na karoty aguṇaṁ kayāpi buddhyā
kim asāu naṣṭaviṣo 'bhisaṁdhitavyaḥ. 32. (*tat, rājan:*)
viśeṣajño bhava sadā rāṣṭrasya ca janasya ca
†tadantarajñānamātrapratibaddhā hi saṁpadaḥ.† 33.

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durchwegs verwendbar sind. Ar. **Vs 30**=T 30, SP 31, Ṇ 23, Hp 59, Hm 66, Spl 71, Pṇ 59, Sy 19, Ar. a, SP saṁgharṣaṇakena, α, N, H nirgharṣ°; T vā niṣkuṣaṇena. Spl nityaṁ for rājan. b, Pṇ cāpi. d, SP aṅghri for aṅga (α text); Pṇ nāma. SP, N, H vākpāṇimatā (N, Hp °vatā); Pṇ vākyāṅgavatā. T janena. Sy so ist doch zuweilen sogar ein auf die Erde geworfenes Hölzchen von Nutzen, denn es kommt vor, daß jemand sein Ohr beißt und er es damit kratzt, — wie viel mehr beseelte Wesen, die Gut und Böse unterscheiden. After this vs T and several SP mss. api ca. **Vs 31**=T 31, SP 32, N 24, Hp 61, Hm 67, Sy 20 and **35**, Ar. b, N, H buddher vināśo na hi śaṅkanīyaḥ. T β sattvaguṇaṁ. SP °guṇaḥ (two mss. °ṇaṁ); T ed. with all mss. °ṇaṁ. c, N, H adhaḥkṛtasyāpi tanūnapāto. d, SP α, N, Hm yāti. Sy [Da freute sich der Löwe über seine Strebsamkeit und hübsche Einsicht und sprach zu seinem Gefolge:] 20 Seht da einen Strebsamen, der, obgleich sehr in Verächtlichkeit und Dürftigkeit geraten, notwendig seine Abkunft und seinen Charakter erkennen läßt, gleich dem brennenden Holzscheit, das, mag man seine Spitze noch so sehr nach unten drücken, doch notwendig sein Licht nach oben strahlt.—35 (after passage quoted under § 63) Einen tatkräftigen und tüchtigen Mann, zumal wenn er unverschuldeterweise verachtet und beleidigt worden ist, darf man, mag er auch ein Bedürftiger sein, nicht verachten. Ar similarly, both times. **Vs 32**=T 32, Sy **36, Ar.** (In Pa just after second version of prec. vs.) d, T ed. em. 'bhinanditavyaḥ; mss. 'bhisandi° (vv. ll. °man°, °dhi°). I take abhisaṁdhitavyaḥ as an irregular gerundive from abhi-saṁ-dhā, 'to be viewed.' Sy Es verhält sich mit ihm wie mit der Schlange: wenn sie sich einmal mit Füßen treten läßt (ohne zu beißen), so darf man sie nicht in der Annahme, daß sie (wieder) nicht beiße, von neuem treten; [36 a, denn auch ein kaltes Holz (Ar: sandal) erhitzt sich bei vielem Reiben und gibt Feuer von sich. Cf. Pṇ 399.] Ar similarly. After this vs T 12. 3 tat rājan, and 'vs 33,' which however may have been originally prose; certainly the second

(*sādhu ce 'dam ucyate*:)

kārṣakaḥ sarvabījāni samāloḍya pravāpayet
utpanna*bī*jasadbhāvaṁ (tv) aṅkureṇa vibhāvayet. 34.

(59) tat (*sarvadā*) viśeṣajñena svāminā bhavitavyam. *tathā* ca:

sthāneṣv eva niyo*ktavyā* bhṛtyāś cā 'bharaṇāni ca
na hi cūḍāmaṇiḥ pāde prabhavāmī 'ti badhyate. 35.

kanakabhūṣaṇasaṁgrahaṇocito
yadi maṇis trapuṇi pratibadhyate
na sa virāuti na cā 'pi na śobhate
bhavati yojayitur vacanīyatā. 36.

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half is corrupt if it was a vs. Variants: mss. z and R °pratibandhā in d. SP and H have in this place what I give with § 59 below; the SP-H version is doubtless a fusion of these two passages, its text being more like the second (§ 59), but its position that of the first ('vs 33'). Pa seems to confirm T in showing both passages. T adds sādhu etc. Sy A17 Als nun Dmng merkte, daß der Löwe ihn lobte, sprach er zu ihm: ('vs 21') Wer in der Nähe der Herrscher ist, soll seine Tüchtigkeit zeigen, und der Herrscher soll von seiner Führung und von der Arbeit und dem Nutzen, die er leistet, Kenntnis nehmen. Ar. **Vs 34**=T 34, SP **33**, N 25, Sy 22, Ar. In SP after next; cf. under prec. a, SP, N karṣakaḥ. SP, N samālokya (one SP ms. text, see Hertel, SP p. XLVII). c, T utpanne bījasadbhāve (ed. em. °vaṁ; see Hertel, SP p. XLVI). SP, N om tv. Sy denn auch Weizen und Gerste können, solange sie in der Erde verborgen sind, nicht von einander unterschieden werden; gehen sie aber auf und kommen aus der Erde hervor, dann zeigen sie, ob sie Weizen oder Gerste sind. Ar closer to orig.: JCap 46. 6 sicut est semen absconsum in terra, cuius bonitas et utilitas non cognoscitur—donec de terra exurgat et manifestetur. Similarly OSp. **(59)** T A22 text (om sar°; jñātvā for tathā). SP 159 text. Hp 58 bottom, Hm 19. 3 deva (Hm adds tat) sarvathā saviśeṣeṇa (Hm text) svā° bha°. yataḥ. Sy A18 Wer an der Pforte des Herrschers ist, soll seine Tüchtigkeit unter seinen Genossen zeigen, und der Herrscher soll ihn seiner hervorragenden Tüchtigkeit entsprechend verwenden. Heißt es doch. Ar. **Vs 35**=T 35, SP 34, not in N, Hp 64, Hm 71, Spl 72, Pṇ 60, Sy 23, Ar. a, H sthāna eva. SP niyujyante, H niyojyante (so SP v. l.), Pṇ niyojyāni. b, T β bhṛtyā ā°. d, SP prabhāvād api; α v. l. prabhāvăn iti; T α prabhāvam eti; Hp text; Hm for d nūpuraṁ śirasā kṛtam. Sy Folgende zwei Dinge müssen auf die ihnen zukommende Weise verwendet werden: Wenn einer, der vor mir ist, in der Erwägung 'es steht mir frei, meinen Schmuck zu verwenden, wie ich will', sich den Kopfschmuck an die Füße hängt oder den Fußschmuck an den Kopf (cf. Hm! a purely accidental correspondence), so gibt er sich als Toren zu erkennen. **Vs 36**=T 36, SP 35, N 26, Hp 65, Hm 72, Spl 75, Pṇ 63, Sy 24, Ar. a, SP °saṁśrayaṇocito (α text). b, N, H praṇidhīyate (N praṇi°; Hp v. l. pratibudhyate). c, SP, N ca for sa. SP α virodhi na cāpi, SP ed. virocayatīha. N (and H Schlegel, acc. to Hp

buddhimān anurakto 'yam iho 'bhayam ayaṁ jaḍaḥ
iti bhṛtyavicārajño bhṛtyāir āpūryate nṛpaḥ. 37.
asamāiḥ samīyamānaḥ samāiś ca parihīyamāṇasatkāraḥ
*a*dhuri *vi*niyujyamānas tribhir arthapatiṁ tyajati bhṛtyaḥ. 38.

(60) *anyac ca, devapādānāṁ vayam anvayāgatā bhṛtyā āpatsv apy anugāminaḥ. (yato nā 'smākam anyā gatir asti. tad amātyānāṁ vacanam. uktaṁ ca*:)

savyadakṣiṇayor yatra viśeṣo *nā 'sti hastayoḥ*
kas tatra kṣaṇam apy āryo vidyamānagatir vaset. 39.
(?nirviśeṣaṁ yadā *svāmī* samaṁ *bhṛtyeṣu* vartate
ta*tro* 'dyamasamarthānām utsāhaḥ parihīyate. 40.)

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note) cāti for cāpi. The third na is found in no T ms.; α om, β sa or ca; na is found only in SP (ed.), N, Pṇ, and Hp (Hp vv. ll. sa and ca, Hm vi-); Spl sa; SP α hi or na. The reading na seems confirmed by Ar, cf. KF below. Sy Und nicht die Bleistücke der Rubine und Perlen trifft der Vorwurf, sondern wer sie in Blei gefaßt hat, der ist tadelnswert. Ar: not in JCap; OSp very like Sy; KF 11. 9 and as a collection of pearls and jacinths does not match with lead or tin, because *altho tin does not injure pearls or detract from their value*, still he who matches them together is not considered wise. T adds api ca. **Vs 37**=T 37, SP 37, N 27, Hp 66, Hm 74, Pṇ 64, Ar? b, SP abhayo 'yam, α text, N ihottamam; H seems orig. to have read as text, see Peterson's note; Pṇ abhakto 'yam. SP, N, H janaḥ (Hp em. jaḍaḥ; Hm for b ayaṁ śūra ito bhayam). Ar, see next. T adds anyathā. **Vs 38**=T 38, Spl **74**, Pṇ **62**, Ar? In Jn before vs 36. b, T mss. paribhīyamāna°. c, Jn dhuri cāniyuj° (Spl yo na yuj°, but acc. to Hertel, *WZKM.* 25. 32, the mss. of Spl indicate as their orig. cāni° or vāni°). Hertel wrongly equates with this JCap 46. 20, which probably represents our vs 41. It is possible that an Ar version of this vs is represented by JCap 46. 18 similiter quoque non debet poni vir prudens loco stulti, nec stultus loco prudentis; and OSp p. 55, middle, Et otrosí non ponga al bienfechor en la medida del malfechor. But these passages in JCap, OSp may represent our vs 37, or may be mere expansions of the idea of the prec. vs in Ar (our vs 36). **(60)** T A23 text (ed. reads deva, pād°; om uktaṁ ca). So 42 a b ahaṁ kramāgatas tāvad deva bhṛtyo hitas tava. Spl **15. 7** (before vs 35) tathā vayaṁ devap° anva°...api pṛṣṭhagāmino yady api svam adhikāraṁ na labhāmahe, tathāpi devapādānām etad yuktaṁ na bhavati. uktaṁ ca. Pṇ **10.27** (before vs 35) tathā ca, yato vayaṁ devap° anva°...°gāminaḥ, nā ... asti. uktaṁ ca. **Vs 39**=T 39, Spl 76, Pṇ 65, Sy 25, Ar. b, Jn vi° nopalabhyate. c, Pṇ na for kas. Sy Wer nicht Rechts und Links unterscheiden kann, mit dem soll man nicht gehen. For Ar see KF 11. 12 and OSp. T adds api ca. **Vs 40**=Hp **62**, Hm **69**, Spl 78, Pṇ 66. In H between § 59 and vs 35; originality very doubtful. a, Hm nirviśeṣo; H rājā; Spl tr yatra svā° nirv°. b, H sarveṣu. c, H tadody°. **Vs 41**=T 40, Pṇ **328**, Sy 27, Ar. d, Pṇ

vājivāraṇalohānāṁ kāṣṭhapāṣāṇavāsasām
nārīpuruṣatoyānām antaraṁ mahad antaram. 41.

(*viśeṣavacanena tū 'cyate*:)

pāṣāṇabharasahasraṁ yaḥ skandhenā'bhivāñchati hi voḍhum
śramam eti vināśaṁ vā so 'buddhis tad vahann eva. 42.
aṅguṣṭhodaramātraṁ viśeṣavit prāpya padmarāgamaṇim
sukhasaṁvāhyam anuttaram arthaṁ kiṁ tena nā 'pnoti. 43.

(61) (*tena hi svāmiguṇād eva bhṛtyaviśeṣaḥ. katham.*)

aśvaḥ śastraṁ śāstraṁ vīṇā vāṇī naraś ca nārī ca
puruṣaviśeṣaṁ prāptā bhavanty ayogyāś ca yogyāś ca. 44.

(62) yac ca sṛgālo 'yam iti (*matvā*) mamo 'pary avajñā kriyate, tad apy ayuktam, yataḥ:

viṣṇuḥ sūkararūpeṇa mṛgarūpī mahān ṛṣiḥ
ṣaṇmukhaś chāgarūpeṇa pūjyate kiṁ na sādhubhiḥ. 45.

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dṛśyate mah°. Sy Diese drei sind von verschiedener Güte: Mann und Mann, Elefant und Elefant, Lehrer und Lehrer. Ar: KF 11. 18 as Sy. Instead of this OSp and JCap 46. 19 have a remoter reflex, which Hertel erroneously equates with vs 38. After this, T 13. 4 as text; is it possible that this is remotely reflected by Sy p. 10, l. 1?—Denn man führt ein Unternehmen nicht mittels recht vieler Helfer, sondern mittels guter Helfer aus. The Ar versions read similarly in this place, exactly between the two surrounding vss, the order agreeing closely with T. **Vs 42**=T 41, Sy 28, Ar. a, T ed. °bhāra°; I em. metri gr. following F. W. Thomas, *JRAS.* 1910 p. 1349, and in spite of Hertel, *WZKM.* 25. 12. I cannot believe in Hertel's theory that a liquid with another consonant may fail to make 'position' in T. Sy wie jemand eine Menge Steine herschafft, die niemand kauft, und sich dabei stark ermüdet. **Vs 43**=T 42, Sy 29, Ar. Sy während einer, der einen Rubin herbeischafft, davon nicht ermüdet und einen hohen Preis für ihn erhält. **(61)** T A 24 text. Pṇ 11. 18 tad api svā° eva bhṛ°. uktaṁ ca. **Vs 44**=T 43, SP 38, N 28, Hp 67, Hm 75, Pṇ 69, Sy **26**, Ar; repeated in Pṇ as **84** after Story 2, where it is also found in Spl as **110.** In Pa between our vss 39 and 41. a, T ed. with α tr śās° śas°. c, T β °viśeṣa-pr°. H, N prāpya. Sy Denn die Harmonie zwischen Mann und Pferd, die Waffentüchtigkeit, und Auslegung und Verständnis der Lehre werden nur von dem verstanden, der sich diese Dinge durch eigene Arbeit angeeignet hat. **(62)** T A 25 text (anādaraḥ for avajñā; β yasmāt for yataḥ). SP 175 text (om matvā) to °pari nāvajñā kartavyā (om rest; but α text thruout, only tvayā for yac ca, om matvā, om yataḥ). H edd. nothing, but v. l. Hp 59 n. 7: anyac ca śṛgālo 'yam iti na me 'vajñā kriyate. yataḥ. Spl 17. 15 tathā śṛg° 'yam iti manyamānena mamopari svāminā yady avajñā...ayuktam. uktaṁ ca yataḥ. Pṇ 11. 21 text, om matvā. Sy A 19 Und es heißt: Es ziemt dem Herrscher nicht, den Beifall jemandes darum zu verschmähen, weil es ein Geringer ist. Ar. **Vs 45**=T 44, SP 40, N 29, Hp note 7 to p. 59. a, N

(*api ca*:)

nāi 'tad ekāntataḥ siddhaṁ gṛhajātaś cirantanaḥ
bhṛtyaḥ śreyaskaro nityam amātyo nibhṛtas tv iti. 46.

(*tathā hi*:)

mūṣ*ikā* gṛhajātā 'pi hantavyā *sā* 'pakāri*ṇī*
upapradānāir mārjāro hitakṛt prārthyate 'nyataḥ. 47.
eraṇḍabhiṇḍārkanalāiḥ prabhūtāir api saṁ*bhṛ*tāiḥ
dārukṛtyaṁ yathā nā 'sti tathā *nā* 'jñāiḥ prayojanam. 48.
kiṁ bhaktenā 'samarthena kiṁ śaktenā 'pakāriṇā
bhaktaṁ śaktaṁ ca māṁ rājan yathāvaj jñātum arhasi. 49.

api ca:

avijñānād rājño bhavati matihīnaḥ parijanas
tatas tatprādhānyād bhavati na samīpe budhajanaḥ
budhāis tyakte rājye bhavati *na hi* nītir guṇavatī
pranaṣṭāyāṁ nītāu *sanṛpam* avaśaṁ *naśyati kulam.* 50.

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viṣṇuṁ sūkararūpaṁ ca. b, SP hayarūpeṇa bhāskaraḥ, but α text (°rūpo), N pūjayanti maharṣayaḥ, Hp pūjyate hi maharṣibhiḥ. d, SP, N pūjyante (SP α text). After this vs T api ca. **Vs 46** = T 45, Sy 32, Ar. c, T ed. with α bhṛtaḥ, β text. Sy Der Herrscher soll niemandem in der Erwägung: Sein Vater stand mir nahe und war mir ergeben, Vertrauen schenken, noch umgekehrt in der Erwägung: Sein Vater stand mir nicht zur Seite, ihm weniger Vertrauen schenken. [Pa adds another vs here, Sy vs 33.] T tathā hi. **Vs 47**=T 46, So 42cd, 43, Spl 95, Pṇ 71, Sy 34, Ar. a, Pṇ mūṣikī; T ed. mūṣako °jāto (but mss. z, R text). b, T ed. hantavyo 'nupakārakaḥ, mss. z, R °vyānupakāriṇī. c, T mss. upapradhānāir, corr. R text with gloss koṣa. d, Spl janāiḥ for 'nyataḥ. So hitaḥ paro 'pi svīkāryo heyaḥ svo 'py ahitaḥ punaḥ, krītvānyato 'pi mūlyena mārjāraḥ poṣyate hitaḥ, ahito hanyate yatnād gṛhajāto 'pi mūṣakaḥ. Sy Und die Mäuse, die doch im Hause aufgewachsen sind, tötet man wegen ihrer Schädlichkeit, während man die Falken wegen ihrer Nützlichkeit auf der Jagd auf der Handfläche trägt. **Vs 48**=T 47, Spl 96, Sy **30, Ar.** In Pa between vs 43 and § 62. b, Spl saṁcitāiḥ. d, Spl tathāivājñāiḥ. Sy und wie, wenn man eine Mauer erbauen soll, unter einer Menge von Bauarbeitern auch nicht das zu wählen imstande ist, was es zur Ausführung der Mauer braucht. Ar (for correct text and position see DeSacy, quoted by Derenbourg, JCap p. 46, n. 7). **Vs 49**=T 48, SP 42, N 30, Hp 68, Hm 76, Spl 97, Pṇ 72. c, SP, Pṇ tr śa° bha°; 3 mss. of SP with T, N, H, Spl text. N hi for ca. Spl viddhi for rājan. d, H, Jn nāvajñātuṁ tvam arhasi. T, SP api ca. **Vs 50**=T 49, SP 43, N 31, Hp 69, Hm 77. a, SP, N, H avajñānād (SP α v. l. text). b, SP, N vrajati for bha°. SP samīpaṁ (α text). c, T, SP edd. hi na, but v. l. in both na hi. d, SP, N, H vipannāyāṁ nītāu sakalam avaśaṁ (SP α api tat) sīdati jagat. T ms. z avaśyaṁ, but ms. R avaśaṁ. (Lacuna here in Tα.)

(63) piṅgalaka āha: bhadra (damanaka), *māi 'vaṁ vocaḥ. (cirantanas)* tvam asmākaṁ *mantri*putraḥ. (64) damanaka āha: deva, kiṁcid *vaktavyam asti.* (65) *so 'bravīt*: brūhi, *yat (te) vivakṣitam. damanako 'bravīt*: (66) udaka*grahaṇārthaṁ pravṛttaḥ* svāmī (*tat*) kim *iti (pānīyam apītvā vismita ive 'ha nivṛtyā 'va)sthitaḥ.* (67) piṅgalaka *ātmaprachādanārtham āha*: (dama-

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(63) T A26. 1 text (om dam°). SP 187 pi° (α adds āha): bha° dam° kim etat (α om bha°... etat), tvam asmadīyapradhānāmātyaputraḥ. Hp 60. 15, Hm 21. 2 pi° 'bravīt (Hm 'vadat): etc. as SP ed., adding iyantaṁ (Hp iyat-) kālaṁ ‚yāvat kuto 'pi khalavacanān (Hm °vākyān) nāgato 'si. So cf. **46 c**, under § 65. Spl 18. 4 pi° āha: bhavatv evaṁ tāvat; asamarthaḥ samartho vā cirantanas...°putras tad viśrabdhaṁ brūhi yat kiṁcid vaktumanāḥ (cf. § 65). Pṇ 12. 1 pi° āha: mā māivam ucyatām, cir°... Sy cf. A21? Als Dmng diese Worte gesprochen, lobte ihn der Löwe noch mehr und hieß ihn Vertrauen fassen. Dann nahm ihn der Löwe, damit sein Gefolge erkenne, daß er ihm wohlgesinnt sei, in seine Nähe und lobte ihn und sprach zu ihm: (vss 35, 36, 36a, the first two being our vss 31, 32). Ar. **(64)** T A26. 1 text (ed. om āha; z, R text). SP 187 dam° (v. l. adds āha): deva, kiṁcid ucyate. Hp 60. 17, Hm 21. 4 dam° brūte: deva pṛcchāmi kiṁcid ucyatām. So 45 tad viśvasiṣi ced deva na kupyasi na nihnuṣe, pṛcchāmi tad ahaṁ kiṁcin na codvegaṁ karoṣi cet. Spl 18. 5 da° ā° de° vijñāpyaṁ ki° a°. Pṇ 12. 1 text (kimapi). [Sy A22. 1 diff.; Ar diff. even from Sy; in Ar lion's retainers leave him and D. alone; cf. Spl in next.] **(65)** T A26. 2 piṅgalakaḥ (mss. z, R so 'bravīt): brūhi...damanakaḥ (z, R add 'bravīt). SP, perhaps cf. **188**, see under § 69. Hp **60. 16**, Hm **21. 4**, before prec.: idānīṁ yathābhimataṁ brūhi. (Cf. Spl under § 63, end.) So 46 evaṁ damanakenoktaḥ siṁhaḥ piṅgalako 'bravīt, viśvāsārho 'si bhakto 'si (cf. § 63) tan niḥśaṅkaṁ tvayocyatām. Spl 18. 6 (cf. under § 63, end) piṅgalaka āha: tan nivedayābhipretam. [Dam. gets Pi. to send his followers away; then] 18. 14 damanaka āha. Pṇ 12. 2 so 'bravīt: bhadra, yat te hṛdayastham, tad brūhi. so 'bravīt. **(66)** T A26. 2 udakagrahaṇābhipravṛttamatiḥ svāmī tat kiṁnimittam ihāvasthitaḥ. SP 188 udakapānārtham udyataḥ (α udakārthī) svāmī kim iti vismayād iva tiṣṭhati (α kiṁ vismita ivāvatiṣṭhate, v. l. om ava). Hp 60. 17, Hm 21. 5 udakārthī svāmī pāṇ° ap° kim iti vis° iva tiṣṭhati. So 47, 48ab iti piṅgalakenokte 'vocad (B. 'vadad) damanako 'tha saḥ, deva pānīyapānārthaṁ tṛṣito gatavān asi, tad apītajalaḥ kiṁ tvam āgato vimanā iva. Spl 18. 15 udaka° pravṛttasya svāminaḥ kim iha nivṛtyāvasthānam. Pṇ 12. 3 udakagrahaṇāya pravṛttasya etc. as Spl. Sy A22. 3 Was bedeutet es, daß du, da du doch ein Löwe bist, schon eine ganze Zeit lang an einer Stelle verharrst und nicht sorglos im Lande umhergehst? Ar as Sy. **(67)** T A26. 3 text (ed. om āha, mss. z, R text). Spl 18. 16 pi° āha savilakṣasmitam: na kiṁcid api. Pṇ 12. 3 pi° ākāraṁ prachādayann āha: dam° kiṁcin na. Sy A22. 5 Der Löwe hatte aber keine Lust, Dmng merken zu lassen, daß dies wegen der Furcht war, die über ihn gekommen, und sagte zu ihm: Es ist

naka,) *na kiṁcit* (*kāraṇam asti*). (68) *so 'bravīt*: *deva, yadi nā 'khyeyaṁ* (*nāma*), *tat tiṣṭhatu.* (69) (*atha*) piṅgalakas tac chrutvā cintayām āsa: (†*lakṣito 'smy amunā*;†) *yogyo 'yaṁ* (*dṛśyate*); *tat* (†*kiṁ bhaktasyā 'sya nigūhyate*,†) *kathayāmy etasyā* ('*gra*) *ātmano 'bhiprāyam. āha ca*: (70) (*bho damanaka, śrūyatām ayaṁ mahāśabdo dūrāt. sa āha*: *svāmin, vyaktaṁ śrutaḥ śabdaḥ. tat kim. piṅgalaka āha*:) (71) *bhadra,* asmād vanād *apakrāmitum icchāmi. yat kāraṇam*: *idam* apūrvaṁ sattvaṁ (*kiṁcid*) *iha praviṣṭam, yasyā 'yaṁ* mahān (*apūrva*)śabdaḥ *śrūyate.* śabdānurūpeṇa ca sattvena bhavitavyam, sattvānurūpeṇa ca *parākrameṇa. tat sar-*

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nichts Schlimmes. Ar. **(68)** T A 26. 3 damanakaḥ (mss. z, R so 'bravīt): deva...nāma, tad gacchāmi (mss. °maḥ). Spl 18. 17 so...yady anākhyeyam, tat ti°. Pṇ 12. 4 so...°khyeyam, tadā ti°. [Sy A 22. 8 Während dessen brüllte der Stier abermals und der Löwe und Dmng hörten es. Ar similarly.] It seems that something like this § must have been in the orig., to serve as transition to the following (Pa is clearly secondary), tho it is supported only by T, Jn. **(69)** T A 26. 4 atha...āsa: yogyo 'yam, ākhyeyam asmāi. āha ca. SP 188 pi° (α adds āha): bhadra kim ucyate (α bhadra yuktam). Hp 60. 18, Hm 21. 6 pi 'vadat (Hp vadati): bhadram uktam (Hm adds tvayā), kiṁ (Hm adds tv etad) rahasyaṁ vaktuṁ kācid (Hp kaścid) viśvāsabhūmir asti (Hm nāsti). śṛṇu kathayāmi (Hm tathāpi nibhṛtaṁ kṛtvā kath°. śṛṇu.) So 48cd, 49abc etat tadvacanaṁ śrutvā sa mṛgendro vyacintayat, lakṣito 'smy amunā tat kiṁ bhaktasyāsya nigūhyate. ity ālocyābravīt taṁ sa. Spl 18. 22 tac chrutvā pi° cint° āsa: yogyo...tat kathayāmy...'bhiprāyam. (vs.) Pṇ 12. 10 evam ukte pi° cint° etc. as Spl (etasyātmano, om agre). Sy A 22. 9 Da dünkte es dem Löwen: Weil nun Dmng diese Stimme gehört hat, will ich ihm das Geheimnis offenbaren und ihn dabei auf seinen Verstand und auf seine Freundschaft prüfen. Und er sprach zu Dmng. Ar.—The parenthetized clauses with So, which seems to be supported in general sense by Pa. **(70)** T A 26. 5 dam° śrū° ayaṁ śabdaḥ. sa...śabdaḥ. pi° āha. Spl 19. 3 bho dam° śṛṇoṣi śabdaṁ dūrān mahāntam. so 'bravīt: svāmiñ śṛṇomi. tat kim. pi° āha. Pṇ 12. 14 bho dam° śṛṇoṣi mahāśabdaṁ dūrāt. so etc. as Spl. Nothing in the others, unless cf. SP, H in next, śrutas tvayāpi etc.; originality not certain but probable. **(71)** T A 26. 6 bhadra...sattvam iha..'yaṁ nirghoṣaḥ śrū°. śabd° sattvena ca (R text) bhav°..parākrameṇa. yaś ca parasya bhayaṁ prayuṅkte, sa eva bhayaṁ na (so ed. by em., mss. om) vetti. tat sarvathā neha sthātavyam. SP 189 vanam asmadīyam apūrvasattvādhiṣṭhitam asmākaṁ tyājyam. tathā hi (α ca). śrutas tvayāpi (cf. prec.?) mahān apūrvaśabdaḥ. śabdānurūpaḥ sattvo 'yaṁ (α 'pi) balavīryapratāpavān kaścid bhaviṣyatīti. Hp 60. 20, Hm 21. 8 (Hm saṁprati) vanam idam apūrvasattvādhiṣṭhitam. ato 'smākaṁ tyājyam. (Hm adds anena hetunā vismito 'smi.) tathā ca śrutas tvayāpy (Hm mayāpi) apūrvaśabdo mahān (Hm tr ma° ap°). śabdānurūpeṇāsya (Hp °ṇa ca tasya) prāṇino balenāpi sumahatā (Hm

vathā ne 'ha sthātavyam. (72) damanaka āha: *kiṁ* śabdamatrād eva *bhayam upāgataḥ svāmī.* (*tad apy ayuktam. api ca*:)

ambhasā bhidyate setus tathā mantro 'py arakṣitaḥ
pāiśunyād bhidyate sneho vāgbhir bhidyeta kātaraḥ. 51.

(73) *tan na yuktaṁ svāminaḥ śabdamātrād eva pūrvopārjitam*

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mahatā balena) bhavitavyam. So 49d, 50—52 śṛṇu gopyaṁ na te 'sti me, jalapārśvagatenātra (B. jalapānagat°) nādo 'pūrvaḥ śruto mayā, sa cāsmadadhikasyogro jāne sattvasya kasyacit, bhāvyaṁ śabdānurūpeṇa prāyeṇa prāṇinā yataḥ, prajāpater vicitro hi prāṇisargo 'dhikādhikaḥ. tena ceha praviṣṭena na śarīraṁ na me vanam, tasmād ito mayānyatra gantavyaṁ kānane kvacit. Kṣ 274(19)ab sa vijñāya prabhoś cetaḥ śabdamātravisaṁsthulam. Spl 19. 4 bhadrāham as° va° gantum icchāmi. damanaka āha: kasmāt. piṅgalaka āha: yato 'dyāsmadvane kimapy apūr° sat° prav°.. mahā-śabdaḥ śrūyate. tasya ca śabdā° parākrameṇa bhav°. iti. Pṇ 12. 15. bhadra as° va° gantum icchāmi, etc. as Spl to yato 'smadvane 'pūrvaṁ..kiṁcit praviṣṭam.. mahāñ śabdaḥ śrū°. tad asya śabdasyānurūp° sat° bhāvyam, sattvānu° ca parākrameṇa. iti. Sy A22. 13 Diese so scheußliche Stimme kann nur von einem Wesen herrühren, dessen Leib seiner Stimme und dessen Stimme seinem Leib entspricht. Wenn dem aber so ist, so habe ich an diesem Orte nichts mehr zu suchen. Ar closer to orig. than Sy: JCap 49. 12 Vox ista me prohibuit exire de loco, nec scio quid fuit; estimo, inquam, quoniam persona eius magna sit, sicut ipsa est, et quod magna sit eius potentia sicut persona; quod si sic esset nullum utique statum haberemus in hoc loco. OSp similarly. **(72)** T A26. 8 text (om tad apy ayuktam). SP 191 dam° (α adds āha): deva (α om) na śabda° (α tr śa° na) bhetavyam. Hp **64. 1**, Hm **26. 7** śabda° eva na bhetavyam. (Followed in H by a diff. story, not found elsewhere.) So 53ab iti vādinam āha sma siṅhaṁ damanako 'tha tam (also cf. under § 73). Spl 19. 7 dam° āha: yat svāmī śabda° api bhayam upagatas tad apy ayu°. uktaṁ ca. Pṇ 12. 17 dam°...eva svāmī bhayam upāiti. uktaṁ ca. Sy p. 12, l. 3 Dmng sprach: Hat meinen Herrn vielleicht noch etwas anderes—[lacuna continuing to § 100; in Schulthess supplied from Ar]—beunruhigt? Der Löwe sprach: Außer dieser Stimme hat mich nichts beunruhigt. Dmng sprach: Dann darf sich aber der König nicht von dieser Stimme dahin bringen lassen, daß er seinen Ort preisgibt, denn es heißt. Ar (see Sy; lion's speech not found in JCap or OSp., but is in KF). **Vs 51**=T 50, SP 44, N 32, Spl 102, Pṇ 76, So 54, Ar Schulthess 36b. d, Spl vācā. So jalena bhajyate setuḥ snehaḥ karṇe (B. karṇa-) japena tu, arakṣaṇena mantraṁ ca śabdamātreṇa kātaraḥ. Ar Das Unglück für den schwachen Damm ist das Wasser, das Unglück für den Verstand ist Hochmut, das Unglück für die Tugendhaftigkeit ist die Verleumdung, das Unglück für das schwache Herz ist eine laute Stimme und verworrener Lärm. **(73)** T A27. 1 text. So **53cd** (before vs 51; cf. § 72) śūraḥ sann iyatā deva kiṁ vanaṁ tyaktum icchasi. Spl 19. 11 tan . . . svā° pūrv° vanaṁ tyaktum. Pṇ 12. 21 tan . . . svā° pūrvapuruṣopāttaṁ kulakramāgataṁ vanam

idaṁ vanaṁ (*pari*)tyaktum. (74) *iha hi* śabdā *anekaprakārāḥ śrūyante, te tu śabdā eva kevalāḥ, na tu bhayakāraṇam. tad yathā*: (*meghastanitaveṇuvīṇāpaṇavamṛdaṅgaśaṅkhaghaṇṭāśakaṭakapāṭa*)yantrādīnāṁ (*śabdāḥ śrūyante*), na (ca) *tebhyo bhetavyam. uktaṁ ca*:

pūrvam eva mayā jñātaṁ pūrṇam etad dhi medasā
antaḥ praviśya vijñātaṁ *yathā* carma ca dāru ca. 52.

(75) piṅgalaka āha: katham etat. *damanaka āha*:

KATHĀ 2 (STORY 2: JACKAL AND DRUM)

(76) asti, kaścid gomāyuḥ kṣutkṣāma*kaṇṭha* (*itaś ce 'taś cā 'hārakriyārthaṁ* pari)bhraman (*?vane*) sāinya*dvay(asy)ā 'yodhanabhūmiṁ* apaśyat. (77) tatra ca mahāntaṁ śabdam *aśṛṇot.*

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ekapada eva pari°. Ar nothing in this place; cf. § 72. **(74)** T A27. 1 iha hy anek° śabd° śrū°. tatra ye śabdā eva kevalāḥ, na tebhyo bhayaṁ vidyate. tad yathā: meghastanitavīṇāveṇupaṇava (α °pavana) mṛdaṅgaghaṇṭākavāṭayantraśakaṭādīnāṁ na tebhyaḥ śaṅkitavyam. uktaṁ ca. SP 194 tathā coktam. So 55 yantrādiśabdās te te hi bhavanty eva bhayaṁkarāḥ, paramārtham avijñāya na bhetavyam ataḥ prabho. Kṣ 274 (19) cd prāha prāyo bhavanty eva bāḍhaśabdā (Ma. with v. l. deva ś°) ghanādiṣu. Spl 19. 11 yato bherīveṇuvīṇāmṛdaṅgapaṭahaśaṅkhakāhalādibhedena śabdā anekavidhā bhavanti. tan na kevalāc chabdamātrād api bhetavyam. (vss.) 20. 4 tad evaṁ jñātvā svāminā dhāīryāvaṣṭambhaḥ kāryaḥ, na śabdamātrād bhetavyam. uktaṁ ca. Pṇ 12. 24 (after inserted vs) anyac ca. iha śabdā aneka°... te tu śabdamātrāṇy eva na tu . . . (vss, and following 13. 3 as Spl.) **Vs 52**=T 51, SP 45, N 33, Spl 108, Pṇ 82, So cf. 56ab, Kṣ 275 (20), Ar after vs 36b. c, T, Jn anu for antaḥ. d, T, Jn yāvad, SP yadā (α text). T tr dāru ca carma ca. So tathā ca bherīgomāyukatheyaṁ śrūyatāṁ tvayā. Kṣ māṁsapūrṇeti vijñāya bherīpradhvānamantharam, kroṣṭāpaśyat samutpāṭya purā kāṣṭhaṁ ca carma ca. (Ma. for b bherīṁ pra° °tharām, partly with v. l.) This is all that Kṣ has for the entire story! Ar Und es gibt eine Geschichte, die beweist, daß nicht alle Stimmen zu fürchten sind. **(75)** T A28 piṅ° (β so 'bravīt): katham etat. dam° (β adds āha). SP 197 pi° (α adds āha): kathaṁ cāitat (α etat). dam° (α so 'bravīt). Spl 20. 8 text (so 'bravīt for dam° āha). Pṇ 13. 6 pi° 'bravīt: katham... Ar p. 12, l. 17. **(76)** T 14. 20 asti ka° go° āhāravichedāt kṣut° itaś cetaḥ (v. l. adds ca) pari° ubhayasāinyasyāyodh° apa°. SP 198 asti ka° kṣutkṣāmo gom°. sa ca (α om sa ca) bhagnasāinyasthalam (α °sāinyaṁ samaram) apa°. So 56cd, 57ab ko 'pi kvāpi vanoddeśe gomāyur abhavat purā, sa bhakṣyārthī bhraman vṛttayuddhāṁ prāpya bhuvaṁ. Spl 20. 12 kaścic chṛgālaḥ kṣut° itas tataḥ pari° vane sāinyadvayasaṁgrāmabhūmim apaśyat. Pṇ 13. 8 asti kasmiṁścit pradeśe gomāyuḥ kṣut° āhāra° pari° araṇyamadhye nṛpasyāyodh° apa°. Ar 12. 20 Man erzählt: Ein hungriger Fuchs kam zu einem Sumpf (KF pool or fountain of water, JCap flumen, OSp árbol). **(77)** T 14. 21 text. SP 198 text (ed. mahā,

(78) *tadbhayasaṁkṣubhitahṛdayaś* cā 'cintayat: (*kim idam,*) *vinaṣṭo* 'smi; (*kasyā 'yaṁ śabdaḥ kva vā kīdṛśaṁ vā sattvam*) iti. (79) (*tato*) *yāvad anveṣayati, tāvad giriśikharākārāṁ* bherīm *apaśyat.* (80) *tāṁ ca dṛṣṭvā 'cintayat*: †*kim ayaṁ śabdo 'syāḥ svābhāvikaḥ, uta paraprerita*† iti. (81) *atha sā yadā vāyuprerītāir* vṛkṣ(*aśākh*)*āgrāiḥ spṛśyate, tadā* śabdaṁ *karoti,* (*anyathā tūṣṇīm āste.*) (82) sa *tu tasyāḥ sārāsāratāṁ jñātuṁ* samīpaṁ gatvā, (83) (*svayam eva kāutukād ubhayor mukhayor atāḍayat,*)

α mahāntaṁ; aśrāuṣīt). So 57bc dhvanim, gambhīram ekataḥ śrutvā. Spl 20.13 tasyāṁ ca [inserts here § 81] śabdam aśṛṇot. Pṇ 13. 9 atha muhūrtaṁ yāvat tiṣṭhati tāvan mahāntaṁ . . . Ar 12. 23 (after § 81) [laut erdröhnte.] Da vernahm der Fuchs dieses Geräusch. **(78)** T 14. 21 tadbha° (β adds ca) kim . . . kva vā kīdṛśo vāiṣa śabdaḥ. SP 199 tataś cācintayat: hā hato 'smi, kiṁ karomi, kva yāsyāmīti. So 57d bhīto. Spl 20. 14 atha kṣubhitahṛdayaś cintayām āsa: aho vinaṣṭo 'smi. [different text.] 20. 20 kasyāyaṁ śabdaḥ. Pṇ 13. 10 tac chrutvātīvakṣubhita° paraṁ viṣādam agamat. āha ca: aho kaṣṭam āpatitam. idānīṁ vinaṣṭo 'smi . . . śabdaḥ kīdṛśaṁ sattvam iti. **(79)** T 15. 1 iti cintayatā dṛṣṭā giriśikharākārā bherī. SP 200 tadanantaram (α tato) itas tataḥ paśyan (α om itas etc.) bṛhadbherīṁ dṛṣṭavān. So 57d, 58ab dṛṣṭiṁ tato dadāu, tatrādṛṣṭacarāṁ bherīm apaśyat patitasthitām. Cf. Kṣ 275(20)b, under vs 52. Spl 20. 20 dhāiryam ālambya vimarśayan yāvan mandaṁ-mandaṁ gacchati, tāvad dundubhim apaśyat. Pṇ 13. 13 yāvad anveṣayati tāvad giri° bherīṁ. Ar. 12. 24 schlug die Richtung nach ihm ein und kam zu der Pauke. **(80)** T 15. 1 text. So 58cd kim īdṛśo 'yaṁ prāṇī syāt ko 'py evaṁrūpaśabdakṛt. Pṇ 13. 14 dṛṣṭvā . . . śabdaḥ syāt svabhāvajaḥ, uta parapraṇītaḥ. iti. Others nothing. So seems to support the existence of some such phrase in the original, but disagrees with T, Pṇ as to the exact sense. **(81)** T 15. 2 atha . . . vṛkṣāgrāiḥ . . . anyadā na. iti tū° āste. SP 200 tasyāṁ ca vātāhatavṛkṣaśākhāhati(α °ta)śabdaṁ pratipadya. So 59abc, 60 iti saṁcintayan dṛṣṭvā niḥspandāṁ tām upāgataḥ, yāvat paśyati [here next], vātavellaccharastambahatacarmaputodbhavam (B. °stambha°), śabdaṁ nirūpya tasyāṁ ca sa gomāyur jahāu bhayam. Spl **20. 13** dundubheḥ patitasya vāyuvaśād vallīśākhāgrāir hanyamānasya. Pṇ 13. 15 atha yadā bherī vāyunā preritāis tṛṇāgrāiḥ spṛśyate . . . Ar **12. 21** Wo eine Pauke an einem Baume lag, so daß, wenn der Wind wehte, die in Bewegung geratenen Zweige des Baumes die Pauke trafen und sie infolgedessen laut erdröhnte. **(82)** T 15. 4 sa . . . jñātuṁ saṁnikarṣam upaśliṣṭaḥ. SP 201 tattvam (α tatsamīpaṁ gatvā). So **59cd** tāvat sa nāyaṁ prāṇīty abudhyata. Spl 20. 21 sa ca taṁ parijñāya sam° ga°. Pṇ 13. 16 sa ca tasyā asāratāṁ jñātvā samīpam upaśliṣṭaḥ. Ar, cf. under § 79; also 12. 25 Da er nun ihr großes Volumen sah (so OSp, que era finchado ['inflated']; KF that the sound of the drum was very loud and terrible; JCap simply cum vulpes videret—no characterization of the drum). **(83)** T 15. 4 text (ca for eva). Spl 20. 22

(84) acintayac (ca): (*aho cirād*) *etan* mahad *bhojyam upasthitaṁ* mama. (*tan nūnaṁ prabhūtamāṁsamedo'sṛgbhiḥ paripūritaṁ bhaviṣyatī*) 'ti. (85) *tato* bheryā mukhaṁ vidāryā (*'ntaḥ*) praviṣṭaḥ. (*paruṣatvāc ca carmaṇaḥ katham api na daṁṣṭrābhāṅgam avāptavān.*) (86) *tasminn api na kiṁcid āsāditavān.* (87) *pratinivṛtyā* (*'ntarlīnam avahasyā*) 'bravīt: pūrvam eva mayā jñātam iti.

(End of Story 2)

(88) ato ('haṁ bravīmi:) na śabdamātrād eva bhetavyam.

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svayam eva kāu° atāḍayat. Pṇ 13. 17 text (ca for eva; ubhaya-m°). **(84)** T 15. 5 aci° ca: gamyaṁ cāitad bhakṣyaṁ ca mama. (Cf. also under next.) SP 201 acintayat: mahad bhojyam upas° mameti (α me). So 61a syāt kiṁcid bhakṣyam atrāntar. Kṣ 275(20)a, see vs 52. Spl 20. 22 bhūyaś ca harṣād acin°: aho cirād etad asmākaṁ mahad bhojanam āpatitam. tan...bhaviṣyati. Pṇ 13. 18 harṣād ity acin°: aho cirād evāsmākam api bhojanam āpatitam. tan nūnam etan māṁsamedobhiḥ pūritaṁ bhav° iti. Ar 12. 26 dachte er: Das trifft sich ja schön mit dem vielen Fett und Fleisch dieses Dinges da. (Ar versions shorter, same sense.) The parenthetized clause with Jn, seemingly supported by Ar. **(85)** T 15. 5 ity avadhāryāikadaṁṣṭrayā (β °āikadeśaṁ daṁṣṭrābhiḥ) kṣudhāviṣṭaḥ pāṭitavān, paruṣatvāc...(α om na) °tavān. [Then insertion: pratibaddhāśaś ca punar apy acintayat: nūnam asyā antar bhakṣyaṁ bhaviṣyati (cf. prec.).] ity adhyavasya (α avyavasya) bheryā mukhaṁ vidāryāntaḥ praviṣṭaḥ. SP 201 tato bherīmukhaṁ vidārya praviśya (α praviṣṭo). So 61bc ity utpāṭya sa puṣkaram, praviśya. Kṣ 275(20)cd, see under vs 52. Spl 21. 1 tataḥ paruṣacarmāvaguṇṭhitaṁ tat katham api vidāryāikadeśe chidraṁ kṛtvā saṁhṛṣṭamanā madhye prav°. paraṁ carmavidārato daṁṣṭrābhāṅgaḥ samajani. Pṇ 13. 20 evam avadhārya kasmiṁścit pradeśe vidāryāntaḥ prav°. tac ca paruṣacarmāvaguṇṭhitam, tataḥ katham api na daṁṣṭrābhāṅgaḥ saṁjātaḥ. Ar 12. 27 und er machte sich an ihr zu schaffen und riß sie auf. **(86)** T 15. 8 text. So, cf. next. Spl 21. 3, Pṇ 13. 22 atha (Pṇ ato) nirāśībhūtas. Ar 12. 28 Als er dann sah, daß sie hohl war. **(87)** T 15. 9 pratinivartitum aśakto 'ntarlīnārdhakāyo (for all this β only pratinivṛttyāntarlīnam) vihasyā (β avahasyā) 'bravīt... SP 202 niḥsṛto (α niḥsṛtyā) 'bravīt... So 61cd vīkṣate yāvat kevale dārucarmaṇī. Spl 21. 3 tad dāruśeṣam avalokya ślokam enam apaṭhat: pūrvam... Pṇ 13. 22 tad dārucarmāvaśeṣam avalokya ślokam apaṭhat: (vs 83, variant of catch-vs). pratinirgatyāntarlīnam... Ar 12. 29 sagte er: Es scheint fast, daß diejenigen Dinge die feigsten sind, die den größten Leib und die weitreichendste Stimme haben. **(88)** T A29. 1 ato 'haṁ bra°: śabd° eva kṣobho na kāryaḥ. SP 203 ato na śab° (α tr śa° na) bhet°. So 62ab tad deva śabdamātreṇa kiṁ bibhyati bhavādṛśāḥ. Spl 21. 4 tato na... (om eva). Pṇ 14. 5 text (kṣobhaḥ kāryaḥ for bhe°). Ar 12. 32 Diese Geschichte habe ich dir mitgeteilt, weil ich hoffe, daß wir diese Stimme, die uns erschreckt, aus der Nähe weniger gefährlich finden würden, als wir denken.

(89) (*kiṁ tu*) *yadi manyase tad yatrā* 'yaṁ śabdas *tatrā* 'ham *etatsvarūpaṁ vijñātuṁ* gacchāmī (`ti). (90) piṅgalako *'bravīt*: *kiṁ bhavāṁs tadantikam utsahate gantum.* †*bāḍham ity asāv āha.*† *piṅgalaka āha*: (*bhadra yady evaṁ tad*) gaccha (*śivās te panthānaḥ santv* iti). (91) *damanako 'pi* (*taṁ praṇamya* saṁjīvaka)śabdānusāri *pratasthe.* (92) *atha damanake gate bhayavyākul*(*it*)*amanāḥ piṅgalakaś cintayām āsa*: *aho na śobhanaṁ kṛtaṁ mayā, yat tasya viśvāsaṁ gatvā 'tmābhiprāyo*

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(89) T A 29. 1 kiṁ tu yasyāyaṁ śabdaḥ tatsamīpam (β tatsakāśam) ahaṁ gacchāmi. SP 203 aham api yatra (α om) yatrāyaṁ śabdas tatra (α om) tatra gacchāmīti (α om iti). So 62cd manyase yadi tat tatra tad vijñātuṁ vrajāmy aham. Spl (21. 5 insertion, with vs 110=our vs 44) 21. 11 aham etacchabdasvarūpaṁ jñātvāgacchāmi tataḥ paścād yathocitaṁ kāryam iti. Pṇ (14. 5 insertion as Spl, with vs=our vs 44) 14. 10 aham etatsvarūpaṁ vijñāyāgacchāmi. tataś ca yathocitaṁ kartavyam. iti. Ar 12. 34 Der König geruhe nun, mich nach dieser Stimme auszuschicken und selbst an seinem Orte zu verweilen, bis ich ihm klare Kunde über dieselbe zurückbringe. (90) T A 29. 2 pi° (β adds 'bravīt) ... asāv āha. SP 203 ed. nothing, but one α ms. inserts bhadra sukhena gaccha. So 63abc ity ūcivān damanako gaccha śakto 'si (B. śaknoṣi) ced iti, gaditas tena siṁhena. Spl 21. 13 pi° āha: kiṁ tatra bhavān gantum utsa°. sa āha: kiṁ svāmyādeśāt sadbhṛtyasya kṛtyākṛtyam asti. (vss.) pi° āha ... Pṇ 14. 11 pi° āha: kiṁ tatra gantum utsa° bhavān. damanaka āha: etc. as Spl (su-bhṛt°; after asti adds kiṁcit; tr te santu panthānaḥ, om iti). Ar 13. 1 Der König war mit seiner Rede einverstanden, und beurlaubte ihn.—For the clause between daggers it is possible that Jn's version should rather be read; but the lack of correspondents outside of T, Jn perhaps points to the briefer orig., like T. That something of the sort was probably in the orig. seems indicated by So śakto 'si ced, which rather requires an answer, and which reflects the first sentence of T, Jn. (91) T nothing; SP 203 only (iti) gatvā (α gatvā ca, om iti), which perhaps rather represents gate in the next, § 92. So 63d, 64ab sa yayāu yamunātaṭam. tatra śabdānusāreṇa yāvat svāiraṁ sa gacchati. Kṣ 276 (21) ab ity uktvā svāminaṁ dhīmān yayāu śabdānugaḥ śanāiḥ. Spl 21. 21, Pṇ 14. 18 text. Ar 13. 2 Da begab sich Dmng nach dem Standort des Stiers [so also JCap, but KF towards the locality from which the *sound* had proceeded; OSp omits the phrase]. (92) T A 30. 1 gate tasmin piṅgalakaś cintayām āsa: na śobhanam āpatitam. Spl 21. 21, Pṇ 14. 18 text (Spl °vyākulamanāḥ, Pṇ °kulitahṛdayaḥ). Ar 13. 4 Als sich aber Dmng vom Löwen getrennt hatte, dachte dieser über die Sache nach, und da bereute er, Dmng hingeschickt zu haben, und sprach zu sich: Ich habe nicht das Richtige getroffen, daß ich Dmng diesen Auftrag gab. [KF adds and (in) relying on his faith, tho I have never tried him, and on the sincerity of his religion, tho I have never tested it. JCap confused, seems to reflect

niveditaḥ. (93) (*kadācid damanako 'yam ubhayavetano bhūtvā mamo 'pari duṣṭabuddhiḥ syāt.*) (94) *uktaṁ ca: saṁmānitavimānitāḥ, pratyākhyātāḥ, kruddhāḥ, lubdhāḥ, parikṣīṇāḥ, svayam upagatāś* (*chadmanā pravārayituṁ śakyāḥ*). *atyantāsvakārābhinyastāḥ, samāhūya parājitāḥ, tulyakāriṇaḥ śilpopakāre vimānitāḥ, pravāsopataptāḥ, tulyāir antarhitāḥ, pratyāhṛtamānāḥ, tathā 'tyāhṛtavyavahārāḥ, tatkulīnāśaṁsavaḥ samavāye ca svadharmān na calanti, samantāc co 'padhākṛtyās ta iti. so 'yaṁ pratyāhṛtamāno 'ham iti matvā mamāi 'vo 'pari kadācid vikāraṁ*

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this last also; OSp and Wolff seem to have no trace of it.] **(93)** T A 30. 1 kadācid ayam ubhayodbhedakaḥ (β ubhayor bhe°) syāt. Spl 21. 23, Pṇ 14. 20 text (Pṇ °vetanatvān mamopari duṣṭaḥ syāt). Ar nothing unless possibly reflected in KF as quoted under prec. **(94)** T A 30. 2 text (β svayam upāgatāś; α atyantāsvākārābhi°, ed. with β °svākārābhi° [perhaps °karā° would be better, since kāra, 'tax', is quoted in pet. lex. as lexical only; but Kāuṭilīya reads kārābhinyastaḥ; Hertel misunderstands the word]; ed. em. pratyapahṛtamānāḥ, mss. pratyāpah° except ρ text; v. l. (ρ, p) tathā 'nyāhṛtavya°; mss. tatkulīnāśaṁ, em. Hertel; ed. em. pratyapahṛtamāno, mss. as before pratyāpah° or text). This is a very confused reflex of a Kāuṭilīya passage, Shama Sastri p. 24 f. Ar in the main goes quite closely with T; the other Skt. versions have almost nothing. The phrases in parens. have no support either in any Pañc. version or in Kāuṭilīya. Spl 22. 1, Pṇ 14. 21 bhraṣṭādhikāratvāt (Pṇ adds vā). uktaṁ ca: (vs Spl 113, Pṇ 87) ye bhavanti mahīpasya saṁmānitavimānitāḥ, yatante (Pṇ bhavanti) tasya nāśāya kulīnā (Pṇ kulotthā) api sarvadā. [Here first part of § 95 inserted.] Spl 22. 6, Pṇ 14. 24 kadācid damanakas (Pṇ °ko 'pi) tam ādāya māṁ vyāpādayitum icchati (Pṇ āgacchet). (vs.) Ar 13. 7 Denn der Mann, der an der Pforte des Herrschers weilt, begeht, wenn er lange Zeit ohne eigene Schuld grob behandelt worden ist, eine Missetat, oder er sucht ihn zu Falle zu bringen, oder er ist durch Gier und Habsucht bekannt, oder er ist in üble Lage geraten, aus der er sich nicht emporraffen konnte, oder es ist mit ihm und der Macht und dem Geld, die ihm anvertraut waren, eine Veränderung eingetreten, oder er hatte ein Amt erlangt und ist daraus wieder entfernt und abgesetzt worden und hat daher mit einem anderen gemeinsame Sache gemacht, oder er hat eine Missetat begangen, deren Strafe er nun fürchtet, oder er war ein schlechter Mensch, der das Gute nicht liebte, oder er ist in Schande gefallen, oder er hatte eine Missetat gegen seine Kollegen begangen, oder er hatte samt seinen Kollegen einen guten Erfolg erzielt und haben ihm dann jene den Lohn vorweggenommen, oder er hatte einen haßerfüllten Feind, der ihm in Rang und Würde den Rang ablief, oder er galt in Religion und Moral als unsicher, oder er hoffte in einer Sache, die ihm nützte, Schaden [für den Herrscher] oder den erwünschten Erfolg für den Feind des Herrschers. Allen solchen Leuten aber darf sich der Herrscher nicht vorschnell attachieren und ihnen trauen und sich auf sie

bhajeta, athavā 'sāmarthyād balavatā pratyanubaddho mamāi 'va madhyenā 'gacchet. (*tathā 'py ahaṁ vinaṣṭa eva.*) (95) *tat* (*sarvathā 'smāt sthānād*) *anyat sthānam āśrayāmi, yāvad asya mayā vijñātaṁ cikīrṣitam* ity *avadhārya sthānāntaraṁ gatvā* (*damanaka*)*mārgam avalokayann* (*ekāky evā*) *'vatasthe.* (96) *damanako 'pi saṁjīvakasakāśaṁ gatvā* †*vṛṣabho 'yam iti parijñāya*† (*hṛṣṭamanāḥ*) *piṅgalakābhimukhaḥ pratasthe.* (97) *piṅgalako 'pi pūrvasthānam āśritavān ākārapracchādanārtham, anyathā 'yaṁ damanako maṁsyate, bhīruś cā 'yaṁ bhīruparivāraś ce 'ti.* (98) damanako *'pi* piṅgalaka*sakāśam āgatya* praṇamyo 'paviṣṭaḥ.

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verlassen. Dmng, listig und schlau wie er ist, hat an meiner Pforte Zurücksetzung erfahren; da ist vielleicht Groll in ihm aufgestiegen, der ihn dazu antreibt, mir Leid und Schweres zuzufügen. Und wenn er nun findet, daß der Besitzer jener Stimme stärker und mächtiger ist als ich, fühlt er sich vielleicht zu seinem Wesen hingezogen und konspiriert mit ihm gegen mich und macht ihn auf meine schwache Seite aufmerksam.—The Ar versions have the list of characteristics largely in diff. order, but in general are in substantial agreement with the prec. **(95)** T A 30. 7 text thru iti; om the rest. Spl **22. 5,** Pṇ **14. 24** (in prec.) tat tāvad (Pṇ yāvad) asya cikī° vettum anyat (Pṇ om) sthānāntaraṁ gatvā pratipālayāmi. (After § 94:) Spl 22. 12, Pṇ 14. 28 ity avadhārya (Spl evaṁ saṁpradhārya) sthān° ga° damanakam (Pṇ °ka-mārgam) ava° ekāky evāva° (Spl ekākī tasthāu). Ar 13. 37 Nachdem der Löwe unablässig hierüber nachgedacht, duldete es ihn nicht mehr länger an seinem Platze und er machte sich auf den Weg. Und ab und zu setzte er sich nieder und schaute den Weg entlang. **(96)** T A 31. 1 dam° 'pi saṁjīvakena sahopacāraparicayād itaś cetaś cātmānaṁ pradarśya piṅgalakāntikaṁ prāyāt. SP 204 (α damanakaḥ) saṁjīvakena (α adds saha) sakhyaṁ kṛtvā (α adds abhayavācakaṁ dattvā) punar āgataḥ (α om pu° āg°). H diff. So 64cd, 65abc tāvat tṛṇāni khādantaṁ vṛṣabhaṁ taṁ dadarśa saḥ, upetya cāntikaṁ tasya kṛtvā tena ca saṁvidam (B. saṁstavam), gatvā tasmāi sa siṁhāya. Kṣ 276(21)c vilokya vṛṣabhaṁ tatra. Spl 22. 13, Pṇ 14. 28 text thru hṛṣṭamanā, then insertion, after which Spl 22. 22, Pṇ 15. 5 evaṁ vicintayan (Pṇ om vi) piṅg° prat°. Ar 14. 1 und da sah er Dmng daherkommen. The Jn version of the orig. seems more closely supported by Kṣ and So than that of T; SP's sakhyaṁ kṛtvā, tho seemingly supported by So kṛtvā saṁvidam, is hardly reconcilable with the sequel, in which D. returns to the bull and reviles him in a way which suggests that he had not spoken to him before. **(97)** T A 31. 2 text (β pūrvaṁ sthā°). Spl 22. 22, Pṇ 15. 5 pi° 'pi tam āyāntam utprekṣya svākāraṁ gūhamāno (Pṇ avalokyākārasaṁvaraṇārthaṁ) yathāpūrvam avasthitaḥ (Pṇ avatasthe). Ar 14. 2 Als er ihn ohne Begleiter daherkommen sah, beruhigte sich seine Seele und er kehrte an seinen Platz zurück, damit Dmng nicht argwöhne, daß ihn eine gewisse Ursache von seinem Platze vertrieben habe. **(98)** T nothing. SP 204 ed. āgatya piṅgalakaṁ praṇamyopaviṣṭaḥ; α piṅ-

(99) *piṅgalakaḥ prāha*: *kiṁ* dṛṣṭaṁ *bhavatā tat sattvam.* damanaka *āha*: dṛṣṭaṁ (*svāmiprasādāt*). (100) †*piṅgalaka āha*: *yathāvad dṛṣṭam. damanaka āha*: *yathāvad iti.*† (101) *so 'bravīt*: *na yathāvad dṛṣṭam. yat kāraṇam, bhavān apradhānaḥ, śaktihīnatvāc ca tavo 'pari na kaścit tasya pratibandhaḥ. yasmāt*:

tṛṇāni no 'nmūlayati prabhañjano
mṛdūni nīcāiḥ praṇatāni sarvaśaḥ
samucchritān eva tarūn prabādhate
mahān mahatsv eva karoti vikramam. 53. (*api ca*:)

(*gaṇḍasthale madakalo madavārilubdha-*
mattabhramadbhramarapādatalāhato 'pi
kopaṁ na gacchati nitāntabalo 'pi nāgas
tulyaṁ balena balinaḥ prati kopayanti. 54.)

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galakasamīpam āgatavān. H diff. (cf. Hp 63. 20, Hm 26. 4 praṇamyopaviṣṭāu [subjects K. and D.]). So cf. 65c, under § 96. Spl 22. 23, Pṇ 15. 6 text (Spl gatvā for āg°). Ar 14. 6 Als Dmng vor den Löwen trat. (99) T A31. 3 atha damanako 'bravīt: dṛṣṭaṁ tan mayā svāmin. SP 204 tenoktaḥ: dṛṣṭaṁ kiṁ tvayā. damanakaḥ: dṛṣṭam ucitam eva. deva. (α om all but deva.) Hp 63. 20, Hm 26. 4 rājāha: tvayā sa dṛṣṭaḥ (Hp om tv°, and tr dṛ° saḥ). damanako brūte: deva, dṛṣṭaḥ. So 65d yathāvastu śaśaṁsa tat. Spl 23. 1, Pṇ 15. 7 pi° āha (Pṇ prāha, bhadra) kiṁ... Ar 14. 6 fragte er ihn: Was hast du ausgerichtet? Er antwortete: Ich habe einen Stier gesehen, eben den, welchem die Stimme gehört, die du vernommen hattest. (100) T A31. 3 piṅgalakaḥ (β so 'bravīt): ya° dṛ° dam° (β adds āha): ya° iti. Spl 23. 3 pi° 'py āha: satyaṁ dṛ° bhaviṣyati. dam° āha: kiṁ svāmipādānām agre 'satyaṁ vijñāpyate. Pṇ 15. 8 pi° āha: api satyam. dam° āha: kiṁ svāmipādānām anyathā vijñapyate. Ar diff., but probably indicates that something of the sort was here; 14. 9 Der Löwe sprach: Wie steht es mit seiner Kraft? Er sagte: Von ihm ist nichts zu fürchten. Ich bin nahe an ihn herangetreten, habe ihn angeredet und mich wie seinesgleichen mit ihm unterhalten, und er [here lacuna in Sy ends, and Sy resumes as follows] vermochte mir kein Leid zuzufügen. (101) T A31. 4 piṅgalakaḥ (β so 'bravīt): na... Spl 23. 12, Pṇ 15. 15 pi° āha: (Pṇ adds athavā) satyaṁ dṛṣṭaṁ bhaviṣyati bhavatā; na dīnopari mahāntaḥ prakupyanti (Spl kupyantīti na tvaṁ tena nipātitaḥ). uktaṁ ca (Spl yataḥ). Sy 14. 14 Der Löwe sprach: Darum, daß er dir nichts zu Leide getan hat, darfst du nicht zuversichtlich sein, denn. Ar. Vs 53=T 52, SP 46, Hp 78, Hm 88, Spl 122, Pṇ 94, Sy 37, Ar. In H before § 98. b, H, Jn sarvataḥ. c, SP samutthitān (α text). Pṇ vibādhate. Spl svabhāva evonnatacetasām ayaṁ. d, SP, H mahaty (SPα text). T vikriyām. Sy Der Wind kämpft nicht mit den Grashalmen, sondern er schlägt und zerbricht den großen Baum. Der Große bekriegt den Großen und nicht den Kleinen. T, Spl add api ca. Vs 54=T 53, Spl 123. a, T v. l. madhukalo. Spl gallasthaleṣu madavāriṣu baddharāga—. d, Spl tulye bale

(102) *damanaka āha*: (*mayā tāvat pūrvam evā 'bhijñātam, yathāi 'vaṁ svāmī vakṣyati.*) tat *kiṁ bahunā*, tam eve (*'ha*) *tava* pādānāṁ *sakāśam* ānayāmi. (103) (*tac ca śrutvā*) piṅgalaka *āha saharṣam*: *sahasā 'nuṣṭhīyatām.* (104) damanako (*'pi*) punar gatvā *saṁjīvakaṁ sākṣepam āha*: (105) *ehy ehi duṣṭa* (*vṛṣabha*), *svāmī piṅgalakas tvāṁ vyāharati*: *kiṁ nirbhīr bhūtvā muhur-muhur vyarthaṁ nadasī 'ti.* (106) (*tac chrutvā*) *saṁjīvako*

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tu balavān parikopam eti. (102) T A32. 1 dam° (β adds āha): mayā... vakṣyati. svāmin, na te viditam, etāvān asāv iti. tat...(om tava). SP 208 tat sarvathā bhavataḥ (α tava) pād° samīpaṁ tam evānayiṣyāmīti kṛtāñjaliḥ sthitavān (α only °mīpaṁ neṣyāmi). H diff. So cf. next (speech of lion). Spl 23. 23 dam° āha: asty evaṁ mahātmā sa vayaṁ kṛpaṇāḥ; tathāpi svāmī yadi kathayati tato bhṛtyatve niyojayāmi. Pṇ 15. 20 dam° āha: mayā pūrvam evāitad vijñātam...tam evāhaṁ devapādānāṁ... Sy A23. 1 Dmng sprach: Wenn es dem Herrn gut scheint, so möge er sich vor ihm nicht fürchten, sondern wenn es für ihn eine Verwendung gibt, so bringe ich ihn her zu deinem Dienste. Ar. (103) T A32. 2 tac ca (β om) śrutvā piṅ° prītiharṣavikasitanayanavadanakamalaḥ parāṁ tuṣṭim upagataḥ. SP 208 piṅga°...(text α; ed. om āha, ṭūrṇam for sah°). This version of orig. seems better supported by So and Pa than that of T, Pṇ. So 66, 67 mahokṣaḥ sa tvayā dṛṣṭaḥ saṁstavaś ca kṛto yadi, tad ihānaya taṁ yuktyā tāvat (B. yāvat) paśyāmi kīdṛśaḥ. ity uktvā sa prahṛṣṭas taṁ siṁhaḥ piṅgalakas tataḥ, vṛṣasya prāhiṇot tasya pārśvaṁ damanakaṁ punaḥ. Spl 24. 1 pi° āha socchvāsam: (then insertion.) 24. 6 yady evaṁ tarhy amātyapada āropitas tvam. adyaprabhṛti prasādanigrahādikaṁ tvayāiva kāryam iti niścayaḥ. Pṇ 15. 21 tac...°lako hṛṣṭavadanakamalaḥ parāṁ manasas tuṣṭim upāgataḥ. Sy A23. 5 Da freute sich der Löwe und entsandte ihn abermals, damit er den Snzbug herbringe. Ar (JCap 51. 27 Et audiens hoc leo gavisus est et dixit ei: Vade. So OSp, and KF 16. 25, which adds: and delay not, and make haste and tarry not). (104) T A32. 3 text (sādhikṣepam). SP 209 damanakaḥ punar gatvā. So 68cd iti gatvā damanakenoktaḥ. Kṣ 276(21)d sākṣepam idam abravīt. Spl 24. 7 atha dam° satvaraṁ gatvā sākṣ° tam idam āha. Pṇ 15. 23 text (āhūtavān for āha). Sy A23. 6 und er ging hin zu ihm und sprach. Ar: JCap 51. 28 Et exurgens Dimna ivit ad Senesbam et ait ei vultu favorabili et absque timore; OSp p. 59, bottom, atrevidamente e sin miedo; KF 16. 27 without being afraid or terrified. (105) T A32. 4 ehy ehi du° svā° pi° te vyā° kiṁ nir° bhū° punaḥ-punar vya° nadasi. So 68ab ehy āhvayati tuṣṭas (so both edd.; does this go back to a mistaken substitute for duṣṭa, based on a phonetic corruption?) tvām asmatsvāmī mṛgādhipaḥ. Spl 24. 8 ehy...tvām ākārayati. kiṁ niḥśaṅko bhū° mu°-mu° nad° vṛtheti. Pṇ 15. 23 text (nirbhīko). Sy A23. 7 Der Löwe wünscht dich. Mach' dich ohne Verzug zu ihm auf, denn er hat gesagt: Wenn er freiwillig kommt, so will ich ihn nicht tadeln, daß er nicht schon längst gekommen ist; kommt er aber nicht, so komm' schnell und zeige es mir an. Ar. (106) T A32. 4 tac ca (β om) śru°... Spl 24. 10 tac...ko 'yaṁ piṅg°. Pṇ 15. 25 tac...nāma. Sy A23.

'bravīt: bhadra, ka eṣa piṅgalako nāma (yo māṁ vyāharati). (107) *(tataḥ savismayaṁ vihasya)* damanakas *(tam) āha:* (108) *kathaṁ svāminaṁ piṅgalakam api na jānāsi. (phalena jñāsyasī 'ty abravīt sāmarṣam.) nanv ayaṁ mṛgarāṭ sarvamṛgaparivṛto (maṇḍalavaṭābhyāśe mānonnatacittaḥ) svāmī piṅgalako (mahāsiṅhas) tiṣṭhati.* (109) *tac chrutvā* saṁjīvako *gatāsum ivā 'tmānaṁ manyamānaḥ paraṁ viṣādam agamad āha ca:* (110) *yadi mayā 'vaśyam evā 'gantavyam, tad abhayapradānena me prasādaḥ kriyatām iti.* (111) damanakas *(tathā nāme 'ti pratipadya) siṅhasakāśaṁ gatvā nivedya tam arthaṁ labdhānujño (yathā*

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12 Snzbuğ sprach: Wer ist der Löwe und wo wohnt er? Ar: JCap 52. 5 Quis est iste qui misit te ad me (supporting last phrase of text; Derenbourg's note indicates that this is also in DeSacy and S. Seth). (107) T A 32. 5 text. Spl 24. 11 dam° āha. Pṇ 15. 25 tac chrutvā savi° dam° 'bravīt. Sy A 23. 13 Dmng antwortete. Ar as Sy. (108) T A 32. 6 text (om mahāsiṅhas). So cf. 68b, under § 105. Kṣ 277(22) aho mūḍha na jānīṣe svāminaṁ piṅgalaṁ harim, tatpādasevābāhyasya kā nu rakṣā vane tava. Spl 24. 11 kiṁ svā°... jānāsi, tat kṣaṇaṁ pratipālaya, phalena jñāsyasi. nanv ayaṁ sarv° vaṭatale svā° piṅgalakanāmā siṅhas tiṣṭhati. Pṇ 15. 26 kathaṁ...jānāsi, punaś ca sāmarṣam uktavān: phalena jñāsyati bhavān. nanv ayaṁ sarv°...°cittaḥ sattvadhanasvāmī piṅgalakābhidhāno mahā° ti°. Sy A 23. 13 Er ist der König der Tiere und wohnt und residiert mit vielen Tieren an dem und dem Ort. Ar. (109) T A 32. 8 text. So 68d sa vṛṣabho bhayāt. Kṣ 278(23)ab tac chrutvā kampitamanās tataḥ saṁjīvako 'bhavat. Spl 24. 13, Pṇ 15. 28 tac chr° gat° (Pṇ adds iva) ātm° many° saṁj° paraṁ... Sy A 23. 15 Als Snzbuğ hörte, daß er der König der Tiere sei, wurde er unschlüssig, ob er gehen sollte, und er sprach zu Dmng. Ar. (110) T A 32. 8 text. SP cf. next. So 69a yadā na pratipede tat (cf. also next). Kṣ cf. next. Spl 24. 14, Pṇ 15. 29 bhadra, bhavān sādhusamācāro vacanapaṭuś ca dṛśyate. tad yadi māṁ avaśyaṁ tatra nayasi, tad abhayadānenātmīyasvāmisakāśāt prasādaḥ kārayitavyaḥ (Pṇ nayasi, tato 'bhayaprasādaḥ svāminaḥ sakāśād dāpayitavyaḥ). Sy A 23. 17 Wenn du mir garantierst, daß er mich nicht tötet, so komme ich. Ar. (111) T A 32. 10 dam°...(mss. pratipādya, em. Hertel; α dattānujñaḥ or datvānu°; β °pannam) tam (β om) upan° siṅhasakāśaṁ saṁjīvakam. SP 209 saṁjīvakena sakhyaṁ kṛtvābhayavācam api (α only saṁjīvakam abhayavācakaṁ) dattvā piṅ° ānītavān. Hp 65. 3, Hm 27. 12 tataḥ saṁjīvaka ānīya darśanaṁ kāritaḥ. So 69bcd, 70 tadā gatvā punar vanam, taṁ nijasvāminaṁ siṅhaṁ tasyābhayam adāpayat. etyābhayena cāśvāsya tataḥ saṁjīvakaṁ sa tam, vṛṣabhaṁ taṁ damanako 'nāiṣīt kesariṇo (B. keś°) 'ntikam. Kṣ 278(23)cd dattābhayo 'tha tenāiva nītaḥ piṅgalakāntikam. Spl 24. 17, Pṇ 15. 31 long expansion; then Spl 31. 7, Pṇ 21. 13 damanakas taṁ samādāya (Spl ādāya) piṅgalakasakāśam āgacchat (Spl agamat). Sy A 23. 18 und da gab er ihm die Garantie: Der Löwe tötet dich nicht. So brachte er ihn

pratipannas) *taṁ* (saṁjīvakaṁ) *piṅgalakasamīpam upa*nītavān. (112) (*saṁjīvako 'pi taṁ sādaraṁ praṇamyā 'grataḥ savinayaṁ sthitaḥ.*) (113) *sa ca tasya* (*pīnavṛttāyataṁ nakhakuliśābharaṇālaṁkṛtaṁ*) *dakṣiṇaṁ pāṇim upari dattvā mānapuraḥsaram abravīt*: (114) (*api bhavataḥ śivam.*) *kutas tvam asmin vijane vane* (*samāyāta*) *iti.* (115) (*evaṁ pṛṣṭaḥ*) *saṁjīvako yathāpūrvavṛttāntam* (*ātmanaḥ sārthavāhavardhamānakād viyogam*) *ākhyātavān.* (116) (*e*)*tac* (*ca*) *śrutvā piṅgalakenā 'bhihitaḥ*: *vayasya, na bhetavyam, madbhujaparirakṣite 'smin vane yathepsitam uṣyatām.* (*api ca, bhavatā matsamīpavihāriṇā 'jasraṁ bhavitavyam. yat kāraṇam, bahvapāyam idaṁ vanam anekarāudrasattvasaṁkaṭatvād iti. saṁjīvakenā 'bhihitam*: *yathā deva ājñāpayati.*) (117) (*evam uktvā piṅgalakaḥ sarvamṛgaparivṛto*

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vor den Löwen. Ar. **(112)** Spl 31. 9, Pṇ 21. 14 text. So 71a sa cāgataṁ taṁ praṇataṁ. Kṣ 279(24)a sa praṇamya. Originality uncertain, yet Bṛ seems to support Jn. **(113)** T A32. 11 text (β avādīt for abravīt). So 71bc dṛṣṭvā siṁhaḥ kṛtādaraḥ, uvāca. Kṣ 279(24)ab prasādārdradṛśā tenāvalokitaḥ. Spl 31. 9 piṅgalako 'pi tasya pīnāyatakakudmato nakhakuliśālaṁkṛtaṁ dakṣiṇapāṇim...°saram uvāca. Pṇ 21. 15 piṅgalako 'pi tasya pīna° nakhakuliśālaṁ° dakṣiṇapāṇim...saṁmānapur° abr°. Sy A23. 20 Und der Löwe flößte ihm Sicherheit und Vertrauen ein und fragte ihn. Ar. **(114)** T A32. 12 text, om samā°. Spl 31. 11 api...asmin vane vijane samā° 'si. Pṇ 21. 16 api... vane nivasasi. iti. Sy A23. 21 Wie und in welchem Geschäft bist du hiehergekommen? Ar: JCap 52. 12 Quomodo venisti ad illum locum? vel quid fuit illud quod ad hoc desertum te adduxit? ['Desertum' seems not to be found in OSp, KF, Wolff.] **(115)** T A32. 12 text (om saṁjīvako). Spl 31. 12 tenāpy ātmavṛttāntaḥ kathitaḥ, yathā vardhamānena saha viyogaḥ saṁjātas tathā sarvaṁ niveditam. Pṇ 21. 17 evaṁ pṛṣṭe saṁ° yathāvṛttam evātmanaḥ sār°°mānādiviyogaṁ samākhy°. Sy A23. 22 Da erzählte ihm Snzbug die ganze Geschichte, wie sie sich zugetragen hatte. Ar. **(116)** T A32. 13 tac ca...iti (om rāudra). So 71cd, 72a (i)hāiva (B. tr, [e]veha) tiṣṭha tvaṁ matpārśve nirbhayo 'dhunā. tatheti. (With last cf. Pṇ and Pa, end. Does matpārśve point to matsamīpa- of text?) Kṣ 279(24)cd kṛtakṛtyam ivātmānaṁ mene vigatasaṁbhramaḥ. Spl 31. 13 etac chrutvā piṅgalakaḥ sādarataraṁ tam uvāca: vayasya...madbhujapañjaraparirakṣitena yathecchaṁ tvayādhunā vartitavyam, anyac ca nityaṁ matsamīpavartinā bhāvyam, yataḥ kāraṇād bahvapāyaṁ rāudrasattvaniṣevitaṁ vanaṁ gurūṇām api sattvānām asevyaṁ kutaḥ śaṣpabhojinām. Pṇ 21. 18 etac...uṣyatām. anyac ca...°sattvasaṁkulatvāt, iti... Sy A23. 24 Darauf sprach der Löwe zu Snzbug: Sei du hier bei mir, denn in dieser Ebene ist ein Wald und unter meinem Schutze kannst du sehr bequem leben. A24. 1 Snzbug dankte ihm. Ar, like Sy. The speech of Saṁjīvaka at the end seems probably reflected in So and Pa, besides Pṇ. **(117)** T A33 text (om piṅg°; mss. prakāśam for

yamunākaccham avatīrya prakāmam udakapānaṁ kṛtvā svāirapracāraṁ punas tasminn eva vane śiviram anupraviṣṭaḥ.) (118) *tatas* (tayoḥ) piṅgalakasaṁjīvakayoḥ (*pratidinaṁ*) *paras-para*prītipūrvakaṁ kālo 'tivartate. (119) *anekaśāstrārthapraṇihitabuddhitvāc ca saṁjīvakenā 'nabhijño 'pi* (*vanyatvāt*) *piṅgalako* (*'lpenāi 'va kālena*) *dhīmān kṛtaḥ.* (120) (*kiṁ bahunā, pratyahaṁ*) *piṅgalakasaṁjīvakāv eva rahasyāni mantrayete, śeṣaḥ sarvo 'pi mṛgajano dūrībhūtas tiṣṭhati.* (121) (*siṁhaparākramavyā-*

°mam, em. Hertel; β adds ca after punas). Spl 31. 17 evam uktvā sakalamṛga° yam° avatīryodakagrahaṇaṁ kṛtvā svecchayā tad eva vanaṁ praviṣṭaḥ. Pṇ 21. 22 evam uktvā sa mṛgādhipo yamu°...°pānāvagāhanaṁ kṛtvā svāi° punar vanaṁ praviṣṭaḥ. **(118)** T A34. 1 evaṁ tayoḥ pi° prati° prītipūrvakaṁ parasparaṁ kālo 'tyavartata (em.; mss. 'bhyāvartata or 'bhya°). SP 211 tadāprabhṛti pi° anyonya-(α °yaṁ) prītipūrvakaṁ [nija- etc., see § 120] mahatā snehena kālo 'ti°. Hp 65. 3, Hm 27. 13 paścāt tatrāiva paramaprītyā (Hp tatrāivānyāśritasāmānyena ciraṁ) nivasati. Here insertion; then Hp 67 bottom, Hm 32. 3 tataḥ (Hm tadārabhya) pi° [sarvabandhu- etc., see § 120] mahatā etc. as SP (Hp mahā-sne°). So 72abc tena tatrasthenāhṛtaḥ sa tathā kramāt, ukṣṇā. Kṣ 280(25)ab (for cd, see under our vs 20) sa kālenāntarāṅgo 'bhūn mṛgarājasya sevakaḥ. Spl 31. 19 tataś ca karaṭakadamanakaniṣṣiptarājyabhāraḥ saṁjīvakena saha subhāṣitagoṣṭhīm anubhavann āste. Pṇ 21. 24 evaṁ tayoḥ prati° parasparaprītiparayoḥ kālo 'ti°. Sy A24. 1 und so nahm ihn der Löwe in seine Umgebung auf. Ar. **(119)** T A34. 1 text. So **74cd** see under § 122. Spl 31. 23 saṁjīvakenāpy anekaśāstrāvagāhanād utpannabuddhiprāgalbhyena svalpāir evābhobhir mūḍhamatiḥ pi° dhīmāṁs tathā kṛto yathāraṇyadharmād viyojya grāmyadharme niyojitaḥ. Pṇ 21. 24 saṁjīvakenāpy anekaśāstrādhigatabuddhiprāgalbhyena stokāir evābhobhir mūḍhamatir api pi° dhīmān kṛtaḥ, araṇya- etc. as Spl (°dharmeṣu). Sy A24. 3 Und Snzbug war weise und gewandt und der Löwe erwarb durch Snzbugs Reden Weisheit und Erfahrung. Ar. **(120)** T (after unorig. insertion, A34. 3; see Introduction, p. 178) A34. 4 piṅgalaka°...śeṣo mṛga° sarva evāikamaṇḍalīkṛtaḥ (β om sarva eva, ms. z kṛtavāikalīkṛtaḥ with gloss maṇḍa above line, ms. ρ kṛtavāikamaṇḍalī°, R kṛtakamaṇḍalī°). SP **211** (in § 118) nijaprakṛtisvajanabandhuparityāgena (α om nija); one ms. (B) inserts after § 118 anyonyaprītyā piṅgalakaḥ karaṭakadamanakanāmānāu mantriputrāu na gaṇitavān. Cf. also next. Hp **67 bottom,** Hm **32. 4** (in § 118) sarvabandhubhṛtyaparityāgena (Hm om bhṛtya). Cf. also next. So 72cd yathānyavimukhas tadvaśo 'bhūt sa kesarī (B. keś°). Kṣ cf. 281(26)b bāhyatvād (in next); cf. also under § 118. Spl 32. 2 śeṣaḥ... Pṇ 21. 26 kiṁ ba° praty° saṁjīvakapiṅgalakāu kevalaṁ rahasyaṁ mitho mantr°. śeṣaḥ...mṛgaparijano... Sy **A 24. 2,** before prec.: und machte ihn zu seinem Berater. Ar as Sy before prec., but also here, in correct order, JCap 52. 20 Et permanente bove cum leone, omni die magis eum diligebat leo, et ipsum sibi coniungebat, donec magnificavit et exaltavit ipsum super ceteris suis sociis, et eum preposuit aliis omnibus suis consiliariis. Similarly OSp, KF. **(121)** T A35. 1 siṁha° ca kevalaṁ (β om) śak-

pādan)āhāravirahāc ca karaṭakadamanakāv (*eva kṣudhā badhitāv*) *anyonyaṁ cintayataḥ.* (122) tatra damanako *'bravīt*: (*bhadra*) karaṭaka, (*vinaṣṭāv āvām. tat kiṁ atra kartavyam.*) ātma(nā) kṛto 'yaṁ doṣaḥ *saṁjīvakaṁ piṅgalakasakāśam* ānayatā. *uktaṁ ca*:

jambuko huḍuyuddhena vayaṁ cā 'ṣāḍhabhūtinā
dūtikā tantravāyena trayo 'narthāḥ svayaṁkṛtāḥ. 55.

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tihīnatvād damanakakaraṭakāv eva kṣudhā bādhyete. SP 212 anujīvināṁ apy āhārādeḥ (α āhāra-) śāithilyāt (v. l. °lyadarśanāt) karaṭ° anyo° acintayatāṁ. Hp 67 bottom, Hm 32. 4 tato 'nujīvināṁ apy āhāradāne (Hp °dāna-) śāithilyadarśanād damanakakaraṭakāv anyo° cint°. So **74ab** see next. Kṣ 281(26) tayor viśrambham (Ma. with v. l. vis°) ālokya bāhyatvād atitāpitāu, kṣutkṣāmāu petatur duḥkhāiḥ (v. l. °khāt, Ma. em. °khe) sacivāu jambukāu hareḥ. Spl 32. 3 anyac ca, siṁhaparākramābhāvāt sarvo 'pi mṛgajanaḥ kṣudhāviṣṭaḥ kāṁdiśīkaḥ saṁvṛttaḥ. (Then insertion.) 33. 5 tataḥ kṣutkṣāmakaṇṭhāu parasparaṁ karaṭ° mantrayete. Pṇ 21. 28 tāu ca śṛgālāu praveśam api na labhete. anyac ca, siṁhaparākramābhāvāt sarvo 'pi mṛgajanas tāu ca śṛgālāu kṣudhāvyādhibādhitā ekāṁ diśam āśritya sthitāḥ. (Then insertion.) 22. 16 tāu ca karaṭ° svāmiprasādarahitāu kṣutkṣāmakaṇṭhāu parasparaṁ mantrayete. Sy A 25. 1 Als Dmng sah, daß der Löwe mit dem Stier häufiger aß und trank als mit ihm, da wurde er betrübt, und er ging zu Ḳlḭlg hinein. Ar. **(122)** T A 35. 2 tad atra (ms. R text)...āvām. yatkāraṇam: ātmanā...ānayatā. sādhu cedam ucyate. SP 213 dama° (α adds āha): kara°, ātmakṛto 'yaṁ doṣaḥ. tathā ca (α hi). Hp 68. 1, Hm 32. 6 tatrāha (Hm tadāha) dama° (Hm adds karaṭakam: mitra), kiṁ (Hp adds atra) kartavyam. ātmakṛto 'yaṁ doṣaḥ. (Then insertion.) tathā coktam. So 73, 74, 75ab tato damanako 'vādīt khinnaḥ karaṭakaṁ rahaḥ, paśya saṁjīvakahṛtaḥ svāmī nāvām avekṣate, eka evāmiṣaṁ bhuṅkte na bhāgaṁ nāu prayacchati (cf. prec.), mūḍhabuddhiḥ prabhuś cāyam ukṣṇānenādya (B. om adya!) śikṣyate (cf. § 119), kṛto mayāiva doṣo 'yaṁ yad etaṁ vṛṣam ānayam. Kṣ 282(27) tato damanakaḥ prāha kiṁ mayā (ŚP. and v. l. of Ma. sacivo for kiṁ mayā) mandabuddhinā, saṁjīvasiṁhayoḥ prītir vināśāyātmanaḥ kṛtā. Spl 33. 5, Pṇ 22. 16 tatra dam° 'bravīt (Spl brūte): ārya kar° (Spl bhadra), āvāṁ tāvad apradhānatāṁ gatāu. (Then insertion.) tat (Pṇ tasmāt) kiṁ kriyate. karaṭaka āha (then insertion). Spl 33. 15, Pṇ 22. 25 tat tvayāiva (Pṇ yat tu tvayāiṣa) śaṣpabhojī svāminaḥ sakāśam ānītaḥ (Pṇ svāminā saha saṁyojitaḥ), tat svahastenāṅgārāḥ karṣitāḥ. damanaka āha: satyam etat. mamāyaṁ doṣo na svāminaḥ. uktaṁ ca (Pṇ adds yataḥ). Sy A 25. 3 und sprach zu ihm: Schau, wie großen Schaden ich mir durch meine Schuld zugefügt habe, indem ich dem Löwen Vorteil verschaffte, ohne meinen eigenen Schaden zu erwägen, und einen Stier herbrachte, wegen dessen es mir jetzt schlecht geht. Ar. **Vs 55(=56)=T 54, 55,** SP 47, 48, N 34, Spl 162, Pṇ 122, 155, Sy (A 25. 8; below, in position of our vs 56, Sy 38), Ar as Sy. a, Tβ, Pṇ huḍa, N hutra (which intends huḍu!), SP meṣa. c, SP tantu-v°. Spl nāpitī for dū°. Jn parakāryeṇa. d, Jn doṣāḥ. Sy Ḳlḭlg sprach: Also hast du selbst so an dir gehandelt, um mit einem

(123) karaṭaka āha: katham etat. so 'bravīt:

KATHĀ 3 (STORY 3a: MONK AND SWINDLER)

(124) asti ka*smiṅścit pradeśe* parivrāḍ devaśarmā nāma. (125) *tasyā 'nekasādhūpapāditasukṣmavāsoviśeṣopacayāt kālena mahaty arthamātrā saṁvṛttā.* (126) (*sa ca na kasyacid viśvāsaṁ yāti.*) (127) *atha* (*kadācid*) āṣāḍhabhūtir nāma *paravittāpahṛt* (*tām arthamātrāṁ tasya kukṣāntaragatāṁ lakṣayitvā*) *katham iyam arthamātrā 'sya mayā* (*pari*)hartavye *'ti vitarkya tasya śuśrūṣām* upagata*ḥ*, kālena *ca* (*taṁ*) viśvāsam *anayat.* (128) (*atha*) kadācid *asāu* parivrā*jakas tīrthayātrāprasaṅge tenā 'ṣāḍhabhūtinā*

Magier zu reden. (For vs 38, see below under our vs 56.) **(123)** T A 36 damanakaḥ karaṭakam āha (so ed. with α; β so 'bravīt: kathaṁ cāitat. damanaka āha). SP 217, α text; ed. kara°: ka° cāitat. damanakaḥ. Spl 33. 20, Pṇ 22. 29 text. Sy A 25. 9 Dmng sprach: Wie sagte der Magier? Ḳlilg sprach. Ar. **(124)** T 17. 19 text. SP 218 asti kaścid deva° nāma pari° (α tr pari° before deva°). Spl 34. 2, Pṇ 23. 2 asti kasmiṅścid (Pṇ adds deśe) viviktapradeśe maṭhāyatanam. tatra parivrājako (Spl tr after nāma) deva° nāma prativasati sma. Sy 15. 25 Es war einmal ein Magier. Ar. **(125)** T 17. 19 text (om kālena). SP 218 tasya bahukāl(α inserts op)ārjitadravya(α inserts pari)pūrṇakanthā tiṣṭhati (α 'sti). Spl 34. 3, Pṇ 23. 3 tasyānekasādhujanadattasūkṣmavastravikrayavaśāt (Pṇ tasyānekayajamānapradatta°) kālena mahatī vittamātrā saṁjātā. Sy 15. 25 der bekam kostbare Kleiderstoffe von seinen Verehrern. Ar, JCap 53. 4 cui rex dedit pulchra vestimenta et honorabilia. **(126)** T 17. 20 text (adds api, β atha, after kasyacid; R om). Spl 34. 4, Pṇ 23. 4 tataḥ sa na kasyacid viśvasiti (Pṇ °sati). **(127)** T 18. 1 atha... °pahṛt katham...vitarkyāvalaganarūpeṇopagamya tat kālena ca viśv° an°. SP 219 tāṁ cāṣāḍh° nāma dhūrto 'pahartum icchaṁs tasya (α adds kālena) śuśrūṣām upagataḥ. SP ed. adds, but α omits, kālena tasya viśvāsam upagataḥ. Spl 34. 9, Pṇ 23. 9 athāṣāḍh° nāma (Pṇ °ti-nāmā) paravittāpahārakas tām (Pṇ °hārī dhūrto) arthamātrāṁ... (Pṇ °ntargat°) lakṣ° vyacintayat: kathaṁ mayāsyeyam arthamātrā (Pṇ °syāiṣā mā°) hartavyeti. (Then insertion.) Spl 34. 16, Pṇ 23. 17 evaṁ (Pṇ adds vi-)niścitya tasyāntikam upagamya, oṁ namaḥ śivāyeti proccārya (Pṇ bruvāṇaḥ)—(after insertion) Spl 35. 20, Pṇ 25. 3 taṁ (Pṇ adds paraṁ) paritoṣam anayat. Sy 15. 26 Da sah ihn ein Dieb und suchte sie zu stehlen; er ging hin, verkleidete sich in einen Magier und kam zu dem Magier und begab sich bei ihm in die Lehre. Und er führte sich bei dem Magier derart, daß der ihm Vertrauen schenkte. Ar, JCap 53. 5 et videns illa latro quidam apposuit curam furari illa, et nisus est querere argumenta circa hoc, etc. **(128)** T 18. 3 text. SP 220 sa (α adds kadācit) parivrāṭ. Spl 36. 4, Pṇ 25. 11 devaśarmāṣāḍhabhūtinā saha hṛṣṭamanāḥ (Pṇ om) prasthitaḥ. Sy 15. 30 Eines Tages ging der Magier

saha gantum ārabdhaḥ. (129) *tatra ca kasmiñścid vanoddeśe (nadītīre) mātrāntika āṣāḍhabhūtim avasthāpyāi 'kāntam †udakagrahaṇārthaṁ† gataḥ.*

(STORY 3b: RAMS AND JACKAL)

(130) (*tatra cā 'sāu taṭākatīre mahan*) meṣayuddham apaśyat. (131) *anavaratayuddhaśaktisaṁpannayoś ca tayoḥ śṛṅgapañjarāntarodbhūtam* asṛg *bahu* bhūmāu *nipatitaṁ* dṛṣṭvā (*'śāpratibaddhacittaḥ piśitalobhatayā nirbuddhir eko*) gomāyus tajjighṛkṣur (*dūram apasṛtayor*) *meṣayor* madhyam *anupraviṣṭaḥ* (*punas*) *tayoḥ saṁśleṣābhi*ghātāt pañcatvam *upagataḥ.* (132) *atha* parivrāḍ vismay*āviṣṭo* 'bravīt: jambuko huḍuyuddhene 'ti.

(End of Story 3b)

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seinem Tun nach [JCap: ad civitatem]. Ar as Sy. **(129)** T 18. 4 text. SP 220 tasminn āṣāḍhabhūtāu (α om ta° ā°) kanthāṁ (α adds asmin) nidhāya vanopakaṇṭham ācaritum (α rantum or om) upagataḥ. Spl 36. 4, Pṇ 25. 12 athāivaṁ gacchator (Pṇ tasya gacchato) agre kācin nadī samāyātā. tāṁ dṛṣṭvā mātrāṁ kakṣāntarād avatārya kanthāmadhye suguptāṁ (Pṇ om su) nidhāya snātvā (Pṇ om) devārcanaṁ vidhāya (Pṇ devatārcanānantaram) etc. (tells Ā. to guard the bag while he goes to attend a call of nature). Pa nothing (Pa has altered the story here; see below, after Story 3[b]). **(130)** T 18. 6 apaśyac ca (β om) mahan meṣa°. SP 222 tatra cāsāu tathā gatvā (α only tatrāsāu) taṭākatīre meṣayuddham apa°. Spl 36. 11, Pṇ 25. 19 huḍayugalayuddham (Spl huḍuyuddham) apaśyat. Sy 15. 35 Unterwegs sah er zwei Widder, die miteinander kämpften. Ar. **(131)** T 18. 6 anava°... °lobhatayā gomāyus tajji° saṁpīḍitodghātāt sadyaḥ (ms. z madyaḥ, corr. madhye, ρR madhye) pañcatvam agamat. SP 222 tayoś ca (α tu) yudhyamānayoḥ śṛṅgāhatiniḥsṛtam (α °āhatam) asṛkpravāhaṁ bhūmāu dṛṣṭvā tajjighṛkṣayā nirbuddhir eko gomāyur (α jambuko) dūrād āgatya (α om dū° ā°) dūram apasṛtayor (α upagatayor)...(α om saṁśleṣa). Spl 36. 12, Pṇ 25. 20 atha roṣavaśād dhuḍuyugalasya (Pṇ dhuḍa°) dūram (Pṇ om) apasaraṇaṁ kṛtvā bhūyo 'pi samupetya lalāṭapaṭṭābhyāṁ praharato bhūri rudhiraṁ patati. tac ca dṛṣṭvāśāprati° piśitalolupatayā gomāyus tayor antare sthitvā rudhiram (Spl tac ca jambuko jihvālāulyād raṅgabhūmiṁ praviśy-)āsvādayati. [Brahman reflects that jackal is a fool, etc.] atrāntare (Pṇ athānyasmin prastāve) tathāiva raktāsvādanalāulyān madhye praviśaṁs (Pṇ °lāulyān nāpasṛtas) tayoḥ śiraḥsaṁpāte patito mṛtaś ca (Spl adds śṛgālaḥ). Sy 15. 36 und beiden floß Blut vom Gesicht herunter und ergoß sich auf die Erde. Da kam der Fuchs, um von jenem Blut zu fressen, und während er fraß und die Widder im Kampfe unter gegenseitigem Angriff herankamen, gab der Fuchs nicht acht, geriet zwischen die Hörner der beiden und wurde getötet. Ar. **(132)** T 18. 9 text (β huḍa°). SP 225 parivrājako 'pi vismayād abravīt: ja° meṣayu° 'ti. Pṇ 26. 4 tato devaśarmā prāha: ja° huḍayu°

(133) (*kṛtaśaucaś*) *cā* 'gatas *tam uddeśam* āṣāḍhabhūtim (*api gṛhītārthamātrāsāram apakrāntaṁ*) nā 'paśyad *devaśarmā*. (134) (*?†kevalaṁ tv apaviddhatridaṇḍakāṣṭhakuṇḍikāparisravaṇakūrcakādy apaśyat.†*) (135) (*acintayac ca: kvā 'sāv āṣāḍhabhūtiḥ. nūnam ahaṁ tena muṣitaḥ. ity udvignamanā*) *uktavān*: vayaṁ cā 'ṣāḍhabhūtine 'ti.

(End of Story 3a)

(STORY 3c: CUCKOLD WEAVER AND BAWD)

(136) *athā 'sāu* (*kapālaśakalagranthikāvaśeṣas tasya padapaddhatiṁ anveṣayan*) *kaṁcid grāmam* astaṁgacchati *ravāu* praviṣṭaḥ. (137) (*praviśann ekāntavāsinaṁ*) tantravāyam *apaśyat, āvāsakaṁ ca prārthitavān.* (138) *tenā 'pi tasyā 'tmīyagṛhāikadeśe*

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iti. **(133)** T 18. 9 text (zR insert atha before āṣāḍha°). SP 225 pūrvasthānam āgatya parivrāḍ itas tataḥ paśyann āṣāḍha° na paśyann (α only āgataś cāṣāḍha° nāpaśyat). Spl 36. 18, Pṇ 26. 5 devaśarmāpi taṁ śocamāno mātrām uddiśya śanāiḥ-śanāiḥ prasthito (Pṇ pra° before śa°) yāvad (Pṇ adds āgacchati tāvad) āṣāḍhabhutiṁ na paśyati. Sy **15. 31** (before Rams and Jackal story, along with our § 134 and part of § 136) und da nahm jener die Kleider und ging fort. Als der andere nun wieder kam. Ar. **(134)** T 18. 11 text (ed. em. °srāvaṇa°, read with mss.). Spl 36. 19, Pṇ 26. 7 tataś cāutsukyena (Pṇ °yāc) śāucaṁ vidhāya yāvat kanthām ālokayati, tāvan mātrāṁ na paśyati. Sy **15. 32** und die Kleider vergeblich suchte. Ar, JCap **53. 16** non inveniret furem nec sua vestimenta. As indicated by JCap's reading, this passage in Pa may belong rather with the prec. §; in which case the originality of this § 134 would be very doubtful, especially as Jn fails to support **T** in any way. **(135)** T 18. 11 text (om udvig°). SP 226 udvig° āha: vayaṁ... Spl 36. 20, Pṇ 26. 8 tataś ca hāhā muṣito 'smīti jalpan pṛthivītale (Pṇ bhūtale mūrchayā) nipapāta. Cf. also Pṇ in next. **(136)** T 18. 14 text (om tasya pada° anve°). SP 226 tadanantaram (α parivrāḍ anan°) astamayasamaye kathaṁcin nagaram anupraviśya (α gatvā). Spl 36. 23, Pṇ 26. 12 evaṁ bahu (Pṇ bahuvidhaṁ) vilapya tasya pada° anve° (Pṇ adds vayaṁ cāṣāḍhabhūtinā, iti prajalpañ; cf. prec.) śanāiḥ-śanāiḥ prasthitaḥ. atha (Spl evaṁ sa) gacchan (Spl adds saṁdhyāsamaye kaṁcid grāmam āsasāda). Sy **15. 33** machte er sich auf und folgte dem Dieb zur Stadt. **16.** 6 Nun gelangte der Magier in die Stadt und weil die Zeit schon vorgerückt war. Ar. **(137)** T 18. 15 text. SP 227 (anupraviśya, cf. prec.) tantuvāyagṛham adhyuṣitaḥ (α upāgataḥ or āvasitaḥ or nyavasat). Spl 37. 2, Pṇ 26. 14 very diff.; monk asks a kāulika for entertainment. Sy (after inserted story of Treacherous Bawd) 16. 25 und erbat sich von einem Schuhmacher Nachtquartier. Ar as Sy. **(138)** T 18. 16 text. SP 227 tatra ca (α cāsāu) tantuvāyo 'pi suṣṭhupānagoṣṭhīm (α om 'pi, surā- or suhṛt-pā°) upagataḥ (v. l. upā°). Hp 69. 8, Hm 34. 10 pradoṣasamaye suhṛdāpānakād

sthānaṁ nirdiśya bhāryā 'bhihitā: yāvad ahaṁ (nagaraṁ gatvā) suhṛtsameto madhupānaṁ kṛtvā 'yacchāmi, tāvad †apramattayā gṛhe tvayā bhāvyam†. ity ādiśya gataḥ. (139) (*atha*) tasya bhāryā puṁścalī dūtikāsaṁcoditā (*śarīrasaṁskāraṁ kṛtvā*) *paricitasakāśaṁ* gantum *ārabdhā* (*yāvat*), (140) tāvad abhimukho 'syā bhartā *madavilopāsamāptākṣaravacanaḥ pariskhalitagatir avasrastavāsāḥ* samāyātaḥ. (141) taṁ ca dṛṣṭvā sā (*pratyutpannamatiḥ kāuśalād ākalpam apanīya*) pūrva*prakṛtam eva veṣam āsthāya* pādaśāuc(*aśayan*)ādy(*ārambham*) *akarot.* (142) *kāulikas tu gṛhaṁ praviśya* tām *ākroṣṭum ārabdhaḥ: puṁścali, tvadgatam*

(Hm suhṛdāṁ pālanaṁ kṛtvā svageham) āgataḥ. Jn diff.; monk meets weaver and wife setting out madyapānakṛte; on monk's request weaver sends wife back to entertain guest, promising to bring her home plenty to drink; then evam uktvā prasthitaḥ. To a certain extent this version is supported by Pa, in which the instructions to the wife deal with the guest's entertainment. This feature may, therefore, have been in the orig.; but the form in which Jn has it is clearly secondary and expanded, and except for this point Pa's version supports T. Sy 16. 26 Und der Schuhmacher nahm ihn ins Haus und gab seiner Frau die Weisung: Solange dieser Magier da ist, pflege ihn gut. Dann ging der Schuhmacher fort, um mit einem andern Mann Wein zu trinken. Ar. **(139)** T 19. 1 text (om yāvat). SP 228 tasya... dūtikayā (α °kā-) saṁc° manujāntaraṁ gantum upakrāntā yāvat. Spl 37. 15, Pṇ 27. 8 sāpi bhāryā puṁścalī tam ādāya (returns home thinking of her lover, and tells monk she is going to see a female friend). Spl 38. 7, Pṇ 27. 19 evam abhidhāya śṛṅgāravidhiṁ (Pṇ evam uktvā śṛṅgāraṁ) vidhāya yāvad devadattam uddiśya vrajati. Sy 16. 30 Nun stellte ein gewisser Mann der Schuhmachersfrau nach und er hatte eine Botin, eine Barbiersfrau. Als nun die Schuhmachersfrau wußte, daß ihr Gatte beim Mahl sei, rief sie die Botin und flüsterte ihr zu, sie solle gehen und ihren Liebhaber rufen, "denn mein Mann ist bei der Mahlzeit und ich weiß, er läßt lange auf sich warten und kommt betrunken heim; darum komm' und setz' dich an den Weg, da komme ich zu dir heraus." Und ihr Liebhaber kam und setzte sich nieder. Ar. **(140)** T 19. 2 abhimukhaś cāsyā... SP 229 tāvat tadabhimukhaṁ svabhartā samāyātaḥ (α tāvad asyā bhartābhimukhaṁ tantuvāyaḥ samāgataḥ). Spl 38. 8, Pṇ 27. 20 tāvat (Pṇ adds tadbhartā) saṁmukho madavihvalāṅgo muktakeśaḥ pade-pade (Pṇ adds pra-)skhalan gṛhītamadyabhāṇḍaḥ (Spl adds tasyāḥ patiḥ) samāyātaḥ (Pṇ samabhyeti). Sy 17. 1 Da kam der Schuhmacher in der Nacht betrunken heim. Ar. **(141)** T 19. 3 text (om sā). SP 229 sā ca taṁ dṛṣṭvā nivṛtya pūrvavat pādaśāucādikam akalpayat. Spl 38. 10, Pṇ 27. 22 taṁ...sā drutataraṁ vyāghuṭya svagṛhaṁ praviśya muktaśṛṅgārā yathāpūrvam abhavat. **(142)** T 19. 5 kāu° tu gṛh° praviśya nidrāvaśam agamat, suptapratibuddhaś (α °prabu°) cāsāu tām ākroṣṭum... (β puṣṭa or °ṭi for °ṭaṁ) kariṣyāmīti. asāv api nirmaryādā prativacanaṁ dātum ārabdhā. punar api cāsāu pratibuddhas tāṁ madhya° (α °ṇāyā)... SP 230 sa ca bhā-

apacāraṁ suhṛdo me varṇayanti; bhavatu, puṣṭaṁ nigrahaṁ kariṣyāmī 'ty (abhidhāya) laguḍaprahārāis tāṁ jarjarīkṛtadehāṁ vidhāya (madhya)sthūṇāyāṁ rajjvā supratibaddhāṁ kṛtvā prasuptaḥ. (143) *atrāntare sā* dūtikā *nāpitī (kaulikaṁ nidrāvaśaṁ vijñāya)* punar *āgatye 'dam āha: tava viyogānaladagdho 'sāu mumūrṣur vartate (mahānubhāvaḥ).* (144) tad aham ātmānaṁ *tava sthāne* baddhvā *tvāṁ muñcāmi*; tvaṁ *(tatra gatvā devadattaṁ)* saṁbhāvya *drutataram* āgaccha. *iti sā nāpitī tāṁ*

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vajñas tām āhatya (α āgatya, āsṛtya, or other vv. ll.) stambhe baddhvā prasuptaḥ. Hp 69. 9, Hm 34. 12 tatas tāṁ gopīṁ tāḍayitvā stambhe baddhvā suptaḥ. Spl 38. 11, Pṇ 27. 23 (diff.; he sees her adornment, and having previously heard rumors of her unchastity asks where she has been. She tells him he is drunk. Considering her ungracious answer and her adornment he says:) Spl 38. 22, Pṇ 28. 10 puṅścali, cirakālān mayā śrutas (Pṇ °kālaṁ me śṛṇvatas) tavāpavādaḥ, tad adya svayaṁ saṁjātapratyayas tava (Pṇ tavāpi) yathocitaṁ nigrahaṁ karomīty (Pṇ karomi, evam) abhidhāya laguº tāṁ jarº (Pṇ jarjaritadehāṁ) vidhº sthūṇayā saha dṛḍhabandhanena baddhvā (Spl adds so 'pi) madavihvalo (Pṇ °lāṅgo) nidrāvaśam agamat. Sy 17. 2 und sah den Mann am Wege sitzen, und er merkte: Dieser Mann sitzt wegen meiner Frau hier, und er geriet in Zorn, ging hinein und schlug seine Frau arg, warf ihr einen Strick um und band sie im Hause an, da, wo seine Lagerstatt war. Ar. **(143)** T 19. 9 dūtikāitāṁ punar-(α puro, purī)gamanāya pracoditavatī. SP 230 prasupte cāsmin pramatte punar āgatā (α om) sā dūtikā. Hp 69. 10, Hm 34. 13 tato 'rdharātre 'sāv (Hm om) etasya nāpitasya vadhūr dūtī punas tāṁ gopīm uvāca (Hm upetāvadat): tava viyogº (Hm virahānalaº) 'sāu (Hm adds smaraśarajarjarito) mumº (Hm adds iva) vartate (Hp adds mahānuº). Spl 39. 2, Pṇ 28. 14 atrāntare (Pṇ etasminn antare) tasyāḥ sakhī nāpitī kāuº nidrāº (Spl nidrāvaśagataṁ) vijº tāṁ (Pṇ om) gatvedam (Pṇ āgatya cedam) āha: sakhi, sa devadattas tasmin sthāne tvāṁ (Pṇ om) pratīkṣate, tac chīghraṁ gamyatām (Spl adds iti). Sy 17. 6 Als nun die Botin kam und von ihrem Liebhaber die Bitte überbrachte: Komm', wie sehne ich mich darnach. Ar.—T and SP are evidently abbreviated here. Pa seems closer to H than to Jn; cf. next, where H also has a good old reading. **(144)** T 19. 9 sā tūtpannapratibhā dūtikām ātmīyadarśanasaṁvidhānena (β °dānena) baddhvā kāmukasakāśaṁ yayāu (β āyayāu). SP 231 ātmānaṁ baddhvā (α ātmº bandhayitvā after mocº) tāṁ mocayitvā kāmukasamīpaṁ (α vyagra-kāmº) preṣitavatī. Hp 69. 12, Hm 35. 4 tad aham atrātmānaṁ baddhvā tiṣṭhāmi, tvaṁ tatra gatvā saṁbhāvya (Hm taṁ saṁtoṣya) satvaram āgaccha (Hm āgamiṣyasi). Spl 39. 4, Pṇ 28. 16 (weaver's wife says she cannot go; barber's wife argues with her). Spl 39. 18 tad ahaṁ tvām unmocayāmi, mām ātmasthāne baddhvā drutataraṁ devadattaṁ saṁbhāvyāgaccha. sābravīt: evam astv iti. tadanu sā nāpitī tāṁ svasakhīṁ bandhanād vimocya tasyāḥ sthāne yathāpūrvam ātmānaṁ baddhvā tāṁ devadattasakāśe saṁketasthānaṁ preṣitavatī. Pṇ 29. 6 tad aham ātmānaṁ

bandhanād vimocya kāmukasa*kāśaṁ* preṣitavatī. (145) tathā 'nuṣṭhite 'sāu *vimadaḥ* pra(ti)buddhas *tathāi 'va* tām ākroṣṭum *ārabdhaḥ*. (146) dūtikā *tu śaṅkitahṛdayā 'nucitavākyodāharaṇa-bhītā* na kiṁcid *ūce*. (147) *so 'pi bhūyas tāṁ tad evā 'ha. atha sā yāvat* (praty)uttaraṁ na prayacchati, *tāvat sa* kupito *darpān*

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tava sthāne nidhāya tvāṁ muñcāmi. tatas tvaṁ devadattaṁ saṁbhāvya drutataram āgaccha. iti. Sy 17. 8 sprach sie zu der Botin, Komm', mache mich los und ich binde dich an, und halte an meiner Stelle aus, bis ich wieder da bin. Ar, JCap 55. 4 — donec vadam et tractabo — cum eo et revertar festinanter. Et fecit ita et ligavit se uxor barbitonsoris loco mulieris, donec rediret ab amasio suo. Similarly OSp, KF. — This is troublesome. Pa, Jn, H quote a speech, and in remarkably close language in all three; Pa however makes the weaver's wife the speaker, Jn and H the procuress. The latter version, in which the suggestion of the plan which resulted in the mishap to the procuress was made by the procuress herself, is more in keeping with the point of the story (ātmakṛto doṣaḥ). SP supports Jn and H in this, while T agrees with Pa. Neither T nor SP has any direct discourse; but the language of Jn and H, supported by Pa, is too close to make it likely that it is accidental or secondary; yet there is some agreement between the language of T and SP also, and this raises a doubt as to whether their concurrence may not after all point to the orig. Note the agreement in language at the end between SP and Spl (and in part T also). **(145)** T 19. 10 asāv api pratibuddhas tathāiva (β om) tām... SP 232 (α tad-)anantaram asāu prabuddhaḥ punaḥ (α tr after tām) kopāt tām ākrośayat. Hp 69. 13, Hm 35. 5 tathānuṣṭhite (Hm adds sati) sa gopaḥ prabuddho 'vadat: idānīṁ (Hm adds tvāṁ pāpiṣṭhāṁ) jārāntikaṁ kathaṁ na yāsi (Hm nayāmi, om kathaṁ). Spl 39. 22 tathānuṣṭhite kāulikaḥ kasmiṁścit kṣaṇe samutthāya kiṁcid gatakopo vimadas tām āha: (offers to let her go if she promises to reform). Pṇ 29. 8 tathāiva tayānuṣṭhite kāulikaḥ kasmiṁścit kṣaṇe kiṁcid gatakopaḥ samutthāya madavaśāt tām āha (etc. as Spl). Sy 17. 10 Und so machten sie es. Da, ehe noch jene von ihrem Liebhaber zurückkam und während die Barbiersfrau noch an der Säule angebunden war, wurde er nüchtern und erwachte, und er rief seine Frau beim Namen und schimpfte sie. Ar briefer and more like Skt. **(146)** T 19. 11 dū° tu śa° 'nucita° (β °citānyodā°) na kiṁ° uktavatī. SP 232 sā dūtī na kiṁcid uttaraṁ dadāu (α sā ca dūtikā yadā na kiṁ° ūce). Hp 69. 14, Hm 35. 6 tato yadāsāu na kiṁcid (Hm adds api) brūte. Spl 40. 2, Pṇ 29. 11 nāpity api (Pṇ tato nāpitī) svarabhedabhayād yāvan (Pṇ om) na kiṁcid ūce. Sy 17. 14 Die Botin aber, denkend, daß, wenn sie spreche, er sie erkenne, gab ihm keine Antwort. Ar. **(147)** T 19. 12 tantravāyas tu śāṭhyād iyaṁ na kiṁcin mamottaraṁ prayacchatīty utthāya tasyās tīkṣ° nās° chittvābravīt: tiṣṭhāi . . . SP 233 tato jātāmarṣas (α sāmarṣāt) tīkṣṇaśastrikayā tan (α tasyā, v. l.) nās° achinat. Hp 69. 14, Hm 35. 7 tadā (Hm adds kruddho gopaḥ) darpān mama vacasy uttaramātram (Hp v. l. uttaram, Hm pratyuttaram) api na dadāsīty uktvā prakupya (Hm kopena) tena gopena (Hm om go°, and adds

mama vacasy uttaramātram api na dadāsī 'ty uktvo 'tthāya tīkṣṇaśastre*ṇa* tasyā nāsikām *achinat, āha ca: tiṣṭhāi 'vaṁlakṣaṇā, kas tvām adhunā vārttāṁ pṛcchati.* (148) *ity uktvā* punar (api) nidrā(*vaśa*)m (upā)*gamat.* (149) *athā* 'gatā sā tant*ravāyī dūtikām* apṛcchat: kā (*te*) vārttā, (*kim ayaṁ pratibuddho 'bhihitavān, kathaya kathaye*) 'ti. (150) dūti*kā* (*tu kṛtanigrahā nāsikāṁ darśayantī*) sāmarṣam *āha: paśyasi kā vārttā.* (māṁ) muñca, gacchāmī 'ti. (151) *tathā* (*tv*) *anuṣṭhite nāsikām ādāyā 'pakrāntā.* (152) tant*ravayy* (*api*) *kṛtakabaddham*

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kartrikām ādāyāsyā) nāsikā chinnā. Spl 40. 2, Pṇ 29. 12 (Spl tāvat) so 'pi bhuyo-bhūya idam (Pṇ bhūyas tāṁ tad) evāha; atha sā yāvat pratyuttaraṁ (Pṇ tr pra° yā°) na prayacchati, tāvat tena kupitena (Pṇ sa prakupitas) tīkṣṇaśastram ādāya tasyā nāsikāchedo 'kāri (Pṇ °kām achinat), āha ca: re (Pṇ om) puñścali, tiṣṭhedānīṁ na tvāṁ bhūyas toṣayiṣyāmi. Sy 17. 15 Nachdem er sie oftmals gerufen hatte, ohne daß sie ihm antwortete, geriet er in Zorn und sprach: Hure, nicht einmal Antwort gibst du mir? Und er stand auf, nahm ein Messer und schnitt der Botin die Nase ab mit den Worten: Da nimm sie und präsentier' sie deinem Liebhaber. Ar. **(148)** T 19. 14 ity u° nid° upā° (z, R upa°, ρ ā°). SP 233 tataḥ punaḥ suptaḥ (α pra-s°). Hp nothing; Hm 35. 9 tathā kṛtvā punaḥ supto gopo nidrām upagataḥ. Spl 40. 5 iti vilapya punar api nid° agamat. Pṇ 29. 15 iti jalpan punar nid° upagataḥ. **(149)** T 19. 14 āgatā ca sā... (β kathaṁ kathayati for ka° ka° 'ti). SP 234 athāyātā (α °gatā) tantuvāyī tām apṛ°: kā vārtteti. Hp 69. 16, Hm 35. 10 athāgatya (Hp °gatā sā) gopī dūtīm apṛ°: kā vārttā. Spl 40. 7, Pṇ 29. 18 sāpi kāulikabhāryā svecchayā (Pṇ yathecchaṁ) devadattena saha suratasukham (Pṇ °sāukhyam) anubhūya kasmiṅścit kṣaṇe svagṛham āgatya (Pṇ abhetya tāṁ) nāpitīm idam āha: api (Pṇ ayi) śivaṁ bhavatyāḥ, nāyaṁ pāpātmā mama gatāyā utthitaḥ (Pṇ adds āsīt). Sy 17. 20 Als nun die Schuhmachersfrau kam und sah. Ar. **(150)** T 19. 16 dūtikā . . . āha: śivās te sarvā vārttāḥ. muñca... SP 234 dūtī sāmarṣam (α adds abravīt or tām uvāca): paśyasi kā vārttā. māṁ muñca ga° 'ty avadat (α om av°). Hp 69. 16, Hm 35. 11 dūtyoktam: paśya māṁ (Hp om pa° māṁ) mukham eva vārttāṁ kathayati. Spl 40. 10, Pṇ 29. 21 nāpity āha (Pṇ prāha): śivaṁ nāsikayā (Pṇ °kāṁ) vinā śeṣasya (Pṇ śeṣa-)śarīrasya. tad drutaṁ māṁ mocaya (Pṇ muñca māṁ bandhanāt) yāvan nāyaṁ paśyati (Pṇ pratibudhyate), yena svagṛhaṁ gacchāmi (Spl adds iti). Sy 17. 20 daß der Botin die Nase abgeschnitten war und er selbst schlief. Ar. **(151)** T 19. 17 text (β anuṣṭhayantī). Spl 40. 11 tathānuṣṭhite. Pṇ cf. next. Sy **17. 23** (after next) worauf die Botin ihre Nase nahm und nach Hause ging. Ar. **(152)** T 20. 1 text (β om eva). SP 235 tantuvāyī dutikāṁ mocayitvātmānaṁ baddhvā (α bandhayitvā) tathāiva sthitā. Hp 69. 17, Hm 35. 12 anantaraṁ sā gopī tathā kṛtvātmānaṁ baddhvā (Hp tathā baddhvātmānaṁ) sthitā. Spl nothing. Pṇ 30. 1 atha bandhukī nāpitīṁ bandhanān muktvā yathāpūrvaṁ bhūtvā. Sy 17. 22 machte sie sie schnell los und band sich selbst an die Säule. Ar. If

ātmānaṁ tathāi 'vā *'karot.* (153) *kāulikas tu yathāpūrvam eva* pratibu*ddhas tām ākrośayat.* (154) *atha sā sakopaṁ sā(dhi)kṣepam idam* āha: *are pāpa,* ko māṁ mahāsatīṁ virūpayituṁ samarthaḥ. (155) śṛṇvantu (*me*) lokapālāḥ. yady ahaṁ *kāumāraṁ bhartāraṁ muktvā nā ('nyaṁ) parapuruṣaṁ (manasā 'pi) vedmi, tad* anena satyenā 'vyaṅgaṁ *mukham astu. (evam uktvā bhūyo 'pi tam* āha:) paśya *re pāpiṣṭha mama mukhaṁ (tādṛg eva saṁvṛttam).*

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the prec. § is orig. and in its right place in T (cf. order of Pa!), only the T version of this § can be orig., in spite of the agreement of several others against it. Note that neither H nor Spl have anything like dūtikāṁ mocayitvā. **(153)** T 20. 1 text. SP 236 pratibodhyamānaṁ (α tataḥ prabuddhe kuvinde). Spl 40. 12 bhūyo 'pi kāulika utthāya tām āha (speech, scolding her). Others nothing; but the sense seems to require something of the sort. Cf. H in next, tena gopena pṛṣṭā. **(154)** T 20. 2 asāv api duṣṭā bahu dhṛṣṭataram āha: dhig ghato 'si, ko māṁ nirāgasaṁ virū° sam°. SP 236 tam āha (α taṁ prati, or om tam, tantuvāyī prāha): re (α om) durātman, kaḥ satīṁ māṁ (α tr māṁ sa°) vir° sam°. Hp **69. 22,** Hm **36. 3** (this and the following thru § 158 are put in H after the story of how the barber's wife got her husband blamed): sā ca gopī tena gopena (Hm adds punaḥ) pṛṣṭovāca: are... Spl 40. 14 atha...āha: dhig mūḍha, ko māṁ mah° dharṣayituṁ vyaṅgayituṁ ca (Pṇ vā) samarthaḥ. Pṇ 30. 1 sākṣepam idam āha: dhig dhig mahāmūḍha, ko māṁ mah° pativratāṁ dharṣ° etc. as Spl. Sy 17. 26 Als nun die Botin gegangen war, rief jene Gott an und fluchte ihrem Mann und sprach: (cf. also parts of next). Ar. **(155)** T 20. 3 śṛṇvantu me (β om) lok°. yathāhaṁ... muktvā (β tyaktvā)... vedmi, tathā mamānena satyenāvyaṅgaṁ (α °ga-) mukham astv iti. SP 237 yady ahaṁ tvatpuruṣāntaraṁ (α ā kumārībhāvāt for tvat) na gatā tena satyena mamedānīm aṅgaṁ vikalaṁ na (α tad anena satyenāvyaṅgatā me) bhavatu. lokapālāḥ śṛṇvantu (α adds paśyantu pitaraḥ). paśya re pāp° manmukham iti (α om). Hp **69. 23,** Hm **36. 5** (Hp kim anyat) mama vyavahāram (Hm adds akalmaṣam) aṣṭāu lokapālā eva jānanti. yataḥ. (Vs Hp 100, Hm 112=Spl 182, Pṇ 141. This vs is a familiar one, occurring e. g. in Mbh. 1. 74. 30, and was doubtless inserted independently in H and Jn, being suggested by the mention of the Lokapālas. The lack of it in SP makes it very doubtful that H got it from the common orig. of SP and H.) After this vs Hm alone —not Hp— reads: yady ahaṁ paramasatī syāṁ tvāṁ vihāyānyaṁ na jāne puruṣāntaraṁ svapne 'pi na hi bhaje tena dharmeṇa chinnāpi mama nāsikāchinnāstu. (Further insertion in Hm. Then:) Hp 70. 6, Hm 36. 11 paśya mama (Hm man-)mukham. Spl 40. 15, Pṇ 30. 3 tataḥ śṛṇvantu sarve (Pṇ om) lokapālāḥ. (Vs Spl 182, Pṇ 141, see under H above.) tad yadi mama satītvam asti (Spl adds manasāpi parapuruṣo nābhilaṣitas) tato (Pṇ tad ete) devā bhūyo 'pi me (Pṇ om) nāsikāṁ tādṛgrūpām akṣatāṁ kurvantu (Pṇ tād° nās° kur°). athavā yadi mama citte parapuruṣasya bhrāntir api bhavati tato (Pṇ athavā manasāpi yadi parapuruṣo 'bhilaṣitaḥ, tan) māṁ bhasmasāṅ

(156) athā 'sāu (*mūrkhaḥ*) *kṛtakavacanavyāmohitacittaḥ* prajvālyo *'lkām* avyaṅgamukhīṁ *jāyāṁ* dṛṣṭvā—(157) *protphullanayanaḥ* (*paricumbya hṛṣṭamanās*) tāṁ (*bandhanād*) *ava*mucya (*pādayoḥ patitvā*) *pīḍitaṁ ca pariṣvajya śayyām āropitavān.* (158) parivrājakas *tv* (*ādita evā 'rabhya*) *sarvavṛttāntam ālokya tathāi 'vā 'ste.* (159) *sā* (*ca*) dūtikā *hastakṛta*nāsāpuṭā svagṛhaṁ gatvā 'cintayat: (*kim adhunā kartavyam,*) katham (*etan mahac chidraṁ*)

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nayantu. (Pṇ adds iti.) evam uktvā bhūyo 'pi tam āha: bho durātman, paśya me satītvaprabhāveṇa tādṛg eva nāsikā saṁvṛttā (Pṇ saṁjātā). Sy 17. 27 So gewiß ich ohne Sünde bin, soll diese meine Nase wieder heil werden. Und sie rief den Schuhmacher an und sprach: Steh' auf, du Lügner, und merke dir wohl, was ich getan habe und was du getan hast, und schau: Gott hat diese Missetat, die du an mir verübt hast, nicht gebilligt, sieh', meine Nase ist geheilt. Ar. **(156)** T 20. 5 text. SP 238 tathā so 'pi tanmukhaṁ (α athāsāv avyaṅgamukhīṁ) dṛṣṭvā. Hp **70. 6,** Hm **36. 11** tato yāvad asāu gopo dīpaṁ prajvālya (Hp pradīpam ādāya) paśyati (Hm tanmukham avalokate), tāvad akṣatamukham (Hm unnasaṁ mukham) avalokya. Spl 41. 2, Pṇ 30. 12 athāsāv (Pṇ om asāv) ulmukam ādāya yāvat paśyati, tāvat tadrūpāṁ nāsikāṁ ca bhūtale raktapravāhaṁ ca mahāntam apaśyat (Pṇ tāvat tādṛg eva nāsikā raktapravāhaś ca bhūtale mahān dṛṣṭaḥ). Sy 17. 32 Er sprach: O du Hexe, was sagst du da? stand auf und machte Licht, und als er sah, daß ihre Nase heil war. Ar, KF 20. 14 Then that stupid man etc., cf. T mūrkhaḥ; JCap 55. 27 Et audiens hoc vir miratus est intra se dicens: Quomodo potest hoc esse? etc. **(157)** T 20. 6 prot° pari° hṛṣṭ° ban° ava° pīḍ°... SP 239 śraddadhānaḥ pādayoḥ patitvā tāṁ mocitavān (α mocayām āsa). Hp **70. 7,** Hm **36. 13** taccaraṇayoḥ patitaḥ. (Hm has addition. Other versions of H state that he ardently embraced her and apologized.) Spl 41. 4 atha sa vismitamanās tāṁ bandhanād vimucya śayyāyām āropya ca cāṭuśatāiḥ paryatoṣayat. Pṇ 30. 14 tataḥ sa vismayamanās tām unmucya bandhanāc cāṭuśatāiḥ paritoṣitavān. Sy 17. 34 zeigte er Gott Reue und leistete ihr Abbitte. Ar; JCap says also 55. 29 absolvit eam a ligamento suo. **(158)** T 20. 7 pari°... 'rabhya yathāvṛttam artham abhijñātavān. SP 239 parivrāṭ sarvavṛttāntadarśī (ed., but not α, adds: dūtikā tantuvāyeneti vadann) āste (α tathāivāste). H nothing. Spl **40. 6,** Pṇ **29. 16** (just after § 148 above) devaśarmāpi vittanāśāt kṣutkṣāmakaṇṭho naṣṭanidras tat sarvaṁ strīcaritram apaśyat.—Also in this place, Spl 41. 5, Pṇ 30. 16 devaśarmāpi taṁ sarvavṛttāntam (Pṇ tat sarvam) avalokya (Spl āl°)—(then expansion, with many vss). Sy **17. 24** (between § 152 and § 154) Der Magier aber ruhte drinnen im Hause auf seinem Lager und hörte und sah alles, was die Schuhmachersfrau und die Botin redeten. Ar. **(159)** T 20. 9 dūtikāpi hasta°... kartavyam iti. SP 240 sā (α om) dūtikā (α inserts gṛhīta-)chinnanāsāpuṭaṁ gṛhītvā (α °puṭā) gṛhaṁ gatvācintayat: kathaṁ prachādayāmīti. Hp 69. 18, Hm 35. 12 iyaṁ ca dūtī tāṁ chinnanāsikāṁ gṛhītvā svagṛhaṁ (Hp nijagṛhaṁ) praviśya sthitā. Spl 43. 5, Pṇ 32. 1 sā

prachādayāmī 'ti. (160) atha (t)asyā bhartā nāpito *'nyataḥ pratyuṣasy* āgatya *tāṁ* (*bhāryām*) *āha*: (161) *samarpaya* (*bhadre*) kṣurabhāṇḍam, *rājakule karma kartavyam* (iti). (162) sā ca (gṛh)ābhyantarasth(it)āi 'va kṣuram *eva prāhiṇot*. (163) *sa ca samastakṣurabhāṇḍāsamarpaṇāt krodhāviṣṭacitto* (nāpitas) *tam*

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ca dūtikā hastagatachinnanāsikāgrā (Pṇ chinnanāsikā) sva° ga° cintayām āsa: kim idānīṁ kar°. katham...chidraṁ sthagayitavyam (Pṇ āvaraṇīyam). Sy 17. 35 Die Botin ihrerseits nun gelangte nach Hause und sie überlegte, wen sie ihrem Mann und ihren Leuten als Urheber dieses ihres Unglückes angeben solle. [Schulthess sees indications that Sy orig. had direct discourse for the last; but Ar versions similar to Sy.] Ar. **(160)** T 20. 10 text; α pratyuṣasi; all mss. & ed. rājakulāt for 'nyataḥ. This reading is inconsistent with the next, in which it appears that he is just going to the king's palace; he could hardly be returning from the palace *to get his razors* to go to the palace! For this reason Jn, which here agrees with T, changes the next. But Pa proves that the next § had him going to the palace. Hence T's version in this § must be secondary. SP 241 athāsyā bhartā nā° 'nyata āgatya [here next §] ayācata. Hp 69. 18, Hm 35. 14 tataḥ prātar (Hm adds eva) anena nāpitena (Hm adds svavadhūḥ)—[here next §] yācitā satī. Spl 43. 7 atha tasyā evaṁ vicintayantyā bhartā kāryavaśād rājakule paryuṣitaḥ pratyūṣe svagṛham abhyupetya dvāradeśasthaḥ pāurakṛtyotsukatayā tām āha. Pṇ 32. 4 athāivaṁ cintayantyās tasyā bhartā rājakule kāryavaśāt paryuṣitaḥ pratyūṣe ca gṛham abhyetya dvāri sthito 'pi vividhapāura° etc. as Spl. Sy 17. 38 Am Morgen früh alsdann stand der Barbier auf und sagte zu ihr. Ar. **(161)** T 20. 11 text (β me for bhadre). SP **241** (in prec.) kṣāuraṁ kartuṁ (α om kṣ° ka°) kṣurabhāṇḍam. Hp **69. 19,** Hm **35. 14** (in prec.) kṣurabhāṇḍaṁ. Spl 43. 9, Pṇ 32. 6 (Pṇ bhadre) śīghram ānīyatāṁ kṣurabhāṇḍaṁ yena kṣāurakarmakaraṇāya (Pṇ pāurakarma°) gacchāmi. Sy 17. 39 Bringe mir meine Instrumente, daß ich in den königlichen Palast gehe. Ar. **(162)** T 20. 11 sā ca duṣṭābhyantarasthāiva (β °stheva)... SP 242 sā cābhyantarasthitāiva kṣurabhāṇḍād ākṛṣya kṣuram ekam atyantakuṇṭhitaṁ bahiḥ prākṣipan na tu kṣurabhāṇḍam (α sā ca gṛhāntarasthāiva kṣuram ekam adāt, na bhāṇḍam). Hp 69. 19, Hm 35. 15 iyaṁ (Hm om) kṣuram ekaṁ prādāt. Spl 43. 10 sāpi chinnanāsikā gṛhamadhyasthitāiva kāryakaraṇāpekṣayā kṣurabhāṇḍāt kṣuram ekam ādāya tasyābhimukhaṁ preṣayām āsa. Pṇ 32. 7 sāpi chinnanāsikā pratyutpannamatir gṛhā° 'va tadabhimukhaṁ kṣuram ekaṁ preṣayām āsa. Sy 18. 1 Sie nun brachte in ihrer Verschlagenheit nur das Messer, weiter nichts. Ar. Possibly the orig. had ekaṁ for eva, and added na (kṣura) bhāṇḍam. **(163)** T 20. 12 text. SP 243 so 'py ekakṣurapradānena kṣobhāt (α sa cāika°pradānāt kruddhaḥ) kṣuraṁ punar antaḥ (α om) prāh°. Hp 69. 20, Hm 35. 15 paścād ayaṁ nāpitaḥ kupitaḥ (Hm tato 'samagrabhāṇḍe prāpte samupajātakopo 'yaṁ nāp° taṁ) kṣuraṁ durād eva gṛhe kṣiptavān (Hp ni-kṣ°). Spl 43. 12 nāpito 'py utsukatayābhāṇḍaṁ kṣuram ālokya tadabhimukham eva taṁ kṣuraṁ prāhiṇot. Pṇ 32. 9 nāpito 'pi samasta° krodhāviṣṭas tasyāḥ saṁmukham eva kṣuraṁ prakṣiptavān. Sy 18. 2

eva (*tasyāḥ*) kṣuraṁ *pratīpaṁ* prāhiṇot. (164) athā *'sāv* ārtaravam (*uccāiḥ*) *kṛtvā* (*pāṇinā*) nāsāpuṭaṁ *pramṛjyā* (*'sṛkpātasametāṁ*) *nāsikāṁ kṣitāu prakṣipyā 'bravīt*: (165) paritrāyadhvam, paritrāyadhvam, (*pāpenā*) 'nenā 'ham *adṛṣṭadoṣā* virūpite 'ti. (166) *tathā 'bhyāgatāi* rājapuruṣāiḥ *pratyakṣadarśanāṁ tāṁ dṛṣṭvā virūpām*, (167) *laguḍaprahārāir jarjarīkṛtya* (*paścād dṛḍhaṁ*) baddhvā (*tayā saha*) dharmasthānam (*upa*)nīto nāpitaḥ. (168) *pṛcchyamānaś c*(*a* dharm)ādhikṛtāiḥ, *kim idaṁ* (*mahad*) *viśasanaṁ svadāreṣu tvayā kṛtam iti*, (*yadā bahuśa ucyamāno*) na

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und er geriet in Zorn und warf ihr das Messer an. Ar. (164) T 20. 13 text. SP 243 atha sārtaravā (α sā kṛtārtaravā) nāsā° gṛhītvā [here next] rudatī (α krośantī) sthitā. Hp 69. 20, Hm 36. 1 atha kṛtārtarāveyaṁ (Hp °tanādeyaṁ) [here next] uktvā. Spl 43. 13, Pṇ 32. 10 athāsmin vyatikare (Spl etasminn antare) sā duṣṭordhvāu (Spl °va-) bāhū vidhāya phūtkurvatī (Pṇ °kartumanā) gṛhān niścakrāma. Sy 18. 3 Sie aber nahm ihre Nase, warf sie zu Boden und schrie. Ar. (165) T 20. 15 text (om pāpena). SP 244 (in prec.) pari° pari° (α adds aham) anena (ed., not α, adds durātmanāduṣṭāham) vir° 'ti. Hp 69. 21, Hm 36. 2 (in prec.) vināparādhaṁ mamānena nāsikā (Hm °rādhena me nāsikānena) chinnety. Spl 43. 14, Pṇ 32. 11 (Pṇ aho) pāpenānena mama sadācāravartinyāḥ paśyata nāsikāchedo vihitaḥ. tat paritrāyadhvam (Spl °yatāṁ, and repeats tat paritrāyatām). Sy 18. 4 Wehe, er hat mir die Nase abgeschnitten, er hat mir die Nase abgeschnitten. Ar. (166) T 20. 15 text. SP cf. next. Hp 69. 21, Hm 36. 3 dharmādhikāriṇam āgatavatī (Hm °kārisamīpam enam ānītavatī). Spl 43. 15 atrāntare rājapuruṣā abhyupetya. Pṇ 32. 14 etasminn antare rājapuruṣāḥ samabhyetya. Sy 18. 5 Und ihre Leute hörten das. Ar, KF 20. 26 Her neighbors heard her, and all came together, and saw her nose that had been cut off, and the razor lying. (167) T 20. 16 kīlapārṣṇilaguḍāir atīva hataḥ paścād bāhubandhaś (β °baddhaś) ca tayā... SP 245 tataḥ sa nāpito rājapuruṣāir (cf. prec.) baddhvā nīto dharmasthānam (α om). Spl 43. 16, Pṇ 32.14 taṁ nāpitaṁ lagu° (Pṇ dṛḍhaprahā°) jarj° dṛ° (Pṇ dṛḍhabandhanena) ba° tayā chinnanāsikayā saha dharmādhikaraṇasthānaṁ nītavantaḥ (Spl nītvā sabhyān ūcuḥ, with expansion). Sy 18. 6 und sie faßten den Barbier ab und brachten ihn vor den Richter. Ar (judge orders him scourged). (168) T 20. 17 text (cādhikṛtāiḥ, om -dharm-; nottaraṁ, om kiṁcid). SP 245 dharmā° pṛṣṭo na kiṁcid uttaraṁ dadāu (α °cid ūce). Spl 43. 19 tatas te sabhyā ūcuḥ: re nāpita, kimarthaṁ tvayeyaṁ strī vyaṅgitā, kim anayā parapuruṣo 'bhilaṣita utasvit prāṇadrohaḥ kṛtaḥ, kiṁ vā cāuryakarmācaritam, tat kathyatām asyā aparādhaḥ. atha taṁ nāpitaṁ tūṣṇībhūtaṁ dṛṣṭvā. Pṇ 32. 16 tataḥ sa pṛṣṭaś cādhikaraṇikāiḥ: kim idaṁ vāiśasaṁ svadāreṣu kṛtam. athāsāu vismayamūḍhamatir yadā nottaraṁ pra°. Sy 18. 7 Der Richter fragte ihn: Wegen welcher Untat hast du ihr die Nase abgeschnitten? Und er konnte ihre Schuld nicht nachweisen. Ar, JCap

(*kiṁcid*) uttaraṁ *prayacchati,* (169) *tadā dharmādhikṛtāḥ* śūle *'vataṁsyatām* ity *ājñāpitavantaḥ.* (170) atha *taṁ* vadhyasthānaṁ nīyamānaṁ *ālokya sarvavṛttāntadarśī* parivrāḍ *adhikaraṇam upagamya dharmasthānādhikṛtān* abravīt: (171) nā *'rhathāi 'nam adoṣakartāraṁ nāpitaṁ śūle samāropayitum.* (*yat kāraṇam, idam*) āścaryatrayaṁ śrūyatām.

jambuko huḍuyuddhena vayaṁ cā 'ṣāḍhabhūtinā
dūtikā tantravāyena trayo 'narthāḥ svayaṁkṛtāḥ. 56.

(172) †*samupalabdhatattvārthāiś cā 'dhikṛtāiḥ paritrāyito nāpita iti.*†

(End of Story 3c and of the entire third story)

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56. 9 — et cum nesciret respondere verbum. **(169)** T 20. 19 text. SP 246 ato (α athā) 'sāu śūle nikṣipyatām ity ādiṣṭaḥ. Spl 44. 12, Pṇ 33. 4 (after expansion) śūlāyām (Spl tac chū°) āropyatām iti. Sy 18. 9 Da befahl der Richter, daß man ihn schonungslos auspeitsche. Ar. **(170)** T 21. 1 niṣpāpaṁ (β niṣkrāmaṁś) ca parivrāṭ chūlasthānaṁ (α kalana- or kāla-sth°) nīyamānaṁ nāpitaṁ dṛṣṭvā sattvānukampayā copalabdhatattvārtho 'dhikaraṇam ... SP 246 atha sarva° (α om) parivrājako (α v. l. parivrāḍ) 'pi tatra kāutukād (α tr kāu° tatra) gato 'bravīt. Hp **68. 8,** Hm **32. 12** (at beginning of story) dharmādhikāriṇā (Hp °karaṇāt) kaścin nāpito vadhyabhūmiṁ nīyamānaḥ — parivrājakena [here next] ity uktvā. Spl 44. 13, Pṇ 33. 6 atha taṁ vadhyasthānaṁ (Spl tr, °sthāne taṁ) nīyamānam avalokya (Pṇ ālo°) devaśarmā tān dharmādhikāriṇo (Pṇ °dhikṛtān) gatvā provāca. Sy 18. 10 Als man ihn nun auspeitschen wollte, kam jener Magier herzu und rief Gott (zum Zeugen) an und sprach zum Richter. Ar. **(171)** T 21. 2 text (β śūlaṁ). SP 247 nāyam etatkartā (α om etat). āśc° śrū° iti (α om iti). Hp **68. 9,** Hm **32. 14** (in prec.) nāyaṁ vadhya (Hm hantavya). Spl 44. 14, Pṇ 33. 7 bho bhoḥ sabhāsadaḥ, (Pṇ only bhoḥ,) anyāyenāiṣa varāko nāpito vadhyate, sādhusamācāro 'yam (Pṇ om). tac chrūyatāṁ me (Pṇ mama) vākyam. **Vs 56**(=55)=T 55, SP 48, Pṇ 155, Sy 38, Ar; only pratīka in Spl and SPα. See vs 55 for variants of Skt. versions. Sy Der Verlust meiner Kleider rührt nicht von dem Diebe her, noch der Tod des Fuchses von den Widdern, noch der Tod der Hure von ihrem Gift [alluding to story of Treacherous Bawd, interpolated in Pa], noch die Nasenamputation dieser Frau von dem Barbier: denn ein jeder von uns hat es sich selbst zugefügt. **(172)** T 21. 7 text. SP 251 ity avadat. etat sarvaṁ śrutvā rājapuruṣās tāṁ chinnakarṇām api kṛtvā purān niḥsārya nāpitam anaparādhinaṁ mumucuḥ. For all this α: iti paṭhitvā nirjagāma. tad ākarṇya dharmādhikṛtāir nāpito rakṣitaḥ. tatas tantuvāyī stanāu vichedya virūpitā. Spl 44. 16 atha te sabhyā (Pṇ adds tam) ūcuḥ: bho bhagavan, katham etat. tataś ca devaśarmā teśāṁ trayāṇām api vṛttāntaṁ savistaram akathayat. tad ākarṇya suvismitamanasas te nāpitaṁ vimocya mithaḥ procuḥ [then insertion] tad asyāḥ punaḥ karṇachedaḥ kāryaḥ. tathānuṣṭhite [monk returns

(173) ato 'haṁ bravīmi: jambuko huḍuvuddhene 'ti. (174) karaṭaka āha: *atha* kim atra *prāptakālaṁ bhavān manyate.* (175) damanako 'bravīt: (*bhadra,*) *evam* (*apy*) *avasthite buddhimatāṁ pratyuddhārasāmarthyam asty eva.* (*uktaṁ ca*:)

*sanna*sya kāryasya samudbhavārtham
āgāmino 'rthasya ca saṁgrahārtham
anarthakāryapratiṣed*ha*nārthaṁ
yo mantryate 'sāu paramo hi mantraḥ. 57.

(176) tad ayaṁ piṅgalako (*mahā*)vyasane *vartate*; (*tad*) *asmāt* (*saṁjīvakād*) viyo*jyaḥ.* (*kasmāt*:)

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home]. Pṇ 33. 11 atha etc. as Spl to teṣāṁ vṛttāntatrayam api savistaraṁ nyavedayat. atha tac chrutvā te sarve vismitamanaso nāpitaṁ vimucyāivaṁ procuḥ [as Spl] tad asyāḥ [then insertion] rājanigrahaḥ karṇachedaḥ kāryaḥ. tathānuṣṭhite etc. as Spl. Sy 18. 20 Nun fragte der Richter den Magier und da wies er es ihm einleuchtend nach. Ar. The versions differ too widely to make confident reconstruction possible. SP ed. and Jn agree in having the barber's wife lose her ears; but as SPα is diff., it is likely that the agreement is accidental and secondary. **(173)** T A37. 1, SP 253, Spl 44. 23, Pṇ 33. 19 text (with varr. in pratīka as in vs 55). **(174)** T A37. 1 text (ed. with α om āha; β om prāpta). SP 253 damanakāt sarvaṁ śrutvā (α only tac chr°) karaṭaka āha: kim atrocitam. Spl 51. 10, Pṇ 33. 19 kar° āha: athāivaṁvidhe vyatikare kiṁ kāryam āvābhyām (Pṇ kartavyam āvayoḥ). Sy A27. 3 (after insertion) Aber was ist jetzt zu tun? Ḳlilg sprach: Was scheint denn dir das Zweckmäßigste zu tun? Ar. **(175)** T A37. 1 damanakaḥ (β so 'bravīt): bhadra, evam apy (α om)... SP 254 dam° (α adds 'bravīt). Spl 51. 10, Pṇ 33. 20 dam° 'bravīt (Spl āha): evaṁvidhe 'pi samaye mama buddhisphuraṇaṁ bhaviṣyati. Sy A27. 6 Dmng sprach: (part of 'vs 39') Für den Augenblick liegt mir nur daran, daß mir wieder zuteil werde, was ich vordem besaß, und sorge mich darum, daß es mir wieder zufällt. Ar, JCap 56. 24 Dixit Dimna: Nequaquam quero nunc addere quicquam ad nobilitatem status mei, ultra quod prius fuerat; sed quero restitui in statum in quo eram prius. So OSp, KF. **Vs 57**=T 56, SP 49, N 35, Sy 39 (2nd part), Ar. a, SP, N bhraṣṭasya for san°. SP samuddharārtham (α text). c, SP, N °pratighātanārthaṁ (α °pād° or °pāt°). d, SP, N yan (SPα v. l. yo). Tβ so for 'sāu, changed in Rρ to saḥ. Sy Denn an folgenden drei Dingen muß es uns gelegen sein. Hinsichtlich der Gewinne und Verluste, die in der Vergangenheit liegen, etc. (ditto of present and future). **(176)** T A38 tad...vartate. asmād viyojyaḥ. kasmāt. SP 257 piṅgalakasaṁjīvakayor vyasanam āpatitam (α tad ayaṁ, then corrupt word or words, vyasana āpāditaḥ). tad anayoḥ sarvathā viyogaḥ kartavyaḥ (α karaṇīyaḥ). (Cf. § 189, which is fused with this in SP.) Hp 70. 21, Hm 37. 13 yathā sāuhṛdyam anayoḥ (Hm yathānayoḥ sāuhārdaṁ mayā) kāritaṁ tathā mitrabhedo 'pi mayā kāryaḥ. So 75cd, 76ab tat tathāhaṁ kariṣyāmi yathokṣāyaṁ vinaṅkṣyati, asthānavyasanāc cāyaṁ (B. cāiṣa) nivartsyati yathā prabhuḥ. Kṣ **283 (28) b** (after § 191)

vyasanaṁ hi *yadā rājā* mohāt saṁpratipadyate
vidhinā śāstradṛṣṭena bhṛtyāir vāryaḥ prayatnataḥ. 58.

(177) *karaṭaka āha: kasmin svāmī piṅgalako vyasane vartate.*
(178) *iha hi sapta vyasanāni (rājñāṁ bhavanti. tathā hi:)*

striyo 'kṣā mṛgayā pānaṁ vākpāruṣyaṁ ca pañcamam
mahac ca daṇḍapāruṣyam arthadūṣaṇam eva ca. 59.

(179) *damanaka āha: (bhadra,) ekam eve 'daṁ vyasanaṁ prasaṅgākhyaṁ (saptāṅgam) iti.* (180) *karaṭaka āha: katham ekam eve 'daṁ vyasanaṁ bhavati.* (181) *damanaka āha: (nanv iha) pañca mūlavyasanāni. tad yathā: abhāvaḥ pradoṣaḥ prasaṅgaḥ*

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jāne tāvad vibhedane (Ma. with v. l. dhi bhe°). Spl 51. 11, Pṇ 33. 21 yena prabhoḥ saṁjīvakaṁ (Pṇ tr saṁ° pra°) viśleṣayiṣyāmi. (Pṇ adds aparaṁ ca, asmatsvāmī mahati vyasane vartate piṅgalakaḥ. yataḥ. Spl adds uktaṁ ca and a vs). Sy A 28 Was mich betrifft, so ist mir das, was ich erreicht hatte, wegen des Stieres verloren gegangen, aber für das, was mich betroffen hat, gibt's ein Mittel: daß ich jenen Grasfresser verschwinden lasse; denn wenn er vom Löwen getrennt wird, erhalte ich mein Gut zurück und dem Löwen kommt es gleichfalls zu statten. Ar. **Vs 58**=T 57, Pṇ 157, Ar. a, Pṇ vya° hi mahārājño. Ar, KF 21. 30 For the lion's heart has been captivated by the talk of the ox, and lo! he is reviled by all who are near him. Similarly JCap 57. 11, OSp. **(177)** T A 39 text (ed. with α om āha). Pṇ 33. 25 text (tr svā° pi° after vartate). Sy A 29 Ḳḷilg sprach: Wenn der Löwe den Stier gut hält, was für einen Schaden siehst du darin für den Löwen? Ar. **(178)** T A 39 iha...rājñāṁ. Pṇ 33. 25 damanaka āha: iha... (om rājñāṁ). This and the following, thru § 180, are found only in T and Pṇ, but are almost certainly orig., as they are needed to introduce properly the passage § 181 ff., which is proved by the agreement of Pa to be orig. Pṇ makes § 178 and vs 59 spoken by Damanaka, and at first sight this might seem to be supported by § 185 in which D. says that prasaṅga has been 'already described', referring evidently to vs 59; but this need not necessarily, and probably does not, mean 'described' *by himself*, but rather by K. For D.'s entire dissertation, beginning with § 179 and § 181, appears to be a correction of K.'s imperfect knowledge of the vyasanāni. K. in § 178 and vs 59 mentions seven failings which he conceives to include the entire list; D. corrects him by saying that these seven are only sub-varieties of the one failing prasaṅga, which is only one of five 'primary failings' (mūlavyasanāni). **Vs 59**=T 58, Pṇ 158. **(179)** T A 40 a. 1 damanakaḥ (β adds āha): bhadra (α om), ekatra saṅgo vyasanam abhidhīyate (β adhīyate). Pṇ 34. 3 ekam... **(180)** T A 40 a. 1 text (ed. with α om āha). Pṇ 34. 3 kar° pṛcchati: kim ekam evedaṁ vyasanam, āho svid anyāny api bhavanti. **(181)** T A 40 a. 1 text (om nanv iha; ed. with α om āha; β om iti). Pṇ 34. 5 dam° kathayati: nanv...°sanāni. (After next:) abhāvaḥ...°pratilomakaṁ ceti. Sy A 30. 1 Dmng sprach: Schaden entsteht den Herrschern auf sechs Arten: erstens der Schaden, der vom Mangel (abhāva) herrührt, zweitens

pīḍanaṁ guṇapratilomatvam iti. (182) (*karaṭaka āha*: *kas teṣāṁ prativiśeṣaḥ. damanaka āha*:) (183) (*tatra prathamaṁ tāvat*) *svāmyamātyajanapadadurgakośadaṇḍamitrāṇām ekatamasyā 'py abhāve* (*vyasanam*) *abhāva ity avagantavyam.* (184) *yadā* (*tu*) *bāhyaprakṛtayo 'ntaḥprakṛtayo vā* (*pratyekaśo yugapad vā*) *prakupyanti, tad vyasanaṁ pradoṣa iti* (*mantavyam*). (185) *prasaṅgaḥ pūrva*(*m*) *ukta eva*: (striyo 'kṣā mṛgayā pānam ityādi.) *tatra striyo 'kṣā mṛgayā pānam iti kāmajo vargaḥ, vākpāruṣyādiḥ kopajo vargaḥ. tatra kāmajair vyavahitaḥ kopajeṣu pravartate. subodha eva kāmajo vargaḥ.* (186) *kopajas tu trividho 'pi viśeṣavacaneno 'cyate. parābhidrohabuddher* (*asamīkṣitam asad*)*doṣaśravaṇaṁ vākpāruṣyam. nirdayo vadhabandhachedavidhir* (*anucito*) *daṇḍapāruṣyam. niranukrośato vittalobho 'rthapāruṣyam. evaṁ saptadhā prasaṅgavyasanaṁ bhavati.* (187) *pīḍanaṁ* (*punar*) *aṣṭadhā, dāivāgnyudakavyādhimarakaviṣūci-*

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der, welcher von Aufstand (pradoṣa), drittens der von der Begierde (prasaṅga, part 1), viertens der vom Zornesmut (prasaṅga, part 2), fünftens der von der Torheit ([guṇa]pratilomatva) und sechstens der von der Vorenthaltung (pīḍana) herrührt. Ar. The following, thru § 188, is a nīti passage, based partly on various passages in the Kāuṭilīya; references in Hertel, *WZKM.* 24. 417. **(182)** T A 40 a. 2 text (ed. with α om both āha's; β prativeśaḥ). Pṇ **34. 5** (in prec.) text (om prati; so 'bravīt). **(183)** T A 40 a. 3, Pṇ 34. 6 text (T om tatra pra° tāvat; T ed. with α inserts mitra after amātya, β text; T °daṇḍānām, om mitr°; T ekatarasyā; Pṇ om vyasanam; Pṇ 'bhāvākhyam avag°). Cf. Kāuṭilīya p. 320 top. Sy A 30. 6 Folgende sechs Dinge bedeuten für die Herrscher in der Welt einen Mangel [wenn er sie nicht hat]: ein Ratgeber, Bereitschaft, Gefolgschaft, Schatzkammer, Land und die Bewahrung vor dem Übel. Ar. **(184)** T A 40 a. 4, Pṇ 34. 8 text (T yadā bāhyāḥ pra°; Pṇ om mantavyam). Sy A 30. 9 Aufstand ist es, wenn ein Sklave, der beleidigt wird, List braucht und abfällt. Ar. **(185)** T A 40. 5 prasaṅgaḥ pūrvokta eva. tatra kāmajaś caturvargaḥ, kopajas trivargaḥ. tatra kāmajair vyāhatas trividhe kope pravartate. Pṇ 34. 9 text. Sy A 30. 10 Die Begierde besteht darin, daß sie an Weiber oder Wein oder Jagd oder dgl. mehr gefesselt sind und es ihnen schwer fällt, ihren Sinn zu befestigen. Ar as Sy. **(186)** T A 40 a. 6 prakāravacanenocyate krodho vāgarthadaṇḍapāruṣyeṇa parābhidrohabuddhiḥ krodhān nirapekṣaḥ sarvakṛt. doṣaśravaṇaṁ (mss. °śrav°) vākpāruṣyam. niranukrośaḥ svavilopo (β °lepo) 'rthapāruṣyam. nirdayo vadhabandhachedo daṇḍapāruṣyam. iti saptadhā prasaṅgo varṇyate. Pṇ 34. 11 text. Sy A 30. 13 Und was den vom Zornesmut herrührenden (Schaden) betrifft, so sind sie zornig in der Rede und grausam in den (von ihnen als Strafe verhängten) Qualen. Ar. **(187)** T A 40 a. 8 pī° aṣṭ°, dāivā°bhikṣaṇāsurī- (most mss. °bhikṣāṇy āsurī-)-vṛṣṭir iti ativ° anāvṛṣṭir ye (read yā with mss), asāv āsurītir (read with

kādurbhikṣāsurīvṛṣṭi(bhi)r bhavati. ativṛṣṭir (?anāvṛṣṭir) evā 'surīvṛṣṭir ucyate. tad etad (vyasanaṁ) pīḍanaṁ (nāma) mantavyam. (188) *(atha) guṇapratilomatā nāmo ('cyate). yadā saṁdhivigrahayānāsanasaṁśrayadvāidhībhāvānāṁ ṣaṇṇāṁ guṇānāṁ prātilomyena vartate, saṁdhāu prāpte vigrahaṁ (karoti), vigrahe prāpte saṁdhiṁ karoti, evam (eva) śeṣeṣr api guṇeṣu (guṇa)prātilomyena (yadā) vartate, (tadā) tad vyasanaṁ (guṇa)pratilomate 'ty (avagantavyam).* (189) *tat* sarvathā *'yaṁ saṁjīvakāt piṅgalako viyojyaḥ. (yasmāt pradīpābhāvāt prakāśābhāvaḥ.)* (190) karaṭaka āha: *asamartho bhavān, (tat)* kathaṁ *viyojayiṣyatī ('ti).*

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mss. °ti) vijñeyā. etad api pīḍ° mantavyam. (On the text see my introduction, Chapter IX, under "Unfortunate Emendations made by Hertel"; keep mss. reading thruout.) Pṇ 34. 14 pī°...°marakavidravadurbh°...ativṛṣṭir evāsurīvṛṣṭir... Sy **A 30. 18** (after next) Und der, welcher von der Vorenthaltung herrührt, ist der, daß sie von Feuer, oder Wasser, oder Krankheit, oder Regenmenge, oder Regenmangel, oder Hagel, oder Frost, oder Hitze, oder Hunger oder Pest betroffen werden. Ar (position as in T, Pṇ, not as in Sy!). **(188)** T A40a. 10, Pṇ 34. 16 text (T om atha; Pṇ °lomakam, om nāma; T om ucyate; T mss. yad vā, Hertel em. yadā; Pṇ om karoti after vigrahaṁ; Pṇ ca for 2nd prāpte; Pṇ om eva and om guṇa twice; T om yadā before vartate; Pṇ om tadā; Pṇ pratilomakam iti, T mss. guṇaprātilomatety, but ρ text, and R °lomato, om iti; Tα avamantavyam, Pṇ om). Sy A30. 16 Von der Torheit rührt (der Schaden) her, der sich im Verkehr mit den Feinden zeigt, welcher friedlich vor sich gehen sollte und nicht durch Krieg. Ar, JCap 57. 27 perversitas autem operum est, quando nititur rex facere que non debet et negligit facere que debet. **(189)** T A40b. 1 text. SP, So, Kṣ, Spl, see above, under § 176; the two passages are fused in these versions. Pṇ 34. 20 tad ayam asmatsvāmī piṅgalako mukhyatame 'bhāvavyasane vartate. yataḥ saṁjīvakena vaśīkṛtaḥ sann amātyādiṣu ṣaṭsu guṇeṣu cāikatamasyāpi cintāṁ na karoti. śaṣpabhojidharmakarmasv eva prāyeṇa vartate. tat kiṁ bahunā pralapitena, sarvathā piṅgalakaḥ saṁjīvakād viyojya eva. iti. yataḥ pradī° prakā°. Sy A30. 22 Wenn nun dem Snzbug niemand beikommt, so werden alle seine Feinde Feinde des Löwen. Ar, JCap 58. 1 Nunc autem leo confidit in Senesbam, et manifestavit ei facta propter que in ipsius oculis vilis efficietur. OSp p. 65, bottom, E el león es muy ayuntado a Senceba atanto que lo face su egual. — The orig. may have had a sentence or two before our text, stating which particular vyasana the lion is now subject to, cf. Pṇ, whose text however seems not very plausible and has no direct support from any other version. Yet the Pa versions suggest that something of the sort may have been in the orig. Uncertain. **(190)** T A40b. 1 text (om tat; ed. with α om āha). SP 257 kara° (α adds āha): katham etac chakyam. Hp 72. 4, Hm 39 bottom, kar° brūte: astv evam (Hp eva), kiṁ tv anayor mahān nisargasnehaḥ (Hm anyonyanisargopajātasnehaḥ) kathaṁ bhedayituṁ śakyaḥ. So 76cd, 77ab

(191) damanako *'bravīt*: (*bhadra, upāyaś cintanīyaḥ. uktaṁ ca*:)
upāyena hi yac chakyaṁ na tac chakyaṁ parākramāiḥ
kākī kanakasūtreṇa kṛṣṇasarpam amārayat. 60.
(192) karaṭaka āha: kathaṁ (cāi) 'tat. so 'bravīt:

KATHĀ 4 (STORY 4: CROWS AND SERPENT)

(193) asti, kasmiṅścit *pradeśe vṛkṣaḥ. tasmiṅś ca* vayasadampatī prativasataḥ sma. (194) tayos *tu* prasava*kāle* (*'saṁjātakriyāṇy*)

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etad damanakāc chrutvā vacaḥ (B. 'vocat) karaṭako 'tha saḥ, sakhe na kartum adhunā śakṣyaty etad bhavān api. Spl 51. 15 kar° āha: yady api te buddhiprāgalbhyaṁ tathāpi tvaṁ piṅgalakāt taṁ viyojayitum asamartha eva. Pṇ 34. 24 text (om iti). Sy A 30. 24 Kl̥l̥g sprach: Der Stier ist stark und die Tiere wagen sich nicht an ihn heran, und der Löwe stützt sich auf ihn. Was kannst du, der du von geringer Kraft bist, gegen den Stier ausrichten? Ar. **(191)** T A 40 b. 2 damanakaḥ (β so 'bravīt); bhadra (α om). SP 258 damanakaḥ (α adds pratyuvāca): upāyaś... (α om uktaṁ ca). Hp 72. 5, Hm 40. 2 dam° brūte: up° cint° (Hm kriyatām). tathā coktam. So 77 c d tato damanako 'vādīc chakṣyāmi prajñayā dhruvam. Kṣ 283 (28) a upāyaś cintanīyo 'tra. Spl 51. 16 dam° āha: bhrātaḥ, asamartho 'pi samartha eva. uktaṁ ca. (Perhaps cf. also Jn on § 175?) Pṇ 34. 24 so 'bravīt: bhadra, yuktam idam. Sy A 30. 28 Dmng sprach: Rechne nicht mit meiner Schwachheit, denn nicht ein jedes Ding wird durch Stärke ausgerichtet. Ar. Possibly the agreement of SP, H, and Kṣ may be sufficient to establish upāyaś cintanīyaḥ as a certain part of the orig. text. But the words could easily be an anticipation of the next vs. **Vs 60**=T 59, SP 50, N 36, Hp 106, Hm 120, Spl 207, Pṇ 149, cf. So 78 a b, Kṣ 283 (28) c d, 284 (29) a b, Sy 40, Ar. a, Jn hi yat (Pṇ tat) kuryāt. b, Jn tr tan (Pṇ yan) na. c, Jn, Hm kākyā, SP, Hp v. l. kākaḥ (SPα, N, Hp ed. text). d, N, Jn, Hm °sarpo nipātitaḥ, and so Hp v. l.; Hp ed. °pam aghātayat. So na sa śaknoti kiṁ yasya prajñā nāpadi hīyate. Kṣ upāyakramasādhyaṁ yad (ŚP. and Ma. v. l. tad) balasādhyaṁ na tad bhavet, śrūyate kṛṣṇasarpo hi dhiyā kākena pātitaḥ (so ŚP. and Ma. v. l.; Ma. v. l. kākyā nihiṅsitaḥ, em. to nipātitaḥ). Sy Denn es gibt manchmal einen Schwachen, der mit Ränken das ausrichtet, was der Starke nicht ausrichtet, wie z. B. der Rabe trotz seiner Kleinheit mit seinen Ränken die schwarze Schlange tötete. Ar. **(192)** T A 41 text β (ed. with α om āha, and damanakaḥ for so 'bravīt). SP 261 karaṭakaḥ (α adds āha)... (α om ca; sa āha). Hp 72. 10, Hm 40. 5 kar° pṛcchati: katham etat. damanakaḥ kathayati. Spl 51. 20, Pṇ 34. 28 text (om ca). Sy A 31, Ar similarly. **(193)** T 22. 15 text (vāyasāu da°). SP 262 asti kasmiṅścid vṛkṣe (α tarāu) vāyasamithunam (α vāyasadāmpatyaṁ, v. l. °dampatī, prativasati sma). Hp 72. 11, Hm 40. 5 kasmiṅścit tarāu vāy° nivasataḥ. Kṣ cf. next. Spl 52. 2 kasmiṅścit pradeśe mahātarāu vāya°... Pṇ 35. 2 asti ka° pra° mahān nyagrodhapādapaḥ. tatra vāya° kṛtāśrayāu prati°. Sy 20. 13 Ein Rabe nistete auf einem Baum bei einem Berge. Ar. **(194)** T 22. 16 tayos tu pras° tadvṛ° (β °nusārād) asaṁj° (α °pakṣāṇy or °pakṣmāṇy

evā 'patyāni (*tad)vṛkṣavivarānusārī* kṛṣṇasarpo bhakṣayati (sma). (195) *tatas tāu nirvedād (anyavṛkṣa)mūla(ni)vāsinaṁ* priya-suhṛdaṁ gomāyum apṛcchatām: (196) bhadra, kim *evaṁ gate prāptakālaṁ bhavān manyate. (bālaghātitvāc ca vṛddhayor abhāva evā 'vayoḥ.)* so 'bravīt: *nātra viṣaye viṣādaḥ kāryaḥ. nūnaṁ sa (lubdho) no 'pāyam antareṇa vadhyaḥ syāt.*

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for °kriyāṇy) evāpatyāni kṛṣṇasarpo (β om kṛṣṇa) bha° sma. SP 262 tasya prasavānantaram evāpatyāni (α om apa°) valmīkastho (α koṭarastho) mahān kṛṣṇasarpo (α adds 'ṇḍāny) 'bhakṣayat. Hp 72. 11, Hm 40. 6 tayoś cāpatyāni tarukoṭarāvasthitena (Hm tatkoṭar°) kṛṣṇasarpeṇa khāditāni. Kṣ 284cde (29cd,-30a) vṛkṣamūlāśrayaḥ sarpaḥ purā vāyasapotakān, bhakṣayām āsa. Spl 52. 2 atha tayoḥ prasavakāle vṛkṣavivarān niṣkramya kṛṣṇasarpaḥ sadāiva tadapatyāni bhakṣayati. Pṇ 35. 3 tadapatyāni ca jātāni tadvṛ° kṛṣṇa° 'saṁjāt° eva bhakṣayati. Sy 20. 13 und in dem Berge war eine Höhle, darin wohnte eine Schlange; und Jahr für Jahr, wenn der Rabe Junge hatte, kam die Schlange und fraß sie. Ar. (195) T 22. 17 atha tenāpakāranirvedanād anyavṛkṣamūlavāsinaṁ priya° go° apṛcchyata (β apṛcchat, p apṛcchata), yathā (β om). SP 263 tato vāyasaḥ prasavayogyāṁ patnīm ekadā dṛṣṭvā priya° go° apṛcchat. H wholly diff. Kṣ 284ef, 285ab(30abcd) tadduḥkha-kṛśābhūd vāyasapriyā, gomāyukaḥ suhṛt pṛṣṭas tayā. Spl 52. 4 tatas... °suhṛdaṁ śṛgālaṁ gatvocatuḥ. Pṇ 35.4 athāsāu vāyaso 'pi tenāpakāranirve-denāpi [then expansion, showing some similarity to version of H, but probably without mutual interinfluence; each influenst independently by story of Strandbirds and Sea]. 36. 6 tadadho nivāsinaṁ priya° go° savinayam āhūya sarvaṁ tad ātmaduḥkhaṁ nyavedayat, uktavāṁś ca. Sy 20. 16 Nun lebte an diesem Berg ein Schakal; zu dem begab sich der Rabe, erzählte ihm die Schädigungen, die ihm von der Schlange bereitet wurden, und sprach zu ihm. Ar. The most likely explanation of the inconsistencies in the several versions in this and the following seems to be that the two crows together consulted the jackal and afterwards flew off to carry out his advice, and the female crow found the necklace and stole it. Hence I have assumed that Spl is orig. here in having the dual. Most versions present only one of the crows as acting here, some making it the male, some the female. (196) T 22. 18 bhadra... (ed. with α gomāyuḥ for) so 'bravīt. SP 264 bhadra, kim atrocitam. so 'bravīt. Kṣ 285bcd(30d, 31ab) tām āha duḥkhitām, samāśvasihi sarpo 'yaṁ vinakṣyati (Ma. vinaṁkṣ°). Spl 52. 5 bhadra kim evaṁvidhe saṁjāta āvayoḥ kartavyaṁ bhavati. eṣa tāvad duṣṭātmā kṛṣṇasarpo vivarān nirgatyāvayor bālakān bhakṣayaty eva. tat kathyatāṁ tadrakṣārthaṁ kaścid upāyaḥ. (vs.) anyac cāsmākam api tatrasthānāṁ pratidinaṁ prāṇasaṁśayaḥ. sa āha: nātra... Pṇ 36. 7 bhadra kim evaṁ sati prāptakālaṁ manyase. apatyaghātād āvayor dampatyor vighāta eva. śṛgāla āha: bhadra, paribhāvitaṁ mayā, atra nāsukhaṁ tvayā kāryam; āsannamṛtyur durātmā nṛśaṁsatvāt sa khalu kṛṣṇasarpaḥ. yataḥ. Sy 20. 19 Wenn du dich mit mir zusammentun willst, so gehen wir und kratzen ihr im Schlafe die Augen aus. Da sagte der Schakal:

bhakṣayitvā bahūn matsyān uttamādhamamadhyamān
atilāulyād bakaḥ *paścān* mṛtaḥ karkaṭakagrahāt. 61.

(197) vāyasāv āha*tuḥ*: kathaṁ (cāi) 'tat. *so 'bravīt*:

KATHĀ 5 (STORY 5: HERON AND CRAB)

(198) asti *kasmiṁścit pradeśe nānājalacarasanāthaṁ* saraḥ. tatra *ca kṛtāśrayaḥ* kaścid bako vṛddha*bhāvam upāgato matsyān vyāpādayitum asamarthaḥ,* (199) sarastīra*ṁ gatvo 'dvignam* ivā 'tmānaṁ darśay*itvā* ('va)sthitaḥ. (200) *tatrā* (*'nekamatsyaparivṛta*)

Das geht nicht an; suche vielmehr Mittel und Wege, die Schlange zu töten, ohne dich selbst zugrunde zu richten. Ar. **Vs 61**=T 60, SP 51, N 37, Hp IV. 15, Hm IV. 14, Spl 210, Pṇ 165, cf. So 78cd, Kṣ 285d(31b), Sy 41, Ar. c, SP, Jn kaścin for paścān. d, T karkaṭavigrahāt. So tathā ca makarasyāitāṁ bakahantuḥ kathāṁ śṛṇu. Kṣ bako yathā. Sy damit es dir nicht ergehe wie jenem Fischreiher, der den Krebs töten wollte und dabei sich selbst tötete. **(197)** T 23. 3, SP 267 vāyasaḥ (Tβ, SPα add āha)... (SPα om ca, T ed. gomāyuḥ for so 'bravīt, SPα gomāyur āha, Tβ, SP ed. text). Spl 52. 18 tāv ūcatuḥ: katham etat... Pṇ 36. 17 vāyasaḥ pṛcchati: katham etat. śṛgālaḥ kathayati. Sy 20. 26, Ar similarly (Der Rabe...). **(198)** T 23. 4 asti kaścid bako vṛddhabhāvāt sukhopāyāṁ vṛttim ākāṅkṣamāṇaḥ (cf. also next). SP 268 asti kaścid vṛddhabakaḥ. Hp 135. 2, Hm 118. 9 asti mālavaviṣaye (Hm °va-deśe) padmagarbhābhidhānaṁ (Hm °bha-nāmadheyaṁ) saraḥ. tatrāiko vṛddho (Hp °dha-) bakaḥ sāmarthyahīna. So 79, 80a āsīt ko 'pi bakaḥ pūrvaṁ matsyāḍhye sarasi kvacit, matsyās tatra palāyanta (so!) tasya dṛṣṭipathād bhayāt. aprāpnuvaṁś ca. Spl 52. 20 text (baka eko for kaścid bako; adds at end tataś ca kṣutkṣāmakaṇṭhaḥ). Pṇ 36. 19 asti kasmiṁścit sarastīrāikadeśe bakaḥ. sa vṛddhabhāvāt sukhopāyaṁ (so ed.) matsyabhakṣaṇavṛttim ākāṅkṣaṁs. Sy 20. 29 Es war einmal ein Fischreiher, der wohnte bei einem Wasser, in dem sich Röhricht und viele Fische befanden. Als er ins Alter kam, konnte er nicht mehr viele Fische fangen und wurde schwach. Ar. **(199)** T 23. 4 kasmiṁścit saraḥpradeśe (cf. prec.) 'dhṛtiparītam ivātmano rūpaṁ pradarśayann avasthitaḥ. SP 268 sa tu bṛhatsarastīraṁ gatvodvignamanā ivātmānaṁ (α °vignam āt°) darś° sthitaḥ. Hp 135. 3, Hm 118. 10 udvignam ivātm° darś° sthitaḥ. So 80a mithyā. Kṣ 286a(31c) kapaṭavratam āsthāya. Spl 53. 1 sarastīra upaviṣṭo muktāphalasadṛśāir aśrupravāhāir dharātalam abhiṣiñcan ruroda. Pṇ 36. 20 tasyāiva sarasas tīre 'dhṛtiparītám ātmānaṁ darśayan samīpatarān api matsyān abhakṣayann avasthitaḥ. Sy 20.32 Da gebrauchte er eine List und stellte sich traurig. Ar. **(200)** T 23. 5 text (β om 'bravīt). SP 269 sa ca vṛddhakulīreṇāgatyābhihitaḥ (α sa ca kulīreṇābhi°). Hp 135. 3, Hm 118. 11 sa ca kenacit kulīreṇa dṛṣṭaḥ (Hp dūrād eva for dṛ°) pṛṣṭaḥ (Hm adds ca). Spl 53. 2 ekaḥ kulīrako nānājalacarasametaḥ sametya tasya duḥkhena duḥkhitaḥ sādaram idam ūce. Pṇ 36. 22 tatra ca matsyānāṁ madhya ekaḥ kulīrakaḥ prativasati. sa āsanno bhūtvābravīt. Sy 20. 33 Da sah ihn ein Krebs

ekaḥ kulīrako *'bravīt*: (201) (*māma,*) kim *adyā* 'hārakṛtyaṁ *nā 'nuṣṭhīyate* (*yathā pure*) 'ti. (202) baka *āha*: ahaṁ matsyādaḥ, (*teno 'pādhinā vinā yuṣmān bravīmi.*) *mayā yuṣmān āsādya pūrvaṁ prāṇarakṣā kṛtā. (sāṁprataṁ mamā 'dya vṛttivichedaḥ. ato 'haṁ vimanāḥ.*) (203) (*so 'bravīt*: *māma, kena kāraṇena. baka āha*:) (204) *adya matsyabandhāir etatsaraḥsamīpenā 'tikrāmadbhir abhihitam*: (205) *bahumatsyo 'yaṁ hradaḥ, asmiñ jalaṁ śvaḥ prakṣipāmaḥ, iti. tatrāi 'ko 'bravīt*: *nagarasamīpe 'nye hradā anāsāditāḥ, tān āsādyā 'tra punar āgamiṣyāma iti,*

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und fragte ihn. Ar. **(201)** T 23. 6 text (β om all). SP 269 kim iti bhavān āhārādiparityāgena tiṣṭhatīti (α om iti). Hp 135. 4, Hm 118. 12 kim iti bhavān atrāhāraparityāgena tiṣṭhati. Spl 53. 3 māma kim adya tvayāhāravṛttir nānuṣṭhīyate, kevalam aśrupūrṇanetrābhyāṁ saniḥśvāsena sthīyate. Pṇ 36. 23 māma kim adyāhāravihārakriyā na kriyate, yathāprathamam. iti. Sy 20. 33 Was ist dir zugestoßen, daß du traurig bist? Ar. **(202)** T 23. 7 bakaḥ (β so, or bako, 'bravīt): ahaṁ ... kṛtā (β adds yuṣmābhiś cā-, or cādyā-, 'tmaparirakṣā kāryā), sāṁprataṁ (so with mss.; ed. wrongly em. to saṁprāpto) ... (β vṛttichedaḥ). SP 270 baka (α sa) āha: ahaṁ matsyādaḥ. Hp 135. 5, Hm 118. 12 bakenoktam (Hp adds bhadra, śṛṇu). matsyā mama jīvanahetavaḥ. So 80ab tān sa matsyān abravīd bakaḥ. Kṣ 286b (31d) matsyān prāha purā bakaḥ. Spl 53. 5 sa āha: vatsa, satyam upalakṣitaṁ bhavatā, mayā hi matsyādanaṁ prati paramavairāgyatayā sāṁprataṁ prāyopaveśanaṁ kṛtam, tenāhaṁ samīpagatān api matsyān na bhakṣayāmi. Pṇ 37. 1 so 'bravīt: yāvad ahaṁ matsyādanena puṣṭaḥ suhitaś ca, iyān kālo mayā yuṣmān āsvādayatā sukhena nītaḥ. ataḥ paraṁ yuṣmākam atyāhitam eṣyati, iti kāraṇān mama vṛddhabhāve sukhajīvanavṛtter asyāś chedo bhaviṣyati. ity ahaṁ vimanāḥ. Sy 20. 34 Er antwortete: Wie sollte ich nicht traurig sein? Habe ich doch alltäglich hier einen oder zwei Fische gegessen, ohne daß man es an den Fischen merkte und wobei ich mein Leben fristete. Ar. **(203)** T 23. 9 kulīrakaḥ (β text): māma ... bakaḥ (β adds āha). Spl 53. 7 kulīrakas tac chrutvā prāha: kiṁ tadvairāgyakāraṇam. sa prāha. Pṇ 37. 5 so 'br° māma, kīdṛśam atyāhitaṁ tat. iti. baka āha. **(204)** T 23. 9 text. SP, H, cf. next. So 80cd ihāgato matsyaghātī puruṣaḥ ko 'pi jālavān. Kṣ 286c (32a) prastuto dhīvarāir. Spl 53. 8 tan mayāitac chrutam, yad [here next]. kulīraka āha: kasmāt tac chrutam. baka āha: dāivajñamukhāt. Pṇ 37. 6 adya mayā bahūnāṁ matsyabandhānāṁ saraḥsamīpenātikramatāṁ vyāhāraḥ śrutaḥ, yathā. Sy 21. 1 und nun sind heute [zwei —not in Sy ms. but in Ar] Fischer hieher gekommen und sprachen. Ar. **(205)** T 23. 10 text (om śvaḥ; ed. with α om iti ... bravīt and atra, and adds at end kathayām āsuḥ, we with β; at end ms. R adds karkaṭa āha). SP 270 matsyāś cāvaśyam atra kāivartāir vyāpāditavyā iti śrutaṁ mayā. Hp 135. 5, Hm 118. 13 with SP thru kāivartāir (Hm diff.) vyāpādayitavyā iti vārttā nagaropānte mayā śrutā (Hp diff.). So 81ab sa jālenācirād yuṣmān gṛhītvā nihaniṣyati. Kṣ 286cd (32ab) yuṣmaddhrade prātar mahākṣayaḥ. Spl 53. 9 (in prec.) dvādaśavārṣiky anāvṛṣṭiḥ saṁpadyate lagnā. Pṇ 37. 7 bahumatsyam

(206) *tat, bhadra, vinaṣṭā nāma yūyam,* aham (api) vṛttichedād *utsanna eve 'ti* (*śokenā 'dyā*) *'hāranivṛtto 'smi.* (207) *tataḥ kulireṇa matsyānāṁ tan niveditam.* tataḥ sarvāir matsyāir *militvā 'bhihito* (*bakaḥ, yathā*): (208) yata evā 'pāyaḥ śrūyate, tata evo 'pāyo (*'pi*) *labhyate.* tad *arhasy* asmān paritrātum. (209) baka *āha*: (*aṇḍajo*) 'ham *asamartho mānuṣavirodhe.* kiṁ tv *asmād dhradād* anyam *agādhaṁ* jalāśayaṁ yuṣmān (*ekāikaśaḥ*)

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idaṁ mahāsaraḥ. tatra śvaḥ paraśvo vā jālaṁ prakṣipyate. adya punar nagarasamīpe yo hradaḥ, tasminn eva gacchāmaḥ. Sy 21. 2 Hier sind viele Fische; wir wollen morgen kommen und sie fangen. Der andere sprach: Etwas weiter von hier ist eine Stelle, da sind viele Fische, laß' uns gehen und sie fangen, und hernach fangen wir diese da. Ar. **(206)** T 23. 12 tat... yūyam (β vayam, but z first yūyam; R adds so 'bravīt) aham... eva. SP 271 tadārabhya vṛttichedād ahaṁ hata iva sthitaḥ (α tato 'haṁ vṛtti° eva hata iti). Hp 135. 7, Hm 118. 14 (Hp tad, v. l. om) ato vartanābhāvād (Hm adds eva) asmanmaraṇam upasthitam iti jñātvāhārasyāpi nirādaraḥ (Hm °hāre 'py anādaraḥ kṛtaḥ). Kṣ 287ab (32cd) yuṣmadvināśe naṣṭo 'haṁ yūyaṁ vṛttir yato mama. Spl diff. Pṇ 37. 9 evam avasthite yuṣmāsu vinaṣṭeṣu vṛtti° aham api vinaṣṭa eveti... Sy 21. 6 Ich weiß, daß sie kommen und die Fische, die hier sind, fangen werden, und kann mein Leben nicht mehr fristen und komme vor Hunger um. Ar. **(207)** T 23. 13 tatas tāir vijñaptaḥ, yathā (β yadā). SP 271 text (α om tataḥ... niveditam; α om militvā; ed. 'bhihitam, α text; om bakaḥ, yathā). Hp 135. 8, Hm 118. 15 tato (Hp adds sarvāir) matsyāir ālocitam. Kṣ cf. next. Spl 54. 5 tataḥ sa tad ākarṇyānyeṣām api jalacarāṇāṁ tat tasya vacanaṁ nivedayām āsa. atha te sarve bhayatrastamanaso matsya-kacchapaprabhṛtayas tam abhyupetya papracchuḥ. Pṇ 37. 10 tac ca duṣṭa-bhāṣitaṁ śrutvā sarvāis tāir jalacarāiḥ prāṇabhītāir vijñapto bakaḥ, yathā. Sy 21. 8 Der Krebs teilte dies den Fischen mit und die Fische kamen und baten den Fischreiher höflich. Ar as Sy. **(208)** T 23. 13 text. SP 272 yasmād apāyaḥ śrūyate tasmād upāyaś cintanīyaḥ (α yata evāpāyas tata evopāyaḥ śrūyate). tad asmān paritrāyadhvam (α °yasva). Hp 135. 13, Hm 119. 5 (after insertion) ko 'tra rakṣaṇopāyaḥ. Kṣ 287c (33a) ityukticakitān matsyān. Spl 54. 7 māmāsti kaścid upāyo yenāsmākaṁ rakṣā bhavati. Pṇ 37. 12 māma, tāta, bhrātaḥ, sakhe, pariṇatabuddhe, yata... asmān asmān mṛtyumukhāt trātum. Sy 21. 10 Sage uns, was sollen wir tun? Denn es ziemt sich nicht für dich, uns den guten Rat vorzuenthalten. Du bist klug und wenn wir am Leben bleiben, gereicht es dir und uns zum Vorteil. Ar. **(209)** T 23. 14 text (om agādhaṁ and ekāikaśaḥ; ed. with α om āha). SP 273 tenoktam: nāhaṁ kāivartāir yoddhuṁ śaktaḥ. kiṁ tv anyaṁ (α anyaj) jalāśayaṁ yuṣmān nayāmīti (α om iti). Hp 135. 13, Hm 119. 5 bako brūte: asti rakṣaṇopāyo (Hp rakṣāhetur) jalāśayāntarāśrayaṇam (Hp °taraśr°). tatrāhaṁ (Hm adds ekāikaśo) yuṣmān nayāmi. So 81cd, 82 tat kurudhvaṁ mama vaco viśvāso vo 'sti cen mayi, asty ekānte saraḥ svaccham ajñātam iha dhīvarāiḥ, eta (B. etat) tatra nivāsārthaṁ nītvāikāikaṁ kṣipāmi vaḥ. Kṣ 287d (33b) rakṣārthaṁ netum udyataḥ. Spl 54. 8 baka āha [describes near-by lake] 54. 10 tad yadi mama pṛṣṭhaṁ kaścid āro-

saṁkrāmayiṣyāmi. (210) *tatas tāir* (*bhayād*) viśvāsam upagatāis (*tāta bhrātar mātula*) *māṁ māṁ prathamataraṁ naye 'ty abhihitam.* (211) *athā* 'sāu duṣṭa*matiḥ* krameṇa tān (matsyān) nītvā *nā 'tidūre* śilā*tale nikṣipyāi* 'kāikaṁ bhakṣa*yan paraṁ paritoṣam upāgataḥ.* (212) kulīr(ak)as *tu mṛtyubhayodvigno*

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hati tad ahaṁ taṁ tatra nayāmi. Pṇ 37. 14 baka ... mānuṣāiḥ saha virodhaṁ kartum. kiṁ punar mama śaktir asty asmāj jalāśayād anyam agādhaṁ jalā° saṁkramayitum. Sy 21. 13 Da sprach er: Ich und ihr sind nicht imstande, mit den Fischern zu kämpfen, aber folgendes läßt sich machen. Es gibt einen tiefen Wasserlauf, sein Wasser ist süß, es ist Röhricht darin, und er ist in der Nähe. Wenn euch jemand, einen nach dem anderen, aufhebt und dorthin schafft, so entrinnt ihr auf diese Weise. Ar. The description of the other lake was very likely longer, cf. So, Pa, and Spl 54. 8; but we have not sufficient evidence to attempt a more detailed reconstruction of the words. **(210)** T 23. 16 tatas tāir viśvāsam ... mātula mātula māṁ naya māṁ naya prath° nayasvety abhi°. SP 274 matsyāiś ca bhayād (α bhiyā) viśv° upag° uktam: evam astv iti. Hp 135. 14, Hm 119. 7 matsyāir bhayād uktam (Hm matsyā āhuḥ): evam astu. So 83 tac chrutvā sabhayāir ūce matsyāis tāir jaḍabuddhibhiḥ, evaṁ kuruṣva viśvastā vayaṁ tvayy akhilā iti. Kṣ (cf. under § 208) 288a (33c) viśvastāṅs tadbhayāt (so Ma. and ŚP. v. l.; ŚP. and Ma. v. l. have instead bakas tān bhakṣayan). Spl 54. 11 atha te tatra viśvāsam āpannās tāta mātula bhrātar iti bruvāṇā ahaṁ pūrvam ahaṁ pūrvam iti samantāt paritasthuḥ. Pṇ 37. 17 tatas tāiḥ kṛtakavacanavyāmohitacittāir abhihitaḥ: māma, sakhe, niṣkāraṇabandho, māṁ māṁ prath° naya. iti. Sy 21. 18 Sagen zu ihm die Fische: Tue du uns diesen Gefallen. Ar, JCap 59. 20 Non habemus ducem nec fidelem rectorem nisi te. **(211)** T 23. 17 asāv api duṣṭa° krameṇa nītvā kāuśalād ajasraṁ tān bhakṣayan paraṁ ... (v. l. upag°). SP 274 bakas tato hṛṣṭaḥ. athāsāu durātmāikāikaṁ matsyaṁ gṛhītvā tricaturāṇi padāni gatvā śilāpṛṣṭhe pātayitvāikāikam abhakṣayat. evaṁ krameṇa sarvān abhakṣayat (α only tadāpi duṣṭātmāikāikaṁ nītvā bahūn matsyān abhakṣayat). Hp 135. 15, Hm 119. 7 tato 'sāu (Hp adds duṣṭa-)bakas tān matsyān ekāikaśo nītvābhakṣayat (Hm °vā khādati). So 84 tato bakas tān ekāikaṁ matsyān nītvā śilātale, vinyasya bhakṣayām āsa sa bahūn vipralambhakaḥ. Kṣ 288ab (33cd) cf. v. l. quoted under prec.: kālaṁ sa ninīya yathāruci (ŚP. and Ma. v. l. °ciḥ). Spl 54. 12 so 'pi duṣṭāśayaḥ krameṇa tān pṛṣṭham āropya jalāśayasya nātidūre śilāṁ samāsādya tasyām ākṣipya svecchayā bhakṣayitvā bhūyo 'pi jalāśayaṁ samāsādya jalacaraṇāṁ mithyāvārttāsaṁdeśakāir manāṁsi rañjayan nityām ivāhāravṛttim akarot. Pṇ 37. 22 athāsāu duṣṭamatir antarlīnam avahasya (then insertion) matsyagaṇavijñaptaṁ pratijñāya cañcvā samuddhṛtyānyatra pradeśe śilātalasyāikadeśopari nītvābhakṣayat. pratyahaṁ paramaharṣasāuhityaṁ ca gacchati. sametya ca tān bhūyo 'pi mithyāsaṁdeśāir viśvāsayati. Sy 21. 19 Da faßte der Fischreiher jeden Tag zwei oder drei, hob sie auf und schaffte sie fort und verzehrte sie auf einem nahen Hügel. Ar. Perhaps the original should end with abhakṣayat, omitting paraṁ ... **(212)** T 24. 1 text. SP 276 tatsarovāsī kulīraś cāham api

(*muhur-muhus*) taṁ *prārthitavān*: (213) (*māma,*) mām api (*tāvad*) *arhasi* (*mṛtyumukhāt*) *paritrātum* iti. (214) *sa tu* (*duṣṭātmā*) *'cintayat*: (*nirviṇṇo 'smy anenāi 'karasena matsyapiśitena*;) *etadīyapiśitaviśeṣam* apūrvam *āsvādayāmi*. (215) *tataḥ kulīram utkṣipya viyati* (*gataḥ sarvāṇy ambhaḥsthānāni parihṛtya*) yāvat *tasyāṁ* (*vadhya*)śilāyām *avatārayitukāmaḥ*, (216) tāvat kulīr(ak)o (*'pi*) *pūrvabhakṣita*matsyāsthirāśiṁ *dṛṣṭvāi* (*'vā*)

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tatrāiva gatvā matsyāir militvā vasāmīti matvā tam avocat (α only paścāt kulīraś ca tam uvāca). Hp 135. 16, Hm 119. 8 anantaraṁ kulīras tam uvāca. So 85, 86 dṛṣṭvā mīnān nayantaṁ taṁ makaras tatsarogataḥ, eko bakaṁ taṁ papraccha nayasi kva timīn iti. tatas taṁ sa tad evāha bako matsyān uvāca yat, tena bhīto jhaṣo 'vocat sa [here next] tam. Spl 54. 16 anyasmin dine sa kulīrakeṇoktaḥ. Pṇ 38. 3 ekadā kulīrako mṛtyubhayenodvignamanā muhurmuhus tam abhyarthitavān. Sy 21. 21 Und so kam auch der Krebs und sagte. Ar. **(213)** T 24. 1 text. SP 277 mām api nayeti. Hp 135. 16, Hm 119. 8 bho baka, mām api tatra naya. So **86 d** (in prec.) mām api nayeti. Spl 54. 16 māma mayā saha te prathamaḥ snehasaṁbhāṣaḥ saṁjātaḥ. tat kiṁ māṁ parityajyānyān nayasi. tasmād adya me prāṇatrāṇaṁ kuru. Pṇ 38. 4 māma, mām api mṛtyu° trātum arhasi. Sy 21. 22 Ich fürchte mich hier zu bleiben, darum nimm mich und schaffe mich fort. Ar. **(214)** T 24. 2 sa... °piśitena, enam (β etam, so read) api tāvad rasaviśeṣam āsvādayiṣyāmi. SP 277 sa cāpūrvakulīramāṁsārthī. Hp 135. 16, Hm 119. 9 tato bako 'py apūrvakulīramāṁsārthī. So 87ab so 'pi tanmāṁsagardhāndhabuddhir (B. °gandhāndha°). Kṣ 288c (34a) atilāulyoddhṛtenātha. Spl 54. 18 tad ākarṇya so 'pi duṣṭāśayaś cintitavān: nirviṇṇo 'haṁ matsyamāṁsādanena. tad adyāitaṁ kulīrakaṁ vyañjanasthāne karomi. Pṇ 38. 5 tato bakaś cintayāṁ āsa: nirv° 'smy anenāikena matsyapi°... **(215)** T 24. 4 tataḥ samutkṣipya viyat (β viyaḥ) sarvāmbhaḥ° parihṛtyāikadeśe taptaśil° (β °śilā nāma tasyām) avatīrṇaḥ. SP 278 tam apy ānītavān. Hp 135. 17, Hm 119. 9 sādaraṁ taṁ nītvā sthale dhṛtavān (Hp °taṁ nītavān, atha bakena sthale nītvā dhṛtaḥ). So 87bcd ādāya taṁ bakaḥ, utpatya prāpayati tad yāvad vadhyaśilātalam. Spl 54. 20 iti vicintya taṁ pṛṣṭhe samāropya tāṁ vadhyaśilām uddiśya prasthitaḥ. Pṇ 38. 7 iti vicintya kulīram... (taptaśilāyām). Sy 21. 23 Da faßte er den Krebs im Nu und flog davon. Als sie zu jenem Hügel gelangten, aber noch in der Luft waren. Ar, JCap 59. 25 Et accipiens illum, portabat eum ad locum ubi devoraverat alios pisces. **(216)** T 24. 6 kulīrako 'pi (β om) pūrvabhakṣitamatsyaśarīrāvayavarāśiṁ... SP 278 nītvā ca (α for n° ca: tatra matsyāsthisaṁcayaṁ dṛṣṭvā) bhakṣaṇasamaye kulīreṇa cintitam. Hp 135. 18, Hm 119. 10 kulīro matsyakaṅkālākīrṇaṁ bhūtalam avalokyācintayat (Hm ku° 'pi matsyakaṇṭakākī° tat sthalam ālok°). So 88ab tāvat tajjagdhamīnāsthiśakalāny atra vīkṣya saḥ. Spl 54. 21 kulīrako 'pi dūrād evāsthiparvataṁ śilāśrayam avalokya matsyāsthīni parijñāya (questions heron, who reveals his purpose). Pṇ 38. 9 tāvat kulīreṇa pṛṣṭaḥ (etc. as Spl; but after heron's reply) 38. 12 tataḥ kulīreṇūdho 'valokayatā yāvad dṛṣṭā matsyāsthikuṭa-

'cintayat: (217) bhakṣitā anena durātmanā (*prajñāpūrvakaṁ*) *te* matsyāḥ. (*tat kim adhunā prāptakālam.*) *athavā*:

abhiyukto yadā paśyen na kāṁcid *gatim* ātmanaḥ
yudhyamānas tadā prājño mriyate ripuṇā saha. 62.

(218) †*anabhijño 'pi bakaḥ kulīrakasaṁdaṁśagrahasya māurkhyāt*† *kulīrakasakāśāc chiraśchedam avāptavān.* (219) *kulīr(ak)o 'pi* (*mṛṇālasadṛśīṁ bakagrīvāṁ gṛhītvā*) *śanāiḥ-śanāir* (*matsyāntikam eva*) *tatrāi 'va sarasy āgataḥ.* (220) *tāiś cā 'bhihitaḥ*:

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karālā mahatī vadhyaśilā, athācintayat. Sy 21. 25 erblickte der Krebs die Gräten der Fische und merkte (cf. also next). Ar. **(217)** T 24. 6 nihatā anena . . . te mīnāḥ . tat . . . SP 278 (α sarve) matsyāś cānena durātmanā bhakṣitā iti. tataḥ. (α for iti tataḥ: tasmād anena yodhyāmi. tathā hi.) Hp 135. 18, Hm 119. 11 hā hato 'smi mandabhāgyaḥ. bhavatu, idānīṁ samayocitaṁ vyavaharāmi (Hm °hariṣyāmi). yataḥ (Hm om). So 88 c d taṁ budhyate sma makaro bakaṁ viśvāsya (B. °si-) bhakṣakam. Spl diff. (cf. prec.). Pṇ 38. 13 aho (vss). 38. 20 tad bhakṣitā anena pūrvaṁ khalv ete matsyāḥ, yeṣām ime parito 'sthikūṭāḥ. tat kiṁ prāptakālaṁ mayādhunā kartavyam. athavā kim atra cintyate. (vs 169, vs 170=Hp IV. 17, but not in Hm or others). Sy 21. 26 daß es die Fische waren, die dieser hergebracht und hier verzehrt hatte. Und er dachte. Ar. **Vs 62**=T 61, SP 52, N 38, Hp IV. 18 (not in Hm), Sy 42, Ar. b, SP, N, H na kiṁcid dhitam (SP sukham, α trāṇam) āt° (SP edhate, α text). c, SP ed., N tathā (SP α, H text). d, T mriyeta. Sy Wenn einer auf diese Weise in die Hand des Feindes fällt und weiß, daß er, ob er kämpfe oder nicht, sterben muß, so muß er doch um des guten Namens willen kämpfen. **(218)** T. 24. 11 text. SP 284 ityādi paricintya tato 'sāv ayudhyata, sa yudhya ca vṛddhabakasya (α iti saṁcintya [or cintayitvā] ato 'sāv ayu° yuddhe bakasya) grīvāṁ kulīraś cicheda. Hp 136. 10, Hm 119. 12 ity ālocya (Hp adds sa) kulīras tasya (Hp adds bakasya) grīvāṁ cicheda. So 89 tataḥ śilātalanyastamātras tasya sa tat kṣaṇam, bakasya makaro dhīmāṁś cakartāvihvalaḥ śiraḥ. Kṣ 288 d (34 b) karkaṭena nipātitaḥ. Spl 55. 3 ity uktavati tasmin (sc. bake) svavadanadaṁśadvayena mṛṇālanāladhavalāyāṁ mṛdugrīvāyāṁ gṛhīto mṛtaś ca. Pṇ 39. 3 ato yāvad eṣa māṁ atra na kṣipati, tāvad eva caturbhir api viṣāṇāgrāir grīvāyāṁ gṛhṇāmi. atha tathāpi kṛte gantum ārabdho bakaḥ; tathāpi māurkhyāt kulīrasaṁdaṁśagrahaṇapratividdhānam ajānañ śiraśchedam avāptavān. Sy 21. 32 und er bog seine Scheren zusammen, packte ihn am Hals und kniff in ihn hinein. So fielen beide herunter und sie wälzten sich auf der Erde, und der Fischreiher starb. Ar. **(219)** T 24. 12 kul° 'pi gṛhītvā baka° utpalanālavad ākāśagamanaprasādhitacihnamārgo (αρ °sādita°) matsyāntikam eva prāyāt. So 90 a gatvā ca. Spl 55. 5 atha sa tāṁ bakagrīvāṁ (cf. description in prec.) samādāya śanāiḥ-śanāis taj jalāśayam āsasāda. Pṇ 39. 7 kulīro 'pi . . . Sy 21. 34 Der Krebs aber wanderte gemütlich (KF little by little) und ging zu dem Wasser. Ar. **(220)** T 24. 13 text. So 90 a śeṣamatsyānāṁ. Spl 55. 5 tataḥ sarvāir eva jalacarāiḥ pṛṣṭaḥ: bhoḥ kulīraka, kiṁnimittas tvaṁ paścād āyātaḥ, kuśalakāraṇaṁ tiṣṭhati. sa mātulo

(bhrātaḥ,) kvā 'sāu māma iti. (221) *athā 'sāv abravīt: pañcatvam upagataḥ. (tasyāi 'tad durātmanaḥ śiraḥ.) bhakṣitās teno 'padhinā bahavaḥ svayūthyā vaḥ, so 'pi matsakāśād vinaṣṭa iti.*

(End of Story 5)

(222) ato 'haṁ bravīmi: bhakṣayitvā bahūn matsyān iti. (223) *(atha)* vāyaso jambukam āha: *(āvayoḥ)* kiṁ *prāptakālaṁ manyase.* (224) *asāv* āha: kasya*cid* dhan*ikasya (?rājāmātyādeḥ)* su-

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'pi nāyātaḥ. tat kiṁ cirayasi, vayaṁ sarve sotsukāḥ kṛtakṣaṇās tiṣṭhāmaḥ. Pṇ 39. 8 tāiś . . . bhrātaḥ, kasmāt samāgataḥ. iti. **(221)** T 24. 14 text (v. l. tenopādhinā). So 90bcd yathāvat sa śaśaṅsa tat, te cāpy abhinanandus taṁ tuṣṭāḥ prāṇapradāyinam. Spl 55. 8 evaṁ tāir abhihite kulīrako 'pi vihasyovāca: mūrkhāḥ, sarve jalacarās tena mithyāvādinā vañcayitvā nātidūre śilātale prakṣipya bhakṣitāḥ. tan mayāyuḥśeṣatayā tasya viśvāsaghātakasyābhiprāyaṁ jñātvā grīveyam ānītā. tad alaṁ saṁbhrameṇa, adhunā sarvajalacarāṇāṁ kṣemaṁ bhaviṣyati. Pṇ 39. 9 athāsāu tacchiraścihnaṁ darśayann āha: sarvato 'gre nītajalacarās tena mithyāvādena vañcayitvā etc. as Spl to °śeṣatayā viśvastaghātako 'yam iti jñātvā tasya grīvā samānītā. tad etc. as Spl (om adhunā; adds iti at end). Sy 21. 35 und erzählte den Fischen alles, was sich begeben hatte. Ar (JCap adds at end, 60. 3 Qui exinde gavisi sunt et steterunt securi in loco suo. Similarly OSp p. 68, middle, et moraron se en su lugar. But Wolff and KF have nothing like this; they end as in Sy). It is probable that the final statements found in Jn, So, and two Ar versions are independent additions. **(222)** T. 24. 16, SP 286, Spl 55. 12, Pṇ 39. 14 text. Sy 21. 37, Ar similarly. **(223)** T 24. 16 text. SP 286 (etac chrutvā, α om) vāyaso jambukam āha: kim atrocitam (α kim ataḥ, v. l. adds paraṁ kartavyam). Hp 73. 18, Hm 42. 8 yathā kartavyaṁ (Hm adds tad) brūhi. Spl 55. 14, Pṇ 39. 15 vāyasa āha (Pṇ prāha): bhadra, tat (Pṇ om) kathaya, kathaṁ sa duṣṭasarpo vadham upāiṣyati (Pṇ eṣyati, iti). **(224)** T 24. 17 gomāyuḥ (β asāv āha): suvarṇasūtram ādāyātrāvāsake (β °trakam ādāyāsyāvāse) sthāpyatām. SP 287 sa āha: kasyacid dhanikasya gṛhāt suvarṇa° ādāyāhivivare nikṣipyatām (α sa āha: kasmiṅścit paṭṭane rājamahiṣyās snānasamaye nikṣiptaṁ suvarṇa° ād° tasya ko° sthāpaya). Hp 73. 18, Hm 42. 9 vāyaso 'vadat: atrāsanne sarasi rājaputraḥ (Hp rājñaḥ pu°) satatam (Hm pratyaham) āgatya snāti. snānasamaye (Hp om) tadaṅgād avatāritaṁ (Hm adds tīrthaśilānihitaṁ) kanakasūtraṁ cañcvā dhṛtvānīyāsmin (Hm vidhṛtyā°) koṭare dhariṣyasi (Hm dhārayiṣyasi). Kṣ 289ab (34cd) upāyaś cintyatāṁ sarpavadhe. Spl 55. 15 śṛgāla āha: gacchatu bhavān kiṁcin nagaraṁ rājādhiṣṭhānam. tatra kasyāpi dhanino rājāmātyādeḥ pramādinaḥ kanakasūtraṁ hāraṁ vā gṛhītvā tatkoṭare prakṣipa. Pṇ 39. 16 śṛgāla āha: gacchatu bhavān kiṁcit sthānaṁ maheśvarādhiṣṭhitam. tasmāt kasyāpi dhaninaḥ kanakasūtraṁ hāraṁ vā pramādino gṛhītvā tatra prakṣipatu. Sy 22. 1 Um aber die Schlange zu töten, gibt es dieses Mittel. Du suchst herum, bis du Gelegenheit findest, Leuten einen Gegenstand zu entführen, dann wirst du abwechselnd fliegen und dich niederlassen, damit sie dich sehen und dir nachfolgen, und ihn

varṇasūtram ādāya *tasya* koṭare *sthāpyatām.* (225) *tajjighṛkṣavas* taṁ (kṛṣṇasarpaṁ) *vyāpādayiṣyanti.* (226) (*?ity uktvā sa sṛgālo 'pakrāntaḥ.*) (227) *atha vāyasāu* (*tad ākarṇya suvarṇasūtrānveṣiṇāv ātmecchayo*) *'tpatitāu.* (228) *tataś ca kākī kiṁcit saraḥ prāpya yāvat paśyati, tāvat tanmadhye kasyacid rājño 'ntaḥpuraṁ jalāsannanyastakanakasūtramuktāhāravastrābharaṇaṁ jalakrīḍāṁ karoti.* (229) *atha sā vāyasī kanakasūtram ekam ādāya viyatā śanāir ātmānaṁ darśayantī svam ālayaṁ prati prāyāt.* (230) *tataś ca kañcukino* (*varṣadharāś ca*) *tan nīyamānam*

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schließlich da niederlegen, wo die Schlange wohnt. Ar, JCap 60. 7 speaks of aliquod iocalium mulierum; similarly Wolff, KF. **(225)** T 24. 18 asaṁśayaṁ tatsvāmī (β adds eva) taṁ kṛṣṇasarpaṁ (β om) ghātayiṣyati. SP 288 tajji° taṁ (α adds sarpaṁ) vyāp°. Spl 55. 17, Pṇ 39. 18 yena (Pṇ yathā) sarpas tadgrahaṇena vadhyate. Sy 22. 6 und wenn sie kommen und den Gegenstand finden, so werden sie auch die Schlange totschlagen. Ar. **(226)** only in T, 24. 18; originality very doubtful. **(227)** T 25. 1 atha vāyasaḥ suvarṇasūtrānveṣī rājagṛhaṁ prāyāt. SP, H cf. § 224. Kṣ 289 b (34 d) śrutveti vāyasī. Spl 55. 17 atha tatkṣaṇāt kākaḥ kākī ca tad ākarṇyātmecchayotpatitāu. Pṇ 39. 19 atha kākaḥ kākī ca tatkṣaṇād ātmecchayotpatitāu. Sy 22. 8 Als sich nun der Rabe umschaute. Ar, JCap 60. 13 Fecit itaque corvus; perambulavit per aerem; KF 26. 15 So the raven flew away and soared; OSp p. 68, below middle, Et fizo el cuervo lo que le aconsejó el lobo cerval. See my note on § 195, and cf. vs 60 c; note that T's prose story is inconsistent with its form of the vs, which latter is apparently orig. **(228)** T 25. 1 dṛṣṭaṁ ca tenāntaḥpurāikadeśe dhāutavastrayugalopari suvarṇasūtram (α suvarṇam) uttamamaṇiviracitaṁ mahārhaṁ prakṣālya ceṭikayā sthāpitam. tac cāvasthāpyānyayā saha kathāṁ kartum ārabdhā. SP cf. § 224. Hp 73. 20, Hm 42. 11 atha kadācit snātuṁ jalaṁ praviṣṭe rājaputre. Kṣ cf. next. Spl 55. 18 tataś . . . jalāsannaṁ nyasta°sūtraṁ muktamuktāhāra° jala° kurute. Pṇ 39. 19 text (om tāvat). Sy 22. 8 erblickte er eine Frau, die sich auf dem Dache den Kopf wusch und ihr Kleid und ihren Schmuck auf die eine Seite gelegt hatte. Ar; JCap like Sy, but 60. 15 ablueret *corpus.* **(229)** T 25. 3 vāyasas tu tad gṛhītvā viyatā . . . darśayan . . . SP 288 tathāivānuṣṭhite (α tathā cānu°). Hp 73. 21, Hm 42. 12 vāyasyā tad anuṣṭhitam. Kṣ 289 c d, 290 a b c (35, 36 a) jahāra rājanilayāt sahasā hemasūtrikām, ādāya svakulāyāgranamraśākhāvalambinīm, cakāra. Spl 55. 21 atha . . . ādāya svagṛhābhimukhaṁ pratasthe. Pṇ 39. 22 atha . . . ādāya svavṛkṣābhimukhī pratasthe. Sy 22. 10 und er erraffte ein Halsband und entfernte sich auf die angegebene Weise, bald fliegend, bald sich niederlassend. Ar. **(230)** T 25. 4 athārakṣipuruṣāiḥ (β atha ra°) prāsamudgaratomarapāṇibhir mahatā javena (mss. janena, corr. R) gatvā vṛkṣo 'valokitaḥ. yāvat tena tat svanīḍe sthāpitam. Hp 73. 21, Hm 42. 13 atha kanakasūtrānusaraṇapravṛttāiḥ puruṣāiḥ (Hm rāja-p° tatra taru-) koṭare. Kṣ 290 c d (36 a b) dadṛśus tāṁ ca narāḥ sarpadurāsadām. Spl 55. 22, Pṇ 39. 23 text (edd. taṁ for tan; Spl upalakṣya for aval°; Spl prakṣipya sudūram ava°).

avalokya (gṛhītalaguḍāḥ satvaram) anuyayuḥ. kāky api sarpakoṭare tat kanakasūtraṁ nikṣipya sudūrataram avasthitā. (231) *atha rājapuruṣā yāvat taṁ vṛkṣam ārohanti, tāvat (koṭaragataḥ) kṛṣṇasarpaḥ (prasāritabhoga) āste.* (232) *tāiś cā 'sāu (laguḍaprahārāir) ghātitaḥ.* (233) *(tat kṛtvā kanakasūtram ādāya yathābhilaṣitaṁ sthānaṁ gatāḥ. vāyasadampatī api tataḥ paraṁ sukhena vasataḥ.)*

(End of Story 4)

(234) ato 'haṁ bravīmi: upāyena hi yac chakyam iti. (235) (*?tan na kiṁcid iha buddhimatām asādhyam asti.*) *uktaṁ ca*:

yasya buddhir balaṁ tasya nirbuddhes tu kuto balam
paśya siṁho madonmattaḥ śaśakena nipātitaḥ. 63.

Sy 22. 12 und legte es dann bei der Schlange nieder. Und als die Leute gingen. Ar, JCâp 60. 16 Homines vero ipsum sequebantur usque ad locum ubi posuit illud. **(231)** T 25. 6 tatrāikenārohatā dṛṣṭam (mss. °ruhatā; α dṛṣṭaḥ) kṛṣṇa bhujaṁgo vāyasapotān bhakṣayitvā nidrāvaśam agamat. Hp 74. 1 nirūpyamāṇe (not in Hm; cf. prec. and next). Kṣ **291b (36d)** (after next) ārohaṇodyatāḥ (Ma. °tān, v. l. °tāḥ). Spl 56. 1 atha yāvad rāj° taṁ vṛ° āruhya tat koṭaram avalokayanti, tāvat kṛṣṇa° prasā° tiṣṭhati. Pṇ 40. 1 text. Sy 22. 13 und das Halsband fanden. Ar, JCap 60. 17 Cumque accepissent iocale, viderunt serpentem stantem in foramine. **(232)** T 25. 7 tena cāsāu supta eva ghātitaḥ. SP 288 tat kṛtam (α tad vṛttam). Hp 74. 1, Hm 42. 14 kṛṣṇasarpo dṛṣṭo vyāpāditaś ca. Kṣ 291ab (36cd) vidhāya dalaśo bāṇāir vyālam (ŚP. and Ma. v. l. vyājam). Spl 56. 2, Pṇ 40. 3 tatas (Pṇ atha) taṁ laguḍaprahārāir (Spl °reṇa) hatvā. Sy 22. 14 schlugen sie die Schlange tot. Ar, JCap 60. 19 proieceruntque super eum lapidem et mortuus est. **(233)** T 25. 7 tat kṛtvā suvarṇasūtram ādāya gata iti. Spl 56. 3 text (om tat kṛtvā). Pṇ 40. 3 kanaka° . . . (ca for api). Kṣ 291cd (37ab) hṛṣṭā vilokya tat (Ma. tān, v. l. tat) kākī svayaṁ bhūṣaṇam atyajat. **(234)** T A 42, SP 289, Hp 74. 2, Hm 42. 14, Spl 56. 4, Pṇ 40. 6 text. **(235)** T A 42 samāpte cākhyāne punar āha. SP 289 tathā ca. Kṣ 292ab (37cd) asmābhir apy upāyāṅśaḥ (Ma. em. upāyo 'tra, mss. 'sāu or as ŚP.) kartavyo vṛṣabhedane. Spl 56. 6, Pṇ 40. 11 text (Pṇ °asti, iti. uk° ca yataḥ). Sy A 32 Ḳlilg sprach: Der Stier ist nicht nur stark, sondern auch klug. Was kannst du also gegen ihn tun? Dmng sprach: Wenn er auch Klugheit besitzt, so besitzt er doch nicht mehr als ich. Und er fürchtet den Löwen und ist in seinen Augen verächtlich. Darum will ich ihn zum Besten halten. Ar still more expanded. The parenthesis seems possibly supported by Pa (and Kṣ?). **Vs 63**=T 62, SP 54, N 39, Hp 108, Hm 122, Spl 214, Pṇ 172, So 91, Kṣ 292cd (38ab), Sy 43, Ar. a, SP, N, H buddhir yasya (read so?). b, T ed. abudhasya, v. l. abuddhasya and (β) abuddhes tu, śu-(so!), durbuddhes tu. c, Jn vane for paśya. SP, N siṁhaṁ madonmattaṁ, T jātibalaḥ siṁhaḥ. d, SP, N nipātitam. So prajñā nāma balaṁ tasmān niṣprajñasya balena kim, etāṁ ca siṁhaśaśayoḥ kathām atrāparāṁ

(236) karaṭaka āha: katham etat. *so 'bravīt*:

KATHĀ 6 (STORY 6: LION AND HARE)

(237) asti kasmiṅścid vanoddeśe mado*nmatto* nāma siṅhaḥ. (238) sa (cā) *'jasram (eva) mṛgotsādanaṁ kurute.* (239) *atha te* mṛg*āḥ* sarv*a (eva)* militvā *praṇatacittās taṁ mṛgarājaṁ* vijñ*āpayām āsuḥ*: (240) *deva,* kim *anena (paralokaviruddhena*

śṛṇu. Kṣ upāyena hataḥ pūrvaṁ śaśakenāpi kesarī. Sy gleich jenem Hasen, der mit seiner Kleinheit und List den Löwen tötete. **(236)** T A 43 kar° (β adds āha): kathaṁ cāitat. damanakaḥ (β text). SP 292 kar° (α adds āha) . . . damanaka āha (α text). Spl 56. 9 kar° . . . sa āha (Hamburg mss. text, Hertel, HOS 13, Spec. I, l. 3). Pṇ 40. 14 kar° . . . damanakaḥ kathayati. Sy A 33, Ar similarly. **(237)** T 25. 13 asti, kas° vanāntare mahān siṅhaḥ prativasati sma. SP 293 asti kas° vanod° (α adds madotkaṭo nāma) si°. Hp 73. 2, Hm 41. 3 asti mandarābhidhāne (Hm °ra-nāmni) parvate durdānto nāma siṅhaḥ. So 92 a abhūt kvāpi vane siṅha. Kṣ 293 a, **c** (38 c, **39 a**) abhūt [here next] siṅhas (ŚP. siṅhaṁ). Spl 56. 11 kasmiṅścid vane (Hamburg mss. vanamadhye) bhāsurako nāma siṅhaḥ prativasati sma. Pṇ 40. 16 asti . . . °matto mandamatināmā siṅhaḥ. Sy 22. 26 Es war ein Wald, darin war Weide und Trank. Da wohnte ein Löwe. Ar. **(238)** T 25. 13 so 'jasraṁ mṛgotsādaṁ kurute. SP 293 sa ca sarvān mṛgān avaṣṭabhyābhakṣayat (α asāu sar° mṛ° yatheṣṭaṁ bhakṣayati). Hp 73. 2, Hm 41. 4 sa ca sarvadā paśuvadhaṁ vidadhāna evāste (Hm paśūnāṁ badhaṁ kurvann āste). So 92 b c d ekavīro 'parājitaḥ, sa ca yaṁ yaṁ dadarśātra sattvaṁ taṁ taṁ nyapātayat. Kṣ 293 a b (38 c d) samastahariṇavrātasaṁhāratatparaḥ. Spl 56. 11 athāsāu vīryātirekān nityam evānekān mṛgaśaśakādīn vyāpādayan nopararāma. Pṇ 40. 16 text; then: mṛgasya dṛṣṭasya na sahate. Sy 22. 27 Und die Tiere jener Ebene hatten zwar Weide und Wasser, aber sie waren von der Furcht vor dem Löwen bedrückt. Ar, adds at end—JCap 61. 10—qui omni die rapiebat de illis et devorabat. **(239)** T. 25. 14 atha . . . evābhimukhāḥ praṇata° haritatṛṇāṅkuravaktradhāriṇo 'vanitalāsaktajānavas taṁ . . . SP 293 tato mṛgāir militvā siṅho (α om mi° si°) vijñāpitaḥ. Hp 73. 3, Hm 41. 5 tataḥ sarvāiḥ paśubhir militvā (Hm adds sa) siṅho vijñaptaḥ. So 93 a b tataḥ so 'bhyarthitaḥ sarvāiḥ saṁbhūyātra mṛgādibhiḥ (DP. v. l. has before this, and B. after it as 93 c d, the following: saṁmantrya ca samaṁ tatra jagade mṛgarāḍ asāu). Kṣ 293 c d (39 a b) sametya (Ma. em. tam etya; mss. as ŚP. or tatratya) sāraṅgāḥ kṣayārtā idam abruvan. Spl 56. 12 athānyedyus tadvanajāḥ sarve sāraṅgavarāhamahiṣaśaśakādayo militvā tam abhyupetya procuḥ. Pṇ 40. 18 atha tadvanajāḥ etc. as Spl (inserts gavaya after mahiṣa) to militvā dīnānanā mahītalāvasaktajānavaḥ praṇataśirasaḥ savinayās taṁ mṛgapatiṁ vijñapayitum ārabdhāḥ. Sy 22. 29 Nun baten sie ihn höflich, sprechend. Ar, JCap 61. 10 Et habito consilio inter se venerunt ad ipsum dicentes ei. Similarly OSp, KF. **(240)** T 25. 15 bho mṛgarāja, kim . . . °sādanakarmaṇā kṛtena (α °sādanakṛtena karmaṇā). SP 294 deva, sarvamṛgocchedaḥ kimarthaṁ kriyate. Hp 73. 4, Hm 41. 6 kim iti sarvapaśūcchedaḥ (Hm mṛgendra kimartham ekadā paśughātaḥ) kriyate. So 94 a b (after § 242 in DP.;

svāmino nṛśaṁsena) *niṣkāraṇaṁ* sarvamṛgo*tsādanakarmaṇā kṛtena.* (241) *vayaṁ tāvad vinaṣṭā eva, tavā 'py āhārasyā 'bhāvaḥ, tad ubhayata upadravaḥ.* (242) (*tat prasīda,*) vayam eva *svāmina* āhārārtham ekāikaṁ *vanacaraṁ* (*vāreṇa svajāti-samutthaṁ*) pratyahaṁ preṣayāmaḥ. (243) *siṁheno 'ktam: evam astv* (iti). *tataḥ prabhṛti* pratidinaṁ *tāiḥ preṣitam* ekāikaṁ

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but B. has the order of our text, making this half-śloka 94ab, and § 242 its 94cd) sarvān no yugapad dhatvā svārthahāniṁ karoṣi kim. Kṣ 294ab (39cd) prāṇayātrākṛte svāmin ko 'yaṁ sarvakṣayādaraḥ. Spl 56. 14 svāmin, kim anena sakalamṛgavadhena nityam eva, yatas tavāikenāpi mṛgeṇa tṛptir bhavati. Pṇ 40. 20 alam, deva, paralokaviruddhenātinṛśaṁsena niṣkāraṇa-sarvasattvotsād° kṛ°. (vss.) 41. 4 tad etaj jñātvā māsmatkulotsādanaṁ kartum arhasi. Sy 22. 29 Du fängst mit großer Mühe die Tiere, um sie zu fressen. Wenn du aber machen willst, daß die Tiere sich nicht mehr vor dir fürchten müssen. Ar. (241) T 25. 17 text (ed. with α ubhayopadravaḥ). So, cf. prec., 94b. Spl 56. 17 (after next) evaṁ kṛte tava tāvat prāṇayātrā kleśaṁ vināpi bhaviṣyaty asmākaṁ ca punaḥ sarvocchedanaṁ na syāt. Pṇ 41. 6 (after next) evaṁ sati devakīyavṛtter asmajjāteś ca vichedo na bhavati. Sy, Ar, cf. prec. (242) T 25. 18 text (tu for eva, om āhārārtham and pratyahaṁ). SP 294 vayam eva sarve pratyaham ekāikaṁ sattvam āhārārthaṁ preṣayāmaḥ (α saṁpādayāmaḥ). Hp 73. 4, Hm 41. 6 (Hm yadi prasādo bhavati, tadā) vayam eva bhavadāhārāya (Hp °rārthaṁ) pratyaham ekāikaṁ paśuṁ (Hm adds upa-)ḍhāukayāmaḥ. So 93cd āhārāya tavāikāikaṁ preṣayāmo dine dine. Kṣ 294cd (40ab) vāreṇa preṣayāmas te mṛgam ekaṁ sadā kṣaye (ŚP., and Ma. v. l., kṣayam). Spl 56. 15 tat-kriyatām asmābhiḥ saha samayadharmaḥ. adyaprabhṛti tavātropaviṣṭasya jātikrameṇa pratidinam eko mṛgo (Hamburg mss.°viṣṭasyāpy ekāiko dinaṁ prati) bhakṣārthaṁ sameṣyati. Pṇ 41. 4 yatkāraṇam, vayam eva svāmina ekāikaṁ vanacaraṁ vārakeṇa sthānasthitasyāivāhārārthaṁ pratyahaṁ preṣayiṣyāmaḥ. Sy 22. 32 so wollen wir dir jeden Tag ein Tier schicken. Ar, JCap 61. 15 omni die offeremus tibi sponte in hora cibi unam bestiam de nobis pro tuo cibo. (243) T 26. 1 tathā kṛte (β sthite). SP 295 tenoktam... (α om iti, α tadāprabhṛti, α om tāiḥ preṣ°, α v. l. bhakṣya, bhakṣayitvā). Hp 73. 5, Hm 41. 8 (Hm tataḥ) siṁhenoktam: evam astu (Hm yady etad abhimataṁ bhavatāṁ tarhi bhavatu). tataḥ prabhṛty ekāikaṁ paśuṁ dadantaḥ samāsate (Hm paśum upakalpitaṁ bhakṣayann āste). So 94cd, 95ab iti tadvacanaṁ siṁhaḥ sa tathety anvamanyata. tataḥ prāṇinam ekāikaṁ tasminn (B. °māy) anvaham aśnati (B. °te). Kṣ 295 (40cd, 41ab) evam astv iti siṁhasya vijñāya hariṇā matam, preṣayām āsur avyagrā ekāikaṁ kṛtasaṁvidaḥ. Spl 57. 20 atha teṣāṁ tad ākarṇya bhāsuraka āha: aho satyam abhihitaṁ bhavadbhiḥ. (Then expansion.)—nirvṛtibhājas tatrāiva vane nir-bhayāḥ paryaṭanti. ekaś ca pratidinaṁ krameṇa yāti (then expansion)—teṣāṁ madhyāt tasyāhārārthaṁ madhyāhnasamaya upatiṣṭhate. Pṇ 41. 24 atha tad-vacaḥ samākarṇya mandamatir āha: aho etc. as Spl to tatra (om eva) vane nirbhayās te paryaṭ°. ekaś ca jātikrameṇa (then expansion) tasyāhār° madhyāh° pratidinam upati°. Sy 22. 33 Da freute sich der Löwe und schloß mit ihnen

mṛgaṁ bhakṣayan sthitaḥ. (244) atha kadacij (*jātikramāc*) chaśakasya vāraḥ samāyātaḥ. (245) sa (*tu*) sarvāir *mṛgāiḥ preṣitaś* cintayām *āsa*: (246) *antakaro 'yaṁ mṛtyumukhapraveśaḥ. kiṁ adhunā prāptakālaṁ mame ('ti).* (247) *athavā* buddhimatāṁ kim aśakyam. (*tat*) siṁham evo 'pāyena vyāpādayāmi. iti. (248) *tata* (*āhāra*)velātikramaṁ kṛtvā mandaṁ-mandam *agacchat.*

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den Vertrag. Darauf schickten ihm die Tiere Tag um Tag das (Tier), dessen Los herauskam. Ar. **(244)** T 26. 1 kālaparyayāc (β °paryāyāc) chaśakasya vāro 'bhyāgataḥ. SP 296 atha kad° dhūrta- (α inserts vṛddha-) śaśakasya vāra āyātaḥ. Hp 73. 6, Hm 41. 9 atha kad° vṛddhaśaśakasya (Hp adds kasyacid) vāraḥ-sam° (Hp samāgataḥ). So 95cd ekadā śaśakasyāgād vāra ekasya tatkṛte. Kṣ 296ab (41cd) atha kālena śaśako vāreṇa. Spl 58. 3 text. Pṇ 42. 7 atha . . . chaśakasyāvasaraḥ saṁjātaḥ. Sy 22. 35 Und so traf das Los einen Hasen. Ar. **(245)** T 26. 1 sa tu sarvamṛgājñāpito ruṣitamanāś (so ed. em.; β only manasi; α ruṣitamanaś) cintayām āsa. SP 297, Hp 73. 7, Hm 41. 10 so 'cintayat. So 96ab sa sarvāiḥ preṣito gacchañ śaśo dhīmān acintayat. Kṣ 296bc (41d, 42a) preṣito hareḥ, acintayad. Spl 58. 3 sa samastamṛgāiḥ prerito 'nicchann (Hamburg mss. preṣitaś cāni°) api. Pṇ 42. 7 sa ca sarvāir mṛgagaṇāir ājñāpita iti cintayām āsa. Sy 22. 35 Da sprach der zu den Tieren: Wenn ihr es so macht, daß ihr, wenn ich gehe, mich auf dem Wege nicht vor euch hertreibt und ich mich ein wenig verspäten kann, so mache ich, daß ihr euch nicht mehr zu fürchten braucht. Da schickten sie ihn. Ar, JCap 61. 19 cui preceperunt leoni se presentare; thereupon as Sy. **(246)** T 26. 2 text. SP 297 mṛto 'ham (ed. adds, but α om, kiṁ karomi kva yāsyāmi). So **97a** (in next) upasthite 'pi mṛtyāu. **(247)** T 26. 3 text with β, om tat; α also om tat and reads aham for siṁham, and adds siṁha (ed. em. to °ham) before iti. SP 297 (yad vā yena jīvāmi, om α) tam upāyaṁ (α tad upāyāntaraṁ) cintayāmi. kim aśakyaṁ buddhimatām. ataḥ (α tataḥ or tat) siṁham evopāyāntareṇa vyāpādayāmīti (α °yiṣyāmīti). Hp vs 109, Hm vs 123 trāsahetor vinītas (Hm °tis) tu kriyate jīvitāśayā, pañcatvaṁ ced gamiṣyāmi kiṁ siṁhānunayena me. So 96cd, 97ab sa dhīro yo na saṁmoham āpatkāle 'pi gacchati, [prec. inserted,] tad (B. tu) yuktiṁ tāvat karomy aham. Kṣ 296cd (42ab) budhaḥ kāla- (ŚP. and Ma. v. l. °laṁ) daṇṣṭrāpāte 'py asaṁbhramaḥ. Spl **58. 4** (in next) tasya vadhopāyaṁ cintayan. Pṇ 42. 8 katham eṣa duṣṭasiṁho vadhyo bhaviṣyati. athavā (vs 184, beginning kim aśakyaṁ buddhimatāṁ). tat siṁham eva vyāpā°. Sy, Ar, cf. § 245. **(248)** T 26. 4 tasyāhāravelāṁ kṣapayitvā (α kṣapitvā) gataḥ. SP 299 tato velā° kṛ° (α gatvā) kathaṁcin (α om) mand° . . . (α agamat). Hp 73. 10, Hm 41. 13 tan mandaṁ mandaṁ gacchāmi (Hp upa-g°). So 97cd ity ālocya sa taṁ siṁhaṁ vilambya śaśako 'bhyagāt. Kṣ 297a, c (42c, **43a**) āhārakāle 'tikrānte [here next] gamiṣyāmīti so 'gacchac. Spl 58. 4 mandaṁ-mandaṁ gatvā [here prec.] velā° kṛ° [then expansion in KB, but not in Hamburg mss.] 58. 8 dinaśeṣe bhāsurakasamīpaṁ prāptaḥ. Pṇ 42. 13 atha mandaṁ-mandaṁ gatvā kālātikramaṁ vidhāya vyākulahṛdayas tasya vadhopāyaṁ cintayan dinaśeṣe siṁhasamīpaṁ prayātaḥ. Sy 23. 1 und er ging gemächlich fort. Als nun die Fressens-

(249) siṅho 'pi kṣut*kṣāmakaṇṭhaḥ kopāviṣṭo* (*bhartsayaṅs tam*) *āha*: (250) *sukruddhāir api kiṁ kriyate 'nyatra prāṇaviyogāt. (sa tvam adya gatāsur eva. kathaya,) ko 'yaṁ tava* velā*tyayaḥ.* (251) *atha* (*praṇamya*) *savinayaṁ* śaśakaḥ *provāca*: svāmin, nā (*'yaṁ*) mamā 'parādhaḥ. (252) (*aham āgacchan*) *pathi*

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zeit des Löwen gekommen war. Ar, JCap 61. 26 ivit ad leonem et retardavit presentare se sibi, donec hora cibi preteriit. **(249)** T 26. 4 asāv api kṣut° krodhasaṁraktanayanaḥ sphuradvadanadaśanasaṁgharṣadaṅṣṭrākarālo lāṅgūlāsphālanākārabhayakṛt tam āha. SP 299, Hp 73. 10, Hm 41. 13 (H tataḥ) siṅho 'pi kṣutpipāsābhibhūtaḥ (α kṣutpīḍābhi°, H kṣudhāpīḍitaḥ) krodhād (H kopāt tam) uvāca. So 98ab āgataṁ tu vilambena kesarī (B. keś°) nijagāda saḥ. Kṣ 297**b**, d, 298a (**42d**, 43bc) kṣutkṣāme kuñjaradviṣi [cf. prec.], chaśakaḥ kupitaṁ harim, garjatā tena pṛṣṭo 'sāu. Spl 58. 9, Pṇ 42. 15 si° 'pi velātikrameṇa kṣut° kopāv° sṛkviṇī (Spl °vaṇī, Hamburg mss. °viṇī) parilihann (Spl parilelihad)—[after expansion] Spl 58. 12 prajvalitātmā bhāsurako bhartsayann āha, Pṇ 42. 19 kopajvalitātmā bhartsayamānaḥ prāha. Sy 23. 3 und er kein Tier vorfand, wurde er zornig und machte sich auf den Weg. Da sah er auf einmal den Hasen allein kommen. Und als der angelangt war, fragte er ihn. Ar. **(250)** T 26. 6 text (β satyam for sa tvam; ed. with α om kathaya). SP 300, Hp 73. 11, Hm 41. 14 kutas tvaṁ vilambyāgataḥ (Hp °bād āg°, Hm °bya samāg°, H adds 'si). So 98cd, 99ab are velā vyatikrāntā mamāhāre kathaṁ tvayā, vadhād apy (B. abhy) adhikaṁ kiṁ vā kartavyaṁ te mayā śaṭha. Kṣ 298b (43d) velātikrāntikāraṇam. Spl 58. 13, Pṇ 42. 19 re śaśakādhama (Pṇ and Hamburg mss. of Spl re adhama) ekas (Spl ekaṁ but Hamburg mss. ekas) tāvat tvaṁ laghuḥ prāpto (Pṇ om) 'paraṁ velātikrameṇa tad asmād (Pṇ °krameṇeha prāptas tasmād etasmād) aparādhāt tvāṁ nipātya (Pṇ vyāpādya) prātaḥ sakalāny api mṛgakulāny ucchedayiṣyāmi (Pṇ adds iti). Sy 23. 6 Woher kommst du und wohin gehst du? Ar (several versions include question about reason for delay). **(251)** T 26. 7 śaśakaḥ (β asāv āha): na mamātmavaśasyātikrāntā, svāmin, āhāravelā (β °veleti). SP 300 so 'bravīt: (α adds svāmin or deva) nāham aparāddhaḥ. Hp 73. 11, Hm 41. 14 so (Hm śaśako) 'bravīt: nāyaṁ mamāparādhaḥ (Hm deva, nāham aparādhyaḥ). So 99cd, 100ab ity uktavantaṁ taṁ siṅhaṁ prahvaḥ sa śaśako 'bravīt, na me devāparādho 'yaṁ svavaśo nāham adya yat. Spl 58. 15 atha śa° savi° prov°: svā° nāparādho mama na ca sattvānām. tac chrūyatāṁ kāraṇaṁ. Pṇ 42. 22 atha . . . svāmin, aparādho nāsmākaṁ na cānyamṛgāṇām, yat kāraṇam, tac chrūyatām. Pa nothing. —After this T 26. 8 inserts siṅhaḥ (β asāv apṛcchat): kena vidhṛto 'si. śaśaḥ (β so 'bravīt). This is represented in Jn, but nowhere else; T and Jn do not correspond very well, and it seems probable that the passage is a secondary insertion, perhaps made independently in T and Jn, perhaps going back to their common secondary source, the 'Ur-T.' Spl 58. 16, Pṇ 42. 24 siṅha āha (Pṇ and Hamburg mss. of Spl add tat) satvaraṁ nivedaya, yāvad daṅṣṭrāntargato (Pṇ mama daṅṣṭrāgato) na bhavasīti (Pṇ om iti). śaśaka āha. **(252)** T 26. 8 siṅheneti (only!). SP 301 pathi siṅhāntareṇa saṁrudhya bhakṣitum (α v. l. nirudhya tāḍayitum) upakrāntaḥ.

siṁhāntareṇa nirudhya bhakṣitum upakrāntaḥ. (?tato mayā 'bhihitam: ahaṁ svāmino madonmattasya siṁhasya bhojanārthaṁ gacchāmi. tatas tenā 'bhihitam:† cāurarūpī sa madonmattaḥ. tatas tam āhūya drutam āgaccha, yena yaḥ kaścid āvayor madhyāt parākrameṇa rājā bhaviṣyati, sa sarvān evāi 'tān mṛgān bhakṣayiṣyatī 'ti.†) ato 'haṁ svāminaṁ nivedayitum āgato

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tasmāt katham api palāyyāgato (α atikramyā° or ākramyā°) 'smi. Hp 73. 12, Hm 41. 15 (Hm āgacchan) pathi siṁh° balād dhṛtaḥ (Hp adds san, Hm tasyāgre) punarāgamanāya śapathaṁ kṛtvā svāminaṁ nivedayitum atrāgato 'smi. So 100cd mārge vidhārya siṁhena dvitīyenojjhitaś cirāt. Kṣ 298cd (44ab) abravīd deva siṁhena saṁniruddho 'smi vartmani. Spl 58. 17 samastamṛgāir adya svāmiñ jātikrameṇa mama laghutarasya prastāvaṁ vijñāya tato 'haṁ pañcaśaśakāiḥ saṁaṁ preṣitaḥ. tataś cāham āgacchann (Hamburg mss. om aham āg°) antarāle mahatā kenacid apareṇa siṁhena vivarān nirgatyābhihitaḥ: re kva prasthitā yūyam, abhīṣṭadevatāṁ smarata. tato mayābhihitam: vayaṁ svāmino bhāsurakasya siṁhasya sakāśa āhārārthaṁ samayadharmeṇa gacchāmaḥ. tatas tenābhihitam: yady evaṁ tarhi madīyam etad vanaṁ mayā saha samayadharmeṇa sarvāiḥ śvāpadāir vartitavyam. cāurarūpī sa bhāsurakaḥ. atha yadi so 'tra rājā tato viśvāsasthāne caturaḥ śaśakān atra dhṛtvā tam āhūya drutataram āgaccha, yena dvayor madhyād yaḥ kaścit parākrameṇa rājā bhaviṣyati, sa sarvān etān bhakṣayiṣyatīti. ato 'haṁ tenādiṣṭaḥ svāmisakāśam āgataḥ. etad velāvyatikramakāraṇam. tad atra svāmī pramāṇam. Pṇ 43. 1 in general like Spl: adya samast° jāti° prast° vijñ° laghutar° mama tato pañcaś° sahāhaṁ (so Hamburg mss. of Spl) preṣ°. tataś cāntarāle mahataḥ kṣitivivarān nirgatyāikena siṁhenābhihitaḥ: kva etc. as Spl to svāmino mandamateḥ siṁhasya bhojanārthaṁ samay° etc. as Spl to evaṁ tan madī° etad vanaṁ tato mayā saha sama° samastāir api mṛgāir vart°. sa cāur° mandamatiḥ. tatas tam . . . (text to) bhakṣayiṣyati. tato 'haṁ tenādiṣṭaḥ svāmisakāśam abhyāgataḥ. etan mama velātikram° etc. (as Spl; add iti at end). Sy 23. 6 Spricht er zu ihm: Die Tiere haben dir einen Hasen geschickt und mich haben sie mit ihm geschickt, damit ich ihn dir bringe. Aber in einiger Entfernung von hier ist ein Löwe und als wir dorthin gelangten, hat er den Hasen weggenommen. Ich sagte zu ihm: Dieser Hase ist an den Löwen abgeschickt, aber er schimpfte und fluchte nur auf dich. Ar; versions are more or less like Sy, but in part closer to Skt. orig.; Wolff p. 48 has the other lion represented as saying 'Mir gehört diese Gegend an, sowie alle Thiere, die sich darin befinden,' at the time when he takes the other hare away. At end JCap 62. 10 more fully: Qui cum audiret, blasphemavit te, dicens: Ego sum dignior ipso regnare in hoc loco.—On account of the wide divergence in the versions the reconstruction of this is uncertain. But the general sense of Jn, to the extent indicated, seems supported by Pa and at least in part by H. The plurality of hares in Jn might seem also to get some support from Pa; but the correspondence on this point is seen on closer inspection to be very remote and probably secondary in each case. The motivation is wholly diff. In Pa the hare intends to show

('smi). (253) tac chrutvā siṅhaḥ *sakopam* āha: *katham anyo 'tra* (*madbhujaparirakṣite vane*) *siṅhaḥ*. satvaraṁ (*gatvā*) *mama* taṁ durātmānaṁ darśaya(sve 'ti). *śaśaka āha*: (*yady evaṁ tad*) agacchatu svāmī, *taṁ darśayāmī* ('ti). (254) *asāv* (*api śaśakas*) *taṁ gṛhītvā vi*malajala*sampannaṁ mahāntaṁ* kūpam *atra* (*?taṁ*)

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the lion an image of both lion and hare in the well; hence the second hare. Only one hare is said to have been intended for the lion's dinner. Jn has no sign of the double-image motif; on the other hand Jn's four other hares are represented as a captatio benevolentiae of the lion, to make up for the small size of the single hare. Note the lion's complaint on this score, Spl 58. 13, Pṇ 42. 19. **(253) T 26. 8** tac (β adds ca) chrutvā paramodvignahṛdayaḥ siṅho (β om) 'bravīt: katham... siṅha iti. śaśo (β om) bāḍham ity (β inserts asāv) āha. atha siṅho 'py (so mss., except R 'dhy; ed. em. vy-) acintayat: kim anena hatena kāraṇaṁ mama. taṁ sapatnaṁ saṁdarśayiṣyatīti (β ākhyāsyatīti), taṁ ca vyāpādyāinaṁ bhakṣayiṣyāmi. iti tam āha: mama taṁ (β adds śīghraṁ) durātmānaṁ darśayasveti. SP 301 siṅha āha: kvāsāu (α om asāu) durātmā. sa āha: tvaritam āgaccha svāmin (α °chatu svāmī) taṁ darśayāmīti. Hp 73. 13, Hm 42. 2 siṅhaḥ sako° āha: satvaraṁ gatvā durātmānaṁ (Hp māṁ!) darśaya sa durātmā kvāste (Hm kva sa durātmā tiṣṭhati). So 101, 102 a b tac chrutvāsphālya lāṅgūlaṁ siṅhaḥ krodhāruṇekṣaṇaḥ, so 'bravīt ko dvitīyo 'sāu siṅho me darśyatāṁ tvayā. āgatya dṛśyatāṁ devety uktvā. Kṣ 299 (44 c d, 45 a b) śrutveti kopād āsphālya lāṅgūlaṁ dhūtakesaraḥ, so 'vadad darśaya kvāsāu kiṁ matto 'py adhiko hariḥ. Spl 59. 5, Pṇ 43. 12 tac chrutvā bhāsuraka āha (Pṇ mandamatiḥ prāha): bhadra, yady evaṁ tarhi satvaraṁ darśaya me (Pṇ mama) taṁ **cāurasiṅham**, yenāhaṁ (Pṇ yenāitaṁ) mṛgakopaṁ tasyopari kṣiptvā svastho bhavāmi. [Then insertion.] Spl 61. 1, Pṇ 44. 23 śaśaka āha: yady evaṁ tarhy (Pṇ and Hamburg mss. of Spl tad) āgacchatu svāmī. Sy 23. 12 Da sprach der Löwe zu ihm: Komm', zeige mir jenen Löwen. **Ar. (254) T 26. 13** asāv api śaśo 'ntarlīnam avahasya bṛhaspatyuśanasor nītiśāstraṁ pramāṇīkṛtya svārthasiddhaye vimala° dvipuruṣaprāpyodakam iṣṭakācitaṁ (α dvipuruṣaṁ prāpya sodakam iṣṭikā°) mahāntaṁ kūpam adarśayat. SP 303 tatas (α om) taṁ gṛhītvātīvanirmalajalapūrṇakūpaṁ (α °tinimnaṁ kūpaṁ) gataḥ. tatra paśyeti tasya (α tasmāi, om tatra paśyeti) pratibimbaṁ darśayām āsa. Hp 73. 14, Hm 42. 3 tataḥ śaśakas taṁ gṛhītvā gambhīrakūpaṁ (Hm adds darśayituṁ) gataḥ. atrāgatya (Hm tatr° and adds svayam eva) paśyatu svāmīty uktvā tasmin kūpajale tasyāiva (Hm tasya siṅhasyāiva) pratibimbaṁ darśitavān. So 102 b c d, 103 a b c so 'pi nināya tam, tathety anvāgataṁ siṅhaṁ dūraṁ kūpāntikaṁ śaśaḥ, ihāntaḥsthaṁ (B. ihāntas taṁ) sthitaṁ paśyety uktas tatra ca tena saḥ, śaśakena. Kṣ 300 (45 c d, 46 a b) agresaro 'tha śaśako bhūtvā karaṭivāiriṇaḥ, vāiḍūryasphaṭikasvacchaṁ (ŚP. and Ma. v l. vāid°) mahākūpam adarśayat. Spl 61. 1, Pṇ 44. 23 evam uktvāgre vyavasthitaḥ. tataḥ kaṁcit (Spl tataś ca tenāgacchatā yaḥ kūpo dṛṣṭo 'bhūt tam eva—cf. § 248; but Hamburg mss. with Pṇ) kūpam āsādya (then insertion) Spl 61. 5, Pṇ 45. 4 darśitas tena kūpaḥ (Pṇ tasya taṁ kūpam adarśayat). Sy 23. 13 Und ich (! read er?) ging und zeigte ihm eine

paśye 'ty adarśayat. (255) (*tataḥ*) *so 'pi mūrkhaḥ* (*siṅha*) ātma(naḥ) pratibimbaṁ *jalamadhyagataṁ* dṛṣṭvā *'yam asāu sapatna iti matvā 'tikopavaśāt* (*siṅhanādaṁ mumoca. tatas tatpratiśabdena dviguṇataro nādaḥ kūpāt samutthitaḥ. athā 'sāu taṁ nādam ākarṇya śaktataro 'yam iti matvā*) tasyo 'pary ātmānaṁ *nikṣipya* pañcatvam (*upa*)*gataḥ*. (256) *śaśako 'pi hṛṣṭamanāḥ sarvān mṛgān ānandya tāiḥ praśasyamāno yathāsukhaṁ tatra vane* (*ni*)*vasati sma.*

(End of Story 6)

(257) ato 'haṁ bravīmi: yasya buddhir balaṁ tasye 'ti. (258)

Zisterne mit klarem Wasser und sprach: Hier ist er. Und sie traten näher, um beide in die Zisterne zu schauen. Ar (lacks last sentence of Sy). **(255)** T 26. 15 asāv apy ātmakāyapratibimbānabhijñatayā kumārgāpannacitto 'yam asāu sapatna iti matvā sahasāiva tasyopari saṁnipatito māurkhyāt pañcatvam agamat. SP 304 sa cātikopavaśād ātmanaḥ pratibimbaṁ dṛṣṭvā siṁhāntarabhrāntyā jale (α only: sa cātikopam upagatas) tasyopari nipatya pañc° upag°. Hp 73. 16, Hm 42. 6 tato 'sāu krodhādhmāto darpāt tasyo° . . . (om upa). So 103cd, 104, 105 krudhā garjan siṁho 'ntaḥ kūpam āikṣata, dṛṣṭvā svacche ca toye svaṁ pratibimbaṁ niśamya ca, svagarjitapratiravaṁ matvā tatrātigarjitam (B. °nam), pratisiṁhaṁ sa kopena tadvadhāya mṛgādhipaḥ, ātmānam akṣipat kūpe mūḍho 'trāiva vyapādi ca. Kṣ 301abcd (46cd, 47ab) pratibimbākṛtiṁ dṛṣṭvā svāṁ tatrākulakesaraḥ, sa kūpamagnaḥ prayayāu pralayaṁ śaśavañcitaḥ. Spl 61. 6, Pṇ 45. 4 sa ca siṁho 'timūrkhatayātmanaḥ (Spl tataḥ so 'pi mūrkhaḥ siṁhaḥ kūpamadhya ātma-) pratibimbaṁ jalamadhyagataṁ dṛṣṭvā siṁhanādaṁ mumoca. tatas tatpratiśabdena (Spl om tat; adds kūpamadhyād) dviguṇataro nādaḥ (Pṇ adds kūpāt) samutthitaḥ. atha tena taṁ śatruṁ (Pṇ athāsāu taṁ nādam ākarṇya śaktataro 'yam iti) matvātmānaṁ tasyopari prakṣipya prāṇāḥ parityaktāḥ (Pṇ kṣiptvā prāṇān mumoca). Sy 23. 16 und es erschien ihr Spiegelbild im Wasser. Spricht er zu ihm: Das ist der Löwe und da der Hase, den er genommen hat. Wie er nun sein Spiegelbild sah, hielt er es für Wirklichkeit, geriet in Wut, stürzte sich in die Zisterne, um mit ihm zu kämpfen, und ertrank. Ar (lacks speech of hare to lion). The parenthetized passage with Jn, supported by So; hence probably orig., tho found nowhere else, and tho its omission in the Hamburg mss. of Spl (Hertel, *HOS.* 13, Spec. I, end) makes it questionable whether Spl originally had it. **(256)** T, SP, H, Kṣ, Sy nothing. Text Spl 61. 9 (but not in Hamburg mss.!—sarvamṛgān, and adds saha after tāiḥ) and Pṇ 45. 8 (vasati, om ni). So 106 śaśaḥ sa prajñayottīrya mṛtyor uttārya cākhilān, mṛgān gatvā tad ākhyāya svavṛttaṁ tān anandayat. Ar, JCap 62. 17 Et rediens lepus ad socios suos, narravit eis omnia que fecerat; qui ipsum laudaverunt super hoc. Similarly Wolff. KF nothing. OSp p. 71 top, Et tornóse la liebre, e estorcieron las bestias del miedo en que eran, e fincaron seguras por siempre. **(257)** T A 44. 1, SP 306, Hp 73. 17, Hm 42. 7, Spl 61. 10, Pṇ 45. 10, text; cf. So 107, 108ab, Kṣ 301ef (47cd). **(258)** T A 44. 1 tac

(*tac chrutvā*) karaṭaka *āha*: yady evaṁ *tarhi* gaccha, śivās te panthānaḥ santu. (*yathābhipretam anuṣṭhīyatām* iti.) (259) *atha* damanakaḥ *piṅgalakasamīpaṁ gatvā* praṇamyo 'paviṣṭaḥ. (260) *tenā 'bhihitaḥ*: *kuta āgamyate bhavatā. cirād dṛṣṭo 'si.* (261) *so* 'bravīt: deva, ātyayikaṁ (*manyamāno*) *bhartre nivedayitum* āgato (*'smi*). †*na cā 'yaṁ manorathaḥ saṁśritānām. kiṁ ca, uttarakriyākālavinipātabhītāir nivedyate.*† *tathā hi*:

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chrutvā kar° 'bravīt: śivās te pan°. yathā°... SP 306 kar° (α adds āha): tarhi (α om) gaccha... santu. Hp 74. 2, Hm 42. 15 kar° brūte: yady... (Hp tadā for tarhi) santu (Hm before pan°). So 108cd evaṁ damanakenokte tūṣṇīṁ karaṭako 'bhavat. Spl 61. 13 kar° āha: bhadra, yady... (om iti). Pṇ 57. 19 etad ākarṇya kar° āha: yady evaṁ bhavān api kṛtaniścayaḥ, tato gacchatu bhavān abhimatasiddhaye, śivās te santu panthānaḥ. Sy A 34. 1 Kḷḷg sprach: Wenn du den Stier so zu töten vermagst, daß dem Löwen kein Schaden entsteht, so zögere nicht, sondern beginn' damit. Denn solange der Stier lebt, hast du Nachteil davon. Sei vorsichtig, daß dir nichts Schlimmes passiert. Ar as Sy. **(259)** T A 45. 1 atha damanakaḥ siṁhasyopaśliṣṭaḥ praṇataś ca tasmāi. SP 307 dam° ca (α om ca) piṅg°... (α om upav°). Hp 74. 3, Hm 43. 1 tato dam°... (om upaviṣṭaḥ). So 109 tato damanakaś cāpi (B. gatvā) tasya piṅgalakasya saḥ, siṁhasya svaprabhor āsīd antike durmanā iva. Kṣ 302 (48) ab ity uktvā piṅgalaṁ draṣṭuṁ yāto dṛṣṭvā praṇamya ca. Spl 61. 14 atha damanakaḥ saṁjīvakaviyuktaṁ piṅgalakam avalokya tatrāntare praṇamyāgre samupaviṣṭaḥ. Pṇ 57. 21 ity ukte 'sāv api siṁhasakāśaṁ gataḥ, praṇamyopaviṣṭaś ca. Sy A 34. 6 Darauf blieb Dmng einige Tage, ohne den Löwen zu besuchen, und als er ging, stellte er sich bedrückt. Ar as Sy. **(260)** T A 45. 1 text. So 110a pṛṣṭaś ca kāraṇaṁ tena. Spl 61. 16 piṅgalako 'pi tam āha: bhoḥ kasmāc cirād dṛśyase. Pṇ 57. 21 siṁhenābhihitaḥ: kuto bhavāṁś cirād dṛṣṭaḥ. Sy A 35. 1 Als ihn der Löwe sah, sprach er zu ihm: Kommst du wohlbehalten? Wie lange hast du dich nicht bei mir sehen lassen! Ar. **(261)** T A 45. 2 text (om deva, many°, & āg° 'smi). SP 307 'bravīt: ekaṁ (α for ekaṁ: deva, sāparādhaṁ, v. l. adds ātmānaṁ) manyamāna āgato 'smi. āha (α uvāca) ca. Hp 74. 4, Hm 43. 1 uvāca: deva, ātyayikaṁ manya° āgato 'smi. yataḥ. So 110bcd tam uvāca janāntikam, buddhvā na yujyate tūṣṇīṁ sthātuṁ deva vadāmy ataḥ. Kṣ 302 (48) cd, 303 (49) idaṁ damanako vākyam ekānte virato (Ma. em. 'bhigato) 'bravīt, kulakramāgatā bhṛtyā hitavākyeṣu mūkatām, yat prayānti (ŚP. prā°) sadotsekāḥ (Ma. em. °ki-) svāminaḥ sāvaliptatā. Spl 61. 16 damanaka āha: na kiṁcid devapādānām asmābhiḥ prayojanaṁ tena nāgacchāmaḥ. tathāpi rājaprayojanavināśam avalokya saṁdahyamānahṛdayo vyākulatayā svayam evābhyāgato vaktum. uktaṁ ca (vs). Pṇ 57. 22 so... ātyayikam adya kimapi svāminaḥ. tenāpriyam api bhadrāya niveditum āgataḥ. na... kiṁ tu samanantarakriyākālātipātabhītāir hi nivedyate. uktaṁ ca. Sy A 35. 3 and A 36. 1 Dmng sprach: Möge es gut gehen. Jetzt jedoch geht's nicht gut. Der Löwe sprach: Was hat dich betroffen? Dmng sprach: Das, was mich betroffen hat, möge meinen Herrn nicht treffen. Der Löwe sprach: Was

aniyuktā hi sācivye yad vadanti manīṣiṇaḥ
anurāgadravasyāi 'tāḥ praṇayasyā 'tibhūmayaḥ. 64.

(262) (*atha*) piṅgalakaḥ (*śraddheyavacanatvāt taṁ*) sādaram *āha*: kiṁ bhavān vak*tum icchatī* 'ti. (263) so 'bravīt: ayaṁ tāvat saṁjīvakas tavo 'pari *drugdhamatiḥ*. (264) viśvāso*pagataś*

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ist's denn? Und Dmng sprach: Das muß ich dir heimlich sagen. Und so fragte ihn der Löwe heimlich und Dmng sprach: Wenn einer, der an angenehme Worte gewöhnt ist, etwas Unangenehmes hören muß, so ist es schwierig für einen, es zu sagen. Wenn jedoch der, dem es gesagt wird, ein Weiser ist, so hört er es bereitwillig an, und wenn er es anhört, nützt es ihm, und wenn er es nicht anhört, schadet es ihm. Ar (OSp and KF fairly close to Sy; JCap confused). The last part of Pa probably represents a rather mangled version of the last part of our text; at least it shows that something of more or less this sort was in the orig., tho it is lacking in SP and H, and wholly diff. in Spl, while the Bṛ versions may or may not contain remote reflexes of the phrase, which I print between daggers, following T with the support of Pṇ. **Vs 64**=T 63, SP 55, N 40, Pṇ 219, cf. So 111, Sy 44, Ar. a, Pṇ anuyuktā; N abhiyuktaṁ ca saṁcintya; SP tu for hi (α text). b, SP ye (α, N text). Pṇ hitāiṣiṇaḥ. c, SP °vasyāite (α, N text). d, N corrupt. So (combines this with vs 79, q. v.) aniyukto 'pi ca brūyād yadīcchet svāmino hitam, tad vihāyānyathābuddhiṁ madvijñaptim imāṁ śṛṇu. Sy Mein Herr ist weise, und wer aus Freundschaft ein Wort spricht, dem entsteht kein Schaden. Ar, JCap 63. 9 referenti vero nec bonum nec malum est, nisi quia adimplet mandatum et ostendit dilectionem quam habet erga ipsum. Similarly OSp and KF, the latter corruptly. **(262) T A 46a. 1** śraddhe° ca damanakasya sādaram apṛcchat: kiṁ bhavatā tarkitam iti. SP 311 piṅg° sādaram ... Hp 74. 15, Hm 43. 11 pi° sād° āha: atha bhavān kiṁ vaktum ic°. Spl 61. 22 atha tasya sābhiprāyaṁ vacanam ākarṇya piṅgalaka āha: kiṁ vaktumanā bhavān. tat kathyatāṁ yat kathanīyam asti. Pṇ 58. 5 atha pi° śraddheyavākyatvāt taṁ sād° apṛcchat: kiṁ bhavān vivakṣuḥ. iti. Sy A 38. 1 Der Löwe sprach: Was war das Wort? Ar. **(263) T A 46a. 1** damanakaḥ (β so 'bravīt): ayaṁ ... (α drogdhamatiḥ, β text, Hertel em. to drogdhumatiḥ, without reason. Several times below the same word, or with -buddhi for -mati, occurs, with the same variant readings, and emended by Hertel in the same way. See §§ 310, 312, 317, 455; especially § 317, where the other versions point to -buddhiḥ preceded by a past participle.) SP 311 so ... tavopary asadṛśavyāpāraṁ karoti (α °pāra-kārī). Hp 74. 15, Hm 43. 11 damanako brūte: ayaṁ etc. as SP (°vyavahārī; Hm da° br° deva saṁj° tavop° asadṛśavyavahārīva lakṣyate). So 112a vṛṣaḥ saṁjīvako 'yaṁ (B. eṣa saṁjīvakokṣā). Kṣ 304 (50) ab saṁjīvako 'yaṁ vṛṣabhaḥ svāmidrohe samudyataḥ. Spl 61. 23 sa prāha: deva, saṁjīvako yuṣmatpādānām upari drohabuddhir iti. Pṇ 58. 5 so 'bravīt: deva, saṁj° tavopari duṣṭabuddhyā. Sy A 38. 2 Dmng sprach: Ich habe vernommen, daß Snzbug [here next] — **A 38. 6** Das habe ich vernommen und ich bin zur Überzeugung gelangt, daß Snzbug ein Verräter ist. Ar. **(264) T A 46a. 2** text (eva vanaṁ for evāhaṁ rājyaṁ). SP 312 tathā ca viśvāsān

cā 'yaṁ matsaṁnidhāv *āha: dṛṣṭā 'sya piṅgalakasya mayā sārāsāratā śaktitrayasya, yata enaṁ hatvā svayam evā 'haṁ rājyaṁ grahīṣyāmī* 'ti. (265) (e)tac (*ca vajrāśaniduḥsahataraṁ vacanaṁ*) śrutvā *kṣubhitahṛdayaḥ* piṅgalako *moham upāgato* na kiṁcid *ūce.* (266) damanakas (*tu tasyā 'kāraṁ dṛṣṭvāi 'vam*) āha: ayaṁ *tāvad ekamantriprādhānyena* mahān doṣa (*āpatitaḥ*). *sādhu ce 'dam ucyate:*

(α for all this: kiṁ cāsāu) matsaṁ° eva svāminaḥ śaktitrayanindāṁ kṛtvā rājyam eva (α evā-) kāṅkṣati. Hp 74. 16, Hm 43. 12 tathā cāsmatsaṁnidhāne svāminaḥ (Hm śrīmaddevapādānāṁ) etc. as SP (evābhilaṣati). So 112-115 a b tvāṁ hatvā rājyaṁ cikīrṣati, mantriṇā hi satānena tvaṁ bhīrur iti niścitaḥ, dhunoti tvāṁ jighāṁsuś ca (B. tvāṁ ji° dhunoty eṣa) śṛṅgayugmaṁ nijāyudham, nirbhayā jīvatha sukhaṁ mayi rājñi tṛṇāśane, tad eta (B. eva) hanmo yuktyāmuṁ mṛgendraṁ māṁsabhojanam, āśvāsyopajapaty evaṁ prāṇinaś ca vane-vane, tad etaṁ cintaya vṛṣaṁ nāsty asmin sati śarma te. Kṣ 304 (50) c d yathā vakrāñcitagrīvaḥ (Ma. cakr°) saṁgrāmārthīva lakṣyate. (Cf. also § 310, which perhaps has also influenst Kṣ here.) Spl 62. 1 viśvāsagatasya mama vijana idam āha: damanaka, dṛṣṭāsya pi° sārā° tad aham enaṁ hatvā sakalam api mṛgādhipatyaṁ tvatsācivyasamanvitaṁ kariṣyāmi. Pṇ 58. 6 viśvāsam upagato matsaṁnidhāu rahasi viśvāsāt prastāveṣv āha: dṛṣṭāsya mayā tvatsvāminaḥ śaktitraye 'pi sārā°. tad enaṁ... evāhaṁ sukhena rājyaṁ grahī°. [Then insertion.] Sy A 38. 2 des öftern mit den Tieren geredet und gesagt habe: Schon lange prüfe ich den Löwen auf sein Wesen und bin zu dem Resultat gekommen, daß er keinen Mut besitzt; folglich ist die Sache mein. (Cf. also Sy A 38. 8, quoted under vs 66; it probably contains a partial reflex of this passage as well.) Ar. **(265)** T A 46 b. 1 tac ca... (β °sahataravac°)... kiṁcid abhihitavān. SP 313 etac chrutvā piṅg° sabhayaṁ sāścaryaṁ saśaṅkaṁ (α om) na kiṁcid ūce. Hp 74. 18, Hm 43. 14 as SP to sāścaryaṁ, then (Hm inserts matvā) tūṣṇīṁ sthitaḥ. Spl 62. 4 piṅgalako 'pi tad vajrasāraprahārasadṛśaṁ dāruṇaṁ tadvacaḥ samākarṇya moham upagato na... Pṇ 58. 10 tac ca vajrapātaduḥsaha° vac° upaśrutyātīva kṣubh° pi° mo° upagato na kiṁcid uvāca. Sy **A 49** (??) Da wurde er unschlüssig und ängstlich und sprach zu Dmng: [supplied from Ar: Was rätst du mir nun? Dmng sprach.] Ar. **(266)** T A 46 b. 2 text (om tu; asāv for tāvad; om mahān; ed. with α cāitad for cedam [or ca] of β). SP 314 dam° punar āha: ayam (α inserts tāvad) ekas tava pradhāno mantrī. tathā coktam. Hp 74. 18, Hm 43. 15 dam° punar āha: deva, sarvāmātyaparityāgaṁ kṛtvāika (Hp om eka) evāyaṁ yat tvayā sarvādhikārī kṛtaḥ sa eva (Hp evāyaṁ sakalakāryādhikāre niyuktaḥ, ayaṁ ca mahān) doṣaḥ. yataḥ. So, cf. **112 c** mantriṇā hi satānena. Spl 62. 5 sa damanako 'pi tasya tam ākāram ālokya cintitavān: ayaṁ tāvat saṁjīvakanibaddharāgas tan nūnam anena mantriṇā rājā vināśam avāpsyatīti. uktaṁ ca. Pṇ 58. 11 dam° tu tadākāram parijñāyābravīt: ayam eva mantriprādhānye mahān doṣaḥ. sādhu... Sy, Ar, perhaps fused with their version of vs 66,

*a*tyucchrite mantriṇi pārthive ca
viṣṭabhya pādāv upatiṣṭhate śrīḥ
sā strīsvabhāvād asahā bharasya
tayor dvayor ekataraṁ jahāti. 65.

ekaṁ bhūmipatiḥ karoti sacivaṁ rājye pramāṇaṁ yadā
taṁ mohāc chrayate madaḥ sa ca mad*ālasyena* nirvidyate
nirviṇṇasya padaṁ karoti hṛdaye tasya svatantraspṛhā
svātantryaspṛhayā tataḥ sa nṛpateḥ prāṇān abhidruhyati. 66.

viṣadigdhasya bhaktasya dantasya calitasya ca
amātyasya ca duṣṭasya mūlād uddharaṇaṁ sukham. 67.

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q. v. **Vs 65** = T 64, SP 56, N 41, Hp 113, Hm 127, Pṇ 221, So 117 cd, 118, Sy 46, Ar. In Pa badly misunderstood, if this really represents our vs. a, T α, SP α abhyucchrite. Pṇ vā for ca. b, Pṇ -vaṣṭabhya (SPα v. l. also cāvaṣṭ°). SP, Pṇ avatiṣṭhate. c, SPα sā śrī(ḥ) sva°. T mss. asabhāratasya, em. Hertel. SP asahā calā ca, v. l. text. d, Pṇ dvayos tayor. So yas tulyaḥ kriyate rājñā na tadvac chrīḥ prasarpati, dvayor dattapadā sā ca tayor ucchritayoś calā, na śaknoti ciraṁ sthātuṁ dhruvam ekaṁ vimuñcati. Sy Wenn ein Herrscher den, welcher gewürdigt worden ist, ihm gleich zu sein, nicht stürzt, so stürzt dieser ihn. Ar similarly. Before next vs T inserts suṣṭhu cedam ucyate, Pṇ kiṁ ca. **Vs 66**=T **66**, SP 57, N 42, Hp 114, Hm 128, Spl 240, Pṇ **223**, Sy **A 38. 7, Ar.** In Pa (probably fused with reflex of § 264 and § 266, above) before prec. vs; in T, Pṇ after next vs. a, SP, N rājya- (SPα v. l. and H text). SP yatas (α text). b, Jn madād dāsyena, T madāt tasyāiva (but nir-vid does not appear ever to govern the genitive, except its participle), N madolampena. SP, H nirbhidyate (SPα, N text). SP, H nirbhinnasya (SPα, N text). N madaṁ. d, T mss. svātantryasya tayā (α tathā), em. Hertel. Spl svātantryān nṛpateḥ sa rājyam athavā prāṇān. SPα tadā sa, tad asya, for tataḥ sa; T sa eva. Tα prāṇād, Pṇ prāṇeṣv, N, H prāṇāntikaṁ dru°. SP api druhyati, SPα v. l. and Pṇ abhidruhyate, Spl api cyāvayet. Sy Du hast ihn auf diese hohe Rangstufe erhoben und da hat er sich zu dem Gedanken verleiten lassen: Da ich dem Löwen in jeglichem gleichstehe, so töte ich ihn und seine Herrschaft fällt mir zu. Es heißt ja. Ar, JCap 64. 3 Cum autem ostendisti sibi honorem et eum tibi coniunxisti, et eum super domum tuam ordinasti et fecisti consiliarium et secretarium tuum, ipse autem putat esse sicut tu, et estimat tibi esse successurum in regno, si te contingat a regno discedere. KF 30. 11 similarly, but more orig. in the end:— he craved to obtain your royal rank, and raised his neck, yea hardened it, and studied to seize your crown by fraud. Before next vs Tβ inserts api ca, Pṇ tena hi. **Vs 67**=T 65, SP 59, N 43, Hp 115, Hm 129, Pṇ 222, Sy **57**, Ar (JCap **68. 19**, KF **35. 6**). Out of place in Pa; in T, Pṇ before prec., which may possibly be orig. order. a, T, Pṇ kaṇṭakasya ca (T ed. with α tu) bhagnasya (but Pa proves that the reading of SP, N, H is orig.). Hp vidagdhasya ca (Hm text). SP bhakṣyasya (v. l. text); N, Hp bhuktasya (Hm and

(267) sa cā (*'dhunā niravagrahaḥ*) sarvakāryeṣu svecchayā pravartate. tat *kim* atra *yuktam.* (*api ca*:)

kāryāṇy arthopamardena svanurakto 'pi sādhaya*n*
no 'pekṣyaḥ sacivo rājñā *sa taṁ mathnāty upekṣitaḥ.* 68.

(268) (*tac ca śrutvā siṁho 'bravīt: ayaṁ tāvad asadṛśo mama bhṛtyaḥ, kathaṁ mamo 'pari vikariṣyati.*) (269) (*so 'bravīt: deva, bhṛtyo 'bhṛtya ity anāikāntikam etat. uktaṁ ca*:)

na so 'sti puruṣo *rājñāṁ* yo na kāmayate śriyam
aśaktā bhagnamānās tu narendraṁ paryupāsate. 69.

(270) siṁha āha: bhadra, tathā 'pi *tasyo 'pari* mama *cittaṁ na praduṣyati. yat kāraṇam*:

Hp v. l. text). d, SP balād (α text). Sy Ein angefressener Zahn und *eine faule Speise* lassen nicht eher zur Ruhe kommen, als bis sie hinausbefördert sind. So Ar. **(267)** T A 47 text (icchati pravartitum for sve° pra°). SP 326 sa ca sarvakāryeṣu svecchayā (α svecchātaḥ) pravartate. tad atra pramāṇaṁ svāmī. Hp 75. 15, Hm 44. 13 as SPα (add at end etac ca jānāmi [Hm jānāti]). Spl 62. 12 kim atra yuktam iti. Pṇ 58. 23 so 'yam adhunā saṁjīvako nirava° . . . pravartate. tad etad evātra yuktam. yad uktam. Sy A 39. 1(?) Darum sprach ich zu dir: Du bist klug und gewandt und tust das Rechte. Ar. **Vs 68**=T 67, SP 61 (in proper order in α), N 44, Pṇ 224; possibly cf. Sy and Ar under vs 65 above. a, Tα arthopasandena, Pṇ arthāvamardena, SP arthavimarśena (α text), N athāvamanyeta. b, T ed. with β svānu°, SP sānu°, N citte rakto; SPα -raktena, SP ed.-rakto hi (best ms. 'pi). T sādhayet (so SP v. l.). c, Pṇ nāpe°. d, SP, N nāyam artho hi (SPα 'pi or 'ti, N 'ti) puṣkalaḥ; Pṇ vāñchatā bhūtim āyatāu. **(268)** T A 48. 1 text (α vikārayiṣyati). [So cf. **115 c d**? evaṁ damanakenoktaḥ sa taṁ piṅgalako 'bhyadhāt.] Spl 62. 12 piṅgalako 'pi cetanāṁ samāsādya katham api tam āha: damanaka, saṁjīvakas tāvat prāṇasamo bhṛtyaḥ sa kathaṁ mamopari drohabuddhiṁ karoti. Pṇ 58. 32 tac chrutvā piṅgalako 'bravīt: ayaṁ tāvan mama . . . viparyayaṁ kariṣyati. **(269)** T A 48. 2 text β; ed. with α only damanakaḥ. Spl 62. 14 damanaka āha: deva . . . Pṇ 58. 33 damanaka āha: bhṛtyo na bhṛtya iti nāitad ekāntikam. uktaṁ ca. **Vs 69**=T 68, SP 60, N 45, Hp 118, Hm 131, Spl 241, Pṇ 226; Sy perhaps cf. 48, under our vs 78? a, SP, N, H loke for rājñāṁ. c, T aśakta- (so ms. P, other mss. °ti-); Pṇ na śaktir; SP, Spl text (SP v. l. aśakto). T mss. and SP v. l. bhagnamānas tu; Spl eva sarvatra; Pṇ yāvad anyāpi. For c d N, H parasya yuvatīṁ ramyāṁ sākāṅkṣaṁ (N °ṣā, Hm sādaraṁ) nekṣate (N, Hp v. l. nekṣyate) 'tha (Hm 'tra, Hp v. l. ca) kaḥ (Hp yaḥ, v. l. kaḥ). d, Pṇ tāvat saṁsevate param. **(270)** T A 49 siṁhaḥ (β adds āha): bhadra (β om) . . . me (β mama) . . . SP 331 siṁhaḥ: bhadra, tvayāiva saṁjīvake mama mahān snehaḥ kṛtaḥ (α siṁho 'bravīt: tathāpi saṁjīvake [v. l. adds mahān] snehaḥ). Hp 75. 19, Hm 45. 2 siṁho vimṛśyāha: bhadra, yady apy evaṁ tathāpi saṁjīvake (Hm °kena saha) mama mahān snehaḥ. paśya. Spl 62. 18 piṅgalaka āha . . . 'pi mama tasyopari cittavṛttir na vikṛtiṁ yāti. athavā sādhv

anekadoṣaduṣṭo 'pi kāyaḥ kasya na vallabhaḥ
kurvann api vyalīkāni yaḥ priyaḥ priya eva saḥ. 70.

(271) damanaka āha: *ata* evā 'yaṁ doṣaḥ. *vyudasya* sarva(*ṁ*) *mṛgajanaṁ* (*svāminā*) *yasyo 'pary āsthā pratibaddhā*, so *'yam* (*adhunā*) svāmitvam (*abhi*)vāñchati. *api* ca:

yasminn evā 'dhikaṁ cakṣur āropayati pārthivaḥ
sute vā *sva*kulīne vā sa lakṣmyā harate manaḥ. 71.

(272) (*?yac ca mahākāyo 'yam iti tvam upakārāya cintayasi, tad api viparītam eva. yataḥ*:)

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idam ucyate. (Similar sentiments exprest also in Spl 63. 10, 63. 20.) Pṇ 59. 3 siṁha ... 'pi mama tasyopari cittaṁ na paridu°. yataḥ. Sy **A 44** Als Dmng sah, daß er mit den Worten, die er gesprochen, den Löwen gegen den Stier nicht mißtrauisch zu machen vermochte, [dachte er: Ich muß härter sprechen]. Ar. T vs 69, nowhere else. **Vs 70**=T 70, SP 62, N 46, Hp 119, Hm 132, Spl 242, Pṇ 227. N, H put c d before ab. a, N anekaduṣṭadoṣo. **(271)** T A 50, text (om svāminā; ed. with α om āha). SP 334 damanakaḥ (α adds āha): tasyāivāyaṁ (α asyāi°) doṣaḥ sarvaparityāgena (α sarvabandhuparī°) yasmin rājyaṁ niveśitam, tathāpi sa eva svāmitvaṁ vāñchati. tathā ca (α yasmin rājyānubandhaḥ svāminā kriyate sa ca svā° vāñ°). Hp 76. 4, Hm 45. 8 damanako vadati (Hm da° punar evāha): deva, sa eva doṣaḥ (Hm evātidoṣaḥ). yataḥ.—After vs 75: Hp **76. 11,** Hm **45. 13** tvayā ca mūlabhṛtyān apāsyāyam āgantukaḥ puraskṛtaḥ. etac cānucitaṁ kṛtam. yataḥ (Hp paśya). Spl 62. 22 dam° ... doṣaḥ. uktaṁ ca. Pṇ 59. 8 dam° ... doṣo 'bhyudayasya. yat sarvamṛgajanaṁ parihṛtya svāminā ... adhunā svayaṁ svā° abhi°. uktaṁ ca. Sy **A 43** Gewiß, aber gerade deshalb hat er sich gegen dich gewendet: wegen der Wohltaten, die du ihm erwiesen hast und weil du ihn dir gleichgestellt hast. Heißt es doch. Apparently not in Ar. **Vs 71**=T 71, SP 63, N 47, Hp 121, Hm 134, Spl 243, Pṇ 229. Hertel thinks this is Sy 48, but I think this is scarcely possible; see our vs 78. a, Pṇ apy for eva. c, Spl akulīnaḥ kulīno vā, Pṇ ajñāte sakulīne vā, H, N, sute 'mātye 'py udāsīne, SP ahito vā kulīno vā, SPα text, T tat- for sva-. d, Spl sa śriyo bhājanaṁ naraḥ, SP sa rājyam abhikāṅkṣati (α text), N, H sa lakṣmyādriyate (Hm °āśrīyate) janaḥ. After this appears in T and Pṇ a prose passage (T A 51. 1 tad asaṁbhāvyam etat paribaraṇīyaṁ dūreṇa prakaṭasaṁbandheṣu; Pṇ 59. 12, not very close to T), which appears to me to have extremely slight claims to originality, as it is repetitious and has no support in other versions. After it Pṇ has its vs 230, which is SP 64; but it is not found in SPα, nor in N nor H, and I therefore think that it is a secondary and independent insertion in Pṇ and SPβ. The insertion was easy and natural because its meaning is close to that of the preceding vs.—The originality of the passage next following (§ 272, vs 72, and § 273) is also doubtful; no trace of it is found outside of T and Jn. **(272)** T A 51. 1 yac ... tad api nāivam (β nāiva). Pṇ 59. 18 text (om tvam; cintyate). Spl 63. 3 atha yady evaṁ cintayasi, mahākāyo 'yam anena

(?kiṁ gajena prabhinnena *gaja*karmāṇy akurvatā
sthale vā yadi vā *nimne* śreyān kṛtyakaraś *ca yaḥ*. 72.)
(273) (?*tena hi deva nā 'yam upāyaḥ*.)
satāṁ matim atikramya yo 'satāṁ vartate mate
na sa jīvayituṁ śakyaḥ sarvabhakṣa ivā 'turaḥ. 73.
yo na niḥśreyase jñāne suhṛdāṁ *vartate vaśe*
acirāt sa cyutaḥ sthānād dviṣatāṁ vartate vaśe. 74.
apriyasyā 'pi vacasaḥ pariṇāmāvirodhinaḥ
vaktā śrotā ca yatrā 'sti ramante tatra saṁpadaḥ. 75.
mūlabhṛtyoparodhena nā 'gantūn pratimānayet
nā 'taḥ parataro 'nyo 'sti rājyabhedakaro gadaḥ. 76.
(274) siṁha āha:

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ripūn vyāpādayiṣyāmi, tad asmān na sidhyati (then expansion). **Vs 72**= T 72, Pṇ 231. b, Pṇ rājakarmāṇy. T most mss. akurvataḥ. c, Pṇ sthūlo vā yadi vāsthulaḥ. d, Tβ ca saḥ (ρ caraḥ), Pṇ pumān. **(273)** T A 52 text. Pṇ 59. 21 athavā devapādānām asyopary anukampā tad apy ayuktam. yataḥ. **Vss 73 and 74.** Vs 73 is SP 65, N 48, Pṇ 232; its ab is T 73ab, and seems clearly reflected in So 121ab; its cd is omitted in T and replaced by two diff. pādas in Pṇ, but is clearly reflected in So 119cd and Sy 51 (Ar likewise). Vs 74 is SP 66, N 49, Pṇ 233; its ab is omitted in T, which puts its cd with 73ab; but 74ab is clearly represented in Sy 50; So 121 stands for 74cd. Two mss. of SP agree with T in omitting 73cd and 74ab. Variants: 73a, T matam, and so v. l. cf SP. b, SP vaśe for mate (best ms. text). cd, Pṇ kālena vyasanaṁ prāpya paścāttāpaṁ sa gacchati. 74a, Pṇ niḥśreyasaṁ, SPα nāiśreyase or niśreyasi (ed. text), N vāiśreyasi. SP ed. jñāte (α, N text), Pṇ jñānaṁ. b, Pṇ suh° pratipadyate. cd, N dṛṣṭādṛṣṭaphalabhraṣṭo mṛto vā naṣṭa eva saḥ. So **119** prabhuś ca yo hitaṁ dveṣṭi sevate cāhitaṁ sadā, sa varjanīyo vidvadbhir vāidyāir duṣṭāturo yathā; So **121** na śṛṇoti satāṁ mantram asatāṁ ca śṛṇoti yaḥ, acireṇa sa saṁprāpya vipadaṁ paritapyate. Sy **50** and **51** Der Freund, zu dem man aus Freundschaft nützliche Worte spricht, und der sie nicht in die Tat umsetzen will, hat stets die Folgen seiner Handlungen zu erleiden, wie der Kranke, der nicht diejenige Kost ißt, die ihm der Arzt verordnet, sondern die, nach der ihm gelüstet. Ar as Sy. Before next vs T inserts tena, H śṛṇu deva, Pṇ api ca. **Vs 75** =T 74, SP 67, N 50, Hp 122, Hm 135, Pṇ 235, So **120.** a, N, H pathyasya for vac°. b, SP, N pari° (SPα text); H pariṇāmaḥ sukhāvahaḥ. c, Tα tr ca śrotā. SP yatrāste (α text). So apriyasya prathamataḥ pariṇāme hitasya ca, vaktā śrotā ca yatra syāt tatra śriḥ kurute padam. Before next vs T inserts api ca. **Vs 76**=T 75, SP 68, N 51, Hp 123, Hm 136, Pṇ 237. a, T māula°. SP °ya-virodhena (α text), N °yāparodhena, Hp °yāparādhena, Hm °yān parityajya. b, Pṇ na hy āgantuṁ prapūjayet, SP yaś cāgantūṁś ca mānayet (α text). Hm pratipālayet. c, SP, N, Hp paṭutaro (SPα, Hm text). SP dharmo for 'nyo 'sti (α nāsti, or 'nyo 'sti; N, H text, except Hm doṣo!). d, SP, N, H mataḥ for gadaḥ (SPα text, Hm yataḥ). **(274)** T 29. 3 siṁhaḥ (β adds

ukto bhavati yaḥ pūrvaṁ guṇavān iti saṁsadi
na tasya vācyaṁ nāirguṇyaṁ pratijñāṁ *parirakṣatā*. 77.
(275) (*anyac ca,*) mayā (*'yaṁ*) śaraṇāgata (iti *kṛtvā*) 'bhayavācaṁ
dattvā *'nīto vardhitaś ca*. tat katham (*ayam akṛtajño*) *druhyati*.
damanaka āha:
durjanaḥ prakṛtiṁ yāti sevyamāno 'pi *yatnataḥ*
svedanābhyañjanopāyāiḥ śvapuccham iva nāmitam. 78.
(*api ca*:)

āha). SP 350 siṁhaḥ (α piṅgalaka āha). Hp 76. 16, Hm 46. 1 siṁho brūte. Spl 63. 6 piṅgalaka āha. Pṇ 60. 3 siṁha āha: bhadra, mā māivaṁ vocaḥ. yataḥ. Sy A 41. 1 Der Löwe sprach. Ar. **Vs 77**=T 76, Spl 244, Pṇ 238, Sy **A 46. 2** (not recognized by Hertel), Ar (JCap **67. 10**, KF **33. 26—38**, OSp). a T mss. bhakto for ukto, em. Hertel. c, Spl tasya doṣo na vaktavyaḥ. d, Jn pratijñābhaṅgabhīruṇā. Sy so erweise ich mich, wenn ich den mit ihm geschlossenen Vertrag breche und die Dienstleistung, die er mir erwiesen hat, verleugne, als Undankbaren. Ar shows more clearly than Sy correspondence to orig. (KF, much expanded: lines 33ff. 'and with what great praises I extolled him to all my companions. If I reverse these things and am false to my promises, and insult my own nobility, I shall be ashamed before my companions'—). **(275)** T A 53 anyac ca mayāsya śara° . . . 'bhayam abhyavapattiś ca dattā. tat . . . akṛtajñaḥ. damanakaḥ (β so 'bravīt). SP 350 mayāyam abhayavācaṁ (α mayābhayavācakaṁ) dattvā saṁmānito (α dattvā-nīto) var° ca. tat kathaṁ druh°. so 'bravīt (α damanaka āha). Hp 76. 16, Hm 46. 1 kim āścaryam. mayā yad (Hp yan mayāyam) abhayavācaṁ dattvānītaḥ saṁvardhitaś ca, tat kathaṁ (Hm adds mahyaṁ) druhyati. dam° vadati (Hm brūte), deva. So **116cd** dattābhayaṁ kathaṁ hanyām enaṁ (B. etaṁ) ca śaraṇāgatam; So 122 (speech of Damanaka) tad asminn ukṣṇi kaḥ snehas tava deva kim asyā vā, druhyato 'bhayadānaṁ tac charaṇāgatatā ca kā. Spl 63. 9 anyac ca, mayāsya tava vacanenābhayapradānaṁ dattam. tat kathaṁ svayam eva vyāpādayāmi. (Then insertion.) 63. 20 damanaka āha: svāmin, nāiṣa dharmo yad drohabuddher api kṣamyate. uktaṁ ca. Pṇ 60. 6 tathā tasya mayā śaraṇāgato 'yam iti pūrvam abhayapradānaṁ dattam. tat katham asāu kṛtaghno bhaviṣyati. damanaka āha. Sy A 41. 1 and A 42 doch ich zweifle sehr, daß Snzbṇg Böses gegen mich sinnt, da ich ihm doch nicht Böses, sondern Gutes erwiesen habe. Ar. **Vs 78**=T 77, SP 69 (not in N), Hp 124, Hm 137, Pṇ 240, Sy 48 and 49, Ar. b, SP, H 'pi nityaśaḥ. d, SPα °puccha iva nāmitaḥ. Sy 48 (perhaps confused with our vs 69 ? but I think certainly not a reflex of our vs 71, as Hertel says; rather merely a distortion of the first part of vs 78) Ein Geringer und Treuloser ist bestrebt, dem, der größer ist als er, zu dienen, bis er ihm gleichkommt, und so lange er sich vor ihm zu fürchten und ihn nötig hat; 49 ist er aber selbständig geworden und hat er keine Furcht mehr, dann läßt er seine treulose Gesinnung zum Vorschein kommen, (und ist) wie der gekrümmte Schweif des Hundes etc. Ar like Sy. Before next vs T api ca; SP ato

aprṣṭas tasya tad brūyād yasya ne 'cchet parābhavam
eṣa eva satāṁ dharmo viparīto *mato 'nyathā*. 79.

(276) (*anyac ca*: *yenāi 'tad abhihitam*:)
(svajano 'tha suhṛn nṛpo gurur vā
puruṣeṇo 'tpathago nivāraṇīyaḥ
vinivartayituṁ sa ced *aś*akyaḥ
paratas tasya mano'nugaṁ vidheyam. 80.)

(277) (*sa tāvad drohī. kiṁ tu*:)
hitakṛdbhir akāryam īhamānāḥ
suhṛd*aḥ* kleśaparigrahān nivāryāḥ
paripūrṇam idaṁ hi sādhuvṛttaṁ
kathitaṁ sadbhir asādhuvṛttam anyat. 81.
sa snigdho '*kuśalān* nivārayati yas tat karma yan nirmalaṁ
sā strī yā 'nuvidhāyinī sa matimān yaḥ sadbhir abhyarcyate
sā śrīr yā na madaṁ karoti sa sukhī yas tṛṣṇayā no 'hyate
tan mitraṁ yad ayantraṇaṁ sa puruṣo yaḥ khidyate
ne 'ndriyāiḥ. 82.

'ham upadiśāmi (but α om all this); H ato 'haṁ bravīmi. **Vs 79**=T 78, SP 71, N 53, Hp 127, Hm 140, Pṇ **49**, So cf. **111**, Sy **A 37**?, **Ar**?. a, SP nāprṣṭas (α text). N aprṣṭenāpi vaktavyaṁ, H aprṣṭo 'pi hitaṁ brūyād. b, T mss. necchan (except R text). d, SP, N, Hm, Hp v. l. viparītam, Pṇ °tas. Pṇ tato, SP, Hm, Hp v. l. ato, N om, T 'satāṁ. T mataḥ for 'nyathā; Hp v. l. 'satām. Hp has d entirely as our text. Perhaps d should be read with SP, N, Hm (and Hp v. l.). So, see under vs 64. Sy (uncertain as to correspondence) Ich habe ein Wort gehört und weiß, daß du es nicht glauben wirst; aber weil unser Leben an dich gebunden ist, müssen wir, wenn wir von einem Nachteil sehen und hören, es dir sagen, auch wenn du nicht fragst, denn es heißt (vs 45, not in Skt). Ar as Sy. **(276)** T A 54 text (α yena tad). Pṇ 65. 1 damanakaḥ punar abravīt. **Vs 80**=T 79, Pṇ 249; seems to be confused with Pa — particularly Ar versions — as quoted under our vs 81, q. v. a, Tα sujano. Pṇ tr gurur nṛpo. c, Pṇ cen na śakyaḥ. **(277)** T 29. 18, Pṇ 65. 6 text (in Pṇ preceded by deva). **Vs 81**=T 80, Pṇ 250, Sy 52, Ar. ab, T mss. īhamānaḥ suhṛdā keśapari° nivāryaḥ; em. Hertel. Sy Wie es den Freunden ziemt, einen, der das Rechte tut, zu loben, so (ziemt es ihnen) auch, ihn vom Unrechten abzuwenden. Ar; JCap 66. 12 Decet autem familiarem regis exponere personam suam morti in re que est utilis regi, et debet cogitare in suis negociis suo intellectu et connumerari ei malum et adversitatem que possunt sibi contingere. The application to a king's counsellor seems to point to a confusion of this with our vs 80, q. v. **Vs 82**=T 81, SP 73, N 54, Hp 128, Hm 141, Pṇ 251, Sy 53, Ar. a, SP, Pṇ vyasanān for 'ku°; Tβ kuśalo. SP nivartayati. T yat kāuśalaṁ for

suptaṁ vahnāu śiraḥ kṛtvā bhujaṁgaprastare *varam*
apy upekṣeta sanmitraṁ na punar vyasanonmukham. 83.
(278) tad (*yad*) *idaṁ* saṁjīvaka(*saṁsarga*)vyasanam, *tad devapādānāṁ trivargahānikaram.* (279) *atha* bahu*prakāraṁ* vijñapyamānā (api *deva*)pādā *(madvacanam ākṣipya*) *kāmataḥ pravartante*; *tad* uttaratrā (*'pacāre*) bhṛtyadoṣo na (*kārya*) iti. *uktaṁ* ca:

nṛpaḥ kāmāsakto gaṇayati na kāryaṁ na ca hitaṁ
yatheṣṭaṁ svachandaḥ pravicarati matto gaja iva
tato mānādhmātaḥ patati sa yadā śokagahane
tadā bhṛtye doṣān kṣipati na nijaṁ vetty avinayam. 84.

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yan nirmalaṁ. b, T sa ca pumān yaḥ sad°. c, N, H mucyate for noh°. d, SP avañcanaṁ for ayan° (α text), H akṛtrimaṁ. Pṇ nāpadi for nendr°. Sy denn derjenige Freund ist gut, der seinen Freund vom Unrechten abwendet, und derjenige Baum ist gut, dessen Früchte süß sind, und diejenige Frau ist gut, die ihrem Gatten zu Gefallen lebt, und derjenige Gelobte ist wirklich zu loben, der vom Rechtschaffenen gelobt wird, und derjenige Genuß ist wirklich genußreich, bei dem keine Unmäßigkeit stattfindet. On Ar versions see my Introduction, under "Agreements of Ur-SP and Pṇ", p. 168. Before next vs T deva, Pṇ kiṁ ca. **Vs 83**=T 82, Pṇ 252, Sy 54, Ar. a, Tα supto, zρ suptāu, R supyād. b, Pṇ °srastare 'pi vā. c d, T rucimadvyasanāsvāde nānyathopekṣitaṁ manaḥ. Sy Der, zu dessen Häupten Feuer ist und der im Bett auf einer Schlange liegt, darf sich eher vom Schlafe umfangen lassen, als der, dem sein Feind aufpaßt, wenn er sich zur Ruhe legt, und der sich der Ruhe hingibt. Ar, OSp in end (p. 75, middle) quite close to Sy (por mayor folgura lo habería que non temerse del enemigo que amanesce e anochesce con él). JCap and KF not so close but apparently confusions of the same idea. Wolff p. 57 middle: Wenn ein Mann sich auf Feuer legt und auf Schlangen sich bettet, so ist es billig, daß seine Leute ihm zu Hülfe eilen, und solches ist der Fall, wenn er an seinem Freunde feindselige Absichten auf sein Leben entdeckt. Pa presupposes a text which either contained, or was misunderstood by the translator as containing, the word amitra (unless, indeed, the translator understood vyasana as "enemy"?). Evidently it comes closer to Pṇ than to T; hence I have adopted the text of Pṇ. **(278)** T A 55. 1 tad etat saṁjī° pādānāṁ trivargaghātāyeti. SP 369 tad yadi saṁjīvakavyasanād. Hp 77. 9, Hm 46 bottom, yadi saṁjīvakavyasanārdito (Hm adds vijñāpito) 'pi. Pṇ 65. 17 text. **(279)** T A 55. 1 text (om api deva; β °pacāreṇa). SP 369 bahuśo vijñāpyamāno 'pi svāmī (α after nivart°) na nivartate, tata (α om) uttaratra bhṛtye na doṣaḥ. tathā ca. Hp 77. 9, Hm 46 bottom, svāmī na nivartate, tadā (Hm tad īdṛśi) bhṛtyasya (Hm °tye) na doṣaḥ. tathā ca. Pṇ 65. 17 atha bahu° vijñ° devap° asmadvacanam anādṛtya kām° pra° tad āyatāu duḥkhāpāte bhṛt° na grāhyaḥ. uktaṁ ca. **Vs 84**=T 83, SP 75, N 55, Hp 129, Hm 142, Pṇ 253, Sy 55, Ar. a, SP, Hp tr na gaṇayati (best ms. of SP, with N, Hm, text). b, T mss. yatheṣṭaḥ (corr. R). SP

(280) siṅha āha: (*bhadra*), *evam avasthite* kim *asāu* pratyādeśyaḥ. (281) damanaka āha: *kathaṁ pratyādiśyate. katara eṣa nayaḥ.*

pratyādiṣṭas *tvarate ripur* apa*kartuṁ balāt* prahartuṁ vā
tasmāt pratyādeṣṭuṁ nyāyyo 'riḥ karmaṇā na girā. 85.

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svachandāt (α text), N °daṁ. Pṇ pracarati hi. c, N, H tr sa patati. SP sahasā for sa yadā (α text). Sy Der Herrscher, der seinen eigenen Willen durchsetzt, kennt seinen eigenen Vorteil nicht und achtet den Schaden für nichts. Wie ein brünstiger Elefant gebärdet er sich nach eigenem Belieben, und wenn der Schaden da ist, macht er sein Gefolge dafür verantwortlich. **(280)** T A 56 text (ed. with α om āha). SP 375 siṅhaḥ (α adds āha): tarhi (α tat kathaṁ) saṁjīvakaḥ pratyādiśyatām. Hp 77. 16, Hm 47. 6 piṅgalakaḥ svagatam (two vss, then) prakāśaṁ brūte: tadā (Hp tataḥ) saṁjīvakaḥ (Hm adds kiṁ) pratyādiśyatām. Pṇ 65. 24 text (sthite, om ava). Sy **A 50. 1** Der Löwe sprach: Allerdings. Aber wenn es mit Snzbṇg soweit gekommen ist, so will ich ihn rufen, seine Handlungsweise erfahren und ihm den Laufpaß geben. Ar as Sy. **(281)** T A 56 text (ed. with α om āha). SP 375 dam° (α adds āha): na hi na hi (for this α deva, etāvanmātreṇa mantrabhedo jāyate). Hp 77. 22, Hm 47. 10 damanakaḥ sasaṁbhramam āha: deva mā māivam, etāvatā mantrabhedo jāyate. tathā coktam. So **117 a b** (?) etac chrutvā damanakaḥ prāha mā smāivam ādiśa. Pṇ 65. 24 dam° āha: kim iti pratyā°... (adds yataḥ at end). Sy **A 50. 4** Da dachte Dmng: Wenn er den Stier diese Sache wissen läßt, so rechtfertigt sich dieser und ich stehe als Lügner da. Und Dmng sprach: Mein Herr möge prüfen, ob es das Richtige ist, daß er den Snzbṇg auf seine Schädlichkeit aufmerksam mache. Ar. **Vs 85=T 84**, Pṇ 254, Sy **58, Ar;** on SP, N, H, see below. ab, Pṇ praty° puruṣas tvarati vikartuṁ bhayāt pra° vā. b, Tα upakartum for apa°, apakartuṁ for pra°; Tβ om balāt. SP 375 pratyādiṣṭaś cāsāv apakāraṁ (α adds mahāntaṁ) karoti. Here SPα has tathā ca, and vs SP 74 (in ed. put before our § 278); and here the same vs is found in N (56) and H (Hp 132, Hm 145); it reads: mantrabījam (N °bhedam) idaṁ rājyaṁ (SPα, N pakvaṁ, H guptaṁ) rakṣaṇīyaṁ prayatnataḥ (Hm, N yathā tathā, Hp tathā yathā), manāg api na bhidyeta bhinnaṁ hy etan na (H tad bhinnaṁ na pra-, N bhinan na prati-) rohati. After this Hp 78. 7, Hm 48. 2 tad avaśyaṁ samārabdhaṁ mahatā prayatnena saṁpādanīyam. kiṁ ca. (vs) yac cāsāu (Hm yady asāu) dṛṣṭadoṣo 'pi doṣān nivartya saṁdhātavyas tad atīvānucitam. yataḥ. Sy Denn wenn er merkt, daß du auf ihn acht gibst, könnte er eine Gelegenheit zur Flucht wahrnehmen und du hättest als Verächtlicher und Geringer das Nachsehen. Oder er läßt sich auf einen Kampf mit dir ein, wobei dann eines von zweien eintrifft: entweder stirbt er oder er tötet dich. [Und (wirklich) ist ein ruhmvoller Tod besser als ein Leben in Schmach. (This sentence omitted in Ar and seemingly secondary.)] Aber ein weiser Mann zieht eine im Geheimen begangene Schuld nicht öffentlich zur Rechenschaft. Ar mainly as Sy; for the last sentence it has a statement that a crime committed openly should be punisht openly, and one committed secretly, secretly. Is this a remote reflex of cd of the vs above,

(282) siṅha *āha: sa tāvac chaṣpabhuk, vayaṁ piśitabhujaḥ; tat* kim asāu *mamā* 'pakartuṁ samarthaḥ. (283) damanaka *āha: evam etat; sa śaṣpabhuk, (deva)pādāḥ piśitabhujaḥ; so 'nnabhūtaḥ, (deva)pādā bhoktṛbhūtāḥ.* (284) *tathā 'py asāu yadi svayam anarthaṁ na kariṣyati, tato 'nyasmād utpādayiṣyati.* (285) *(siṅha āha: kā śaktir asya svato 'pakartuṁ parato 'pakartuṁ vā. so 'bravīt:)* (286) *tvaṁ tāvad ajasram anekamattagaja(gavayamahiṣavarāhaśārdūlacitraka)yuddheṣu (nakha)dantasaṁnipātakṛtavraṇaśabalatanuḥ. ayaṁ (punaḥ sadā) tvatsamīpavāsī prakīrṇaviṇmūtraḥ. tadanuṣaṅgāc (ca) kṛmayaḥ (saṁ)bhaviṣyanti. te*

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pratyādeṣṭuṁ nyāyyo 'riḥ karmaṇā na girā? On the whole Pa's version looks like a rather remote reflex of T-Pṇ; and it looks not at all like the vs of SP, N, H. **(282)** T A 57. 1 text (ed. with α om āha). SP 376 siṅhaḥ: kiṁ asmān asāu kartuṁ (α v. l. apakartuṁ) samarthaḥ. Hp 78. 17, Hm 48. 8 siṅho brūte: jñāyatāṁ tāvat kim asmākam asāu kartuṁ samarthaḥ. So **116 a b** balīvardo varāko 'yaṁ kiṁ kuryāt tṛṇabhuñ mama. Spl cf. under next. Pṇ 65. 28 piṅgalaka āha: sa tāvac chaṣpabhoktā, vayaṁ tu piśita°, tat katham asāu . . . Sy A 46. 1 Aber da Snzbug meine Speise ist und mir nichts antun kann. Ar, JCap 67. 7 si Senesba inimicaretur mihi sicut tu asseris non posset utique nocere mihi. Quomodo enim posset tractare contra me, cum ipse comedat herbas, ego autem carnes et sit mihi in cibum? **(283)** T A 57. 1 text (pādā[ḥ], om deva, twice; ed. with α om āha). SP 376 damanakaḥ: deva (α sa āha). Hp 78. 17, Hm 48. 8 damanaka (Hp sa) āha: deva. Spl diff. (cf. 64. 3 saṁjīvakaḥ śaṣpabhojī bhavān māṁsādas). Pṇ 65. 29 dam° 'bravīt: evam . . . Sy A 46. 6 Dmng sprach. Ar has better representation of orig.: JCap 67. 15 Inquit Dimna: Nequaquam decipiatur cor tuum dicens, esse ipsum tibi in cibum. **(284)** T A 57. 2 text (β om yadi; α utpāṭayiṣyati or pāṭa°). SP 376 kim ajñātaśīlasya jñāyate. tathā coktam. So **125 a b c** durjanaś cet svayaṁ doṣaṁ (B. doṣo) vipaścin na karoti tat, utpadyate (B. utpatsyate) sa tatsaṅgād. Kṣ 305 (51) a ayaṁ cābheṣajo doṣo. Pṇ 65. 30 text. Sy A 46. 6 Wenn er auch selber nicht imstande ist, dich zu schädigen, so kann er dich doch durch andere schädigen. Es heißt. — Sy **A 48,** after story of Louse and Flea, to same effect. Ar as Sy, both times. **(285)** T A 57. 3 text (ed. with α om āha, and damanakaḥ for so 'bravīt; β parād for parato). Pṇ 66. 1 siṅha āha: katham. so 'bravīt. **(286)** T A 57. 4 bhavāṁs tāvad anekagajayuddharadana(mss. mostly racana)saṁnipātavraṇaśabalatvān nityam itthaṁ bhūtaḥ. ayaṁ tvat° . . . (ed. with α om ca; α om te . . . pravekṣyanti; β & ed. also om te; ed. with α om 'pi; mss. om tvaṁ, em. Hertel). So 123, 124 kiṁ cāitasya bhavatpārśve nityasaṁnihitasya goḥ, deva kīṭāḥ prajāyante ye (B. te) tanmūtrapurīṣayoḥ, te ced (B. ca) viśanti mattebhadantāghātavraṇāvṛte, śarīre bhavataḥ kiṁ na vṛttaḥ (B. vṛtaḥ) syād yuktito vadhaḥ. Kṣ 305 (51) b c d yad etacchakṛdudbhavāḥ (ŚP. and Ma. ms. etatkakududbhavaḥ), kṛmayo nityasaṁgrāmavraṇeṣu viṣamās tava. Pṇ 66. 1 text (bhaviṣyanti, oṁ saṁ; kṛtavivarānu°; adds iti after eva). Spl 64. 2 has a quite diff. passage, in

yuṣmaccharīrasāmīpyāt kṣatavivarānusāriṇo 'ntaḥ pravekṣyanti. tathā 'pi tvaṁ vinaṣṭa eva. uktaṁ ca:

na tv avijñātaśīlāya *kaścid* dadyāt pratiśrayam
ṭiṇṭibhasya *hi* doṣeṇa hatā mandavisarpiṇī. 86.

(287) piṅgalaka āha: katham etat. so 'bravīt:

KATHĀ 7 (STORY 7: LOUSE AND FLEA)

(288) asti kasyacid rājño (*vāsagṛhe*) *sarvaguṇopetam ananyasadṛśaṁ śayanam.* (289) *tatra* (*prachadapaṭāikadeśe*) mandavisarpiṇī nāma yūkā prativasati sma. (290) *sā ca tasya mahīpate raktam āsvādayantī sukhena ciraṁ kālaṁ nayamānā tiṣṭhati.* (291) *atha* (*kadācit*) *tasmiñ* (*chayane*) ṭiṇṭibho nāma matkuṇo

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which D. sets forth that all the beasts are hungry because the lion hunts no more; they will desert him, and then — 64. 5 — tato 'pi tvaṁ vinaṣṭa eva. **Vs 86**=T 85, SP 76, N 57, Spl 252, Pṇ 256, cf. So 125 d, Kṣ 306 (52), Sy 56, Ar. a, **T** mā tv; Jn na hy avi°. Spl °śīlasya. b, Jn pradātavyaḥ pariśrayaḥ. SP gṛhe da°, N gṛhaṁ deyaṁ. c, Tα ṭiṇṭabhasya, v. l. pi°; SP ḍiṇḍimasya ca, α ḍiṇḍikasya hi, N piṇḍikasya hi, Spl matkuṇasya ca, Pṇ ḍuṇḍukasya hi. T tu for hi (but v. l. of α hi). So atra ca śrūyatāṁ kathā (cf 134 ab, at end of story). Kṣ avijñātasvabhāvāir hi saṁgatir vipadāṁ padam, hatā matkuṇadoṣeṇa yūkā mandavisarpiṇī. Sy Wessen Charakter du nicht wohl kennst, den mach' dir nicht zum Haus- und Tischgenossen, sonst hast du ähnlich zu leiden wie die Laus durch den Umgang mit dem Floh. **(287)** T A 58 pi° (β adds āha): katham etat (β cāitat). damanakaḥ (β text). SP 380 pi° sahāsam: kathaṁ cāitat. damanakaḥ (α siṁha āha . . . as text). Spl 64. 21 text. Pṇ 66. 7 so 'bravīt: katham etat. damanakaḥ kathayati. Sy A 47, Ar similarly. **(288)** T 31. 4 text (ed. om vāsagṛhe; β reads gṛhe only). SP 381 asti (α om) kasyacid rājño mahāśayyā (α śayyāyāṁ, om mahā). So 126 a rājñaḥ kasyāpi śayane. Kṣ 307 (53) ab dugdhābdhiphenadhavalakṣmāpaśayyātalāśrayā. Spl 65. 2 asti kasyacin mahīpater manoramaṁ śayanasthānam. Pṇ 66. 9 text (śayanīyam). Sy Story VIII. 1 Im Bette eines Vornehmen. Ar. **(289)** T 31. 4 tasmin pra° . . . SP 381 tasyāṁ (α om) mand° nāma vastrayūkā (α om vastra) bahukālaṁ (α cirak°) prati° sma. So **126 cd** yūkā kutaścid āgatya nāmnā manda°. Kṣ 307 (53) b (cf. prec.), **c** yūkā. Spl 65. 2 tatra śvetatarapaṭayugalamadhyasaṁsthitā manda° . . . (om nāma). Pṇ 66. 10 tatprachādanapaṭāik° . . . Sy VIII. 1 war eine Laus. Ar. **(290)** T nothing. SP cf. prec., bahukālaṁ (α cirak°). So 126 b ciram āsīd alakṣitā. Spl 65. 3 text (om ciraṁ). Pṇ 66. 11 putrapāutraduhitṛdāuhitrādimahāprasavasaṁtatiparivṛtā rājānaṁ suptam antar bhakṣayati. tacchoṇitena puṣṭā darśanīyā ca sā saṁvṛttā. Sy VIII. 1 die biß den Mann, wenn er schlief, behutsam, daß er es nicht merkte, und wohnte da lange Zeit, ohne daß jemand sie fing. Ar. **(291)** T 31. 5 text (om kadācit and chayane; α ṭiṇṭa°, piṇṭa°). SP 382 tasyāṁ vātāhataḥ kadācid ḍiṇḍimo (α tasyāṁ ca dāivād āgato ḍiṇḍiko) nāma mat° prapatati (α prati-

vāyu(nā) preritaḥ saṁnipatitaḥ. (292) *(sa tu tac chayanam atisūkṣmottarachadam ubhayopadhānaṁ jāhnavīpulinavipulaṁ paramamṛdu surabhigandhaṁ dṛṣṭvā paraṁ paritoṣam upagataḥ.)* (293) *(tatsparśākṛṣṭamanā itaś ce 'taś ca paribhraman) katham api tayā* mandavisarpiṇyā *dṛṣṭaḥ. tayā cā 'bhihitaḥ:* (294) *kutas tvam asminn ayogyādhivāsa āgataḥ. apagamyatām asmād iti. so 'bravīt:* (295) *ārye, mayā tāvad anekaprakārāṇi (brāhmaṇakṣatriyaviṭchūdrāntaḥsthāni) rudhirāṇy āsvāditāni, (tāni tu rūkṣāṇi pichilāny atuṣṭikarāṇy amanojñāni.)* (296) *yaḥ punar asya śayanasyā 'dhiṣṭhātā, tasyā ('saṁśayaṁ) manoramam*

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vasati) sma. So 127 akasmāt tatra copetya kuto 'pi pavaneritaḥ, viveśa śayanīyaṁ taṭ ṭiṭibho (B. ṭiṭṭibho) nāma matkuṇaḥ. Kṣ 307 (53)cd dadarśa pavanānītaṁ ṭiṭṭibhamatkuṇam. Spl 65. 5 anyedyuś ca tatra śayane kvacid bhrāmyann agnimukho nāma matkuṇaḥ samāyātaḥ. Pṇ 66. 13 evaṁ ca tasyās tatra vasantyā ḍuṇḍuko nāma matkuṇo vāyupreritas tasmiñ śayane patitaḥ. Sy VIII. 3 Da kam einmal ein Floh angehüpft. Ar. **(292)** T 31. 6 text (α surabhi sugandhaṁ, β text, ed. em. surabhi ca, om gandhaṁ; mss. om dṛṣṭvā; β v. l. upāgataḥ). Pṇ 66. 14 text (atisūkṣmottaraprachādanapaṭam; jāhnavīvipulapulinasadṛśaṁ; °gandhi; agamat). Cf. Kṣ 307 (53)ab, see under § 288. **(293)** T 31. 8 text (cetaḥ pari°, om ca; sametaḥ for dṛṣṭaḥ; tayābhi°, om ca). SP 383 sa ca (α om sa ca) mandavisarpiṇyātithisatkāraṁ kṛtvā. So **128cd** iti mandavisarpiṇyā sa dṛṣṭvā jagade tayā. Kṣ 308 (54)a taṁ dṛṣṭvā sābravīd. Spl 65. 6 atha taṁ dṛṣṭvā sā viṣaṇṇavadanā provāca. Pṇ 66. 16 text (dāivavaśān for tayā; militaḥ for dṛṣṭaḥ). Sy VIII. 4 und als sie ihn sah, rief sie ihn und sprach zu ihm. Ar. **(294)** T 31. 9 text (ed. with α matkuṇaḥ [mss. maūk°] for β so 'bravīt [ρ sa āha]). SP 383 prasthāpito (α prahito) 'pi na yayāu, avadac (α vadati) ca. So 128ab, **129cd** mannivāsam imaṁ kasmād āgatas tvaṁ vrajānyataḥ, —tām avādīt so 'pi ṭiṭibhaḥ (B. ṭiṭṭi°). Kṣ 308(54)abc deyo na te tīkṣṇamukhāśrayaḥ. tac chrutvā so 'vadad. Spl 65. 6 bho agnimukha kutas tvam atrānucitasthāne samāyātaḥ. tad yāvan na kaścid vetti tāvac chīghraṁ gamyatām iti. sa āha. Pṇ 66. 18 kutas tvam asmin prabhuyogye 'dhivāsasthāne samāyātaḥ. gamyatām asmāt tvaritam. iti. tataḥ so 'bravīt. **(295)** T 31. 10 ārye mayā tāvad ihāneka° (β om iha) māṁsāny (β om) āsvād° brāh° rudh° (β tr before brāh°) ca (β om). tāni tu . . . Spl (after insertion) 65. 14 aparaṁ mayānekamānuṣāṇāṁ anekavidhāni rudh° āsvād° āhāradoṣāt kaṭutiktakaṣāyāmlarasāsvādāni. Pṇ 66. 20 ārye (here insertion as Spl) mayā . . . °śūdrāṇāṁ ru° āsvā°. tāni ca kṣārāṇi pichilāny apuṣṭikarāṇi ca. Possibly the orig. may have had none of this; yet a few stray words in other versions (e. g. So 129a apītapūrvaṁ) seem to suggest something of the sort. **(296)** T 31. 12 text (om asaṁśayaṁ; om ca; β °śleṣmāvirodhād; α °nirodhānāmatayā; β upacita-). So cf. next. Spl 65. 15 na ca kadācin madhuraraktaṁ samāsvāditam. [Here first part of next.] — vividhavyañjanānnapānacoṣyalehyasvādvāhāravaśād asya śarīre yan miṣṭaṁ raktaṁ saṁjātaṁ. Pṇ 66. 25 text (°bhiṣagbhiḥ kriyamāṇāuṣadhādyu-

amṛtopamaṁ (cā) 'ṣṛg bhaviṣyati. (ajasraṁ bhiṣagbhiḥ prayatnād āuṣadhādyupakramād vātapittaśleṣmanirodhād anāmayatayā snigdhapeśaladravāiḥ sakhaṇḍaguḍadāḍimatrikaṭukapaṭubhiḥ sthalajajalajakhecarabalavatpradhānapiśitopabṛṁhitāir āhārāir upacitaṁ rudhiraṁ rasāyanam iva manye.) (297) *tac (ca surabhi puṣṭikaraṁ) ce 'cchāmy* ahaṁ tvatprasādād āsvādaya*itum* iti. (298) *ato 'sāu* (mandavisarpiṇy) *āha: asaṁbhāvyam etat tvadvidhānām agnimukhānāṁ daṅśavṛttīnām. ato 'pagamyatām (asmāc chayanād)* iti. (299) *tataḥ so ('syāḥ)* pādayor (*ni*)pat*ya punas tad eva prārthitavān.* (300) sā tu dākṣiṇyāt *tathā nāme 'ti pratipannā.* kiṁ tu nāi ('*vā*) 'kāle (*na cā 'timṛdubhāge*) *tvayā 'sya prahartavyam* iti. (301) (*so 'bravīt: ko 'sya kālaḥ, anabhijño 'ham aparicitatvāt. sā tv akathayat:*) (302) *madhupānaśramāgatanidrasya* rativilāsanirbhara*s*uptasya *ca śanāir mṛdutayā*

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pakramaprayatnavaśād °śleṣmaṇām avirodhād anām° snigdhadravapeśalāiḥ sakhaṇḍadāḍima° [om balavat] °piśitopaskṛtāir āhārāir upabṛṁhaṇād upacaritaṁ rudh° . . .) Sy **VIII. 6** denn der Besitzer des Bettes hält feine Mahlzeiten und hat süßes Blut. Ar. **(297)** T 31. 16 text (β subhaga or °ge for surabhi; mss. āsādayitum, corr. R). SP 384 tvatprasādād (α tava pr°) ahaṁ rājño rudhiram āsvādayāmi. So 129abc apītapūrvaṁ pāsyāmi rājāsṛk tat prasīda me, dehīha vastum iti. Kṣ 308 (54)cd dīnam ekarātriṁ (Ma. em. °traṁ) vasāmy aham. Spl 65. 16 tad yadi tvaṁ prasādaṁ karoṣi, tad asya nṛpater [here last part of prec.] — tadāsvādanena sāukhyaṁ saṁpādayāmi jihvāyā iti. (Then addition.) Pṇ 67. 5 tatas tat surabhi tuṣṭipuṣṭikaraṁ svādu ca tava prasādād āsvād° icchāmi. **(298)** T 32. 1 text (β om manda°; om 2d ato; ed. with α om iti). SP 384 mandavisarpiṇyoktam: tvaṁ tīkṣṇadaśanaḥ kālānabhijñaś ca (α om ca). ato (α tad) gaccha. Kṣ cf. 308 (54)b tīkṣṇamukha. Spl 66. 5 tac chrutvā manda° āha: bho matkuṇāsya nṛpater nidrāvaśaṁ gatasyāhaṁ raktam āsvādayāmi, punas tvam agnimukhaś capalaś ca. Pṇ 67. 7 sābravīt: asaṁ° . . . **(299)** T 32. 2 tato 'sāu tasyāḥ pād° nipatitaḥ. SP 385 ity ukto 'pi matkuṇaḥ pād° patitvā sthitaḥ. So 130a tato 'nurodhād. Pṇ 67. 12 text. **(300)** T 32. 3 text (β na cābhāge). SP 386 sā tū dākṣ° abravīt. So 130 āha sma sā taṁ yady evam āssva tat, kiṁ tv asya rājño nākāle daṅśo deyas tvayā sakhe. Kṣ 309 (55)ab dattāśrayo 'tha kṛpayā tayā. Spl 66. 6 tad yadi mayā saha raktapānaṁ karoṣi tat tiṣṭha, abhīṣṭataraṁ raktam āsvādaya. Pṇ 67. 13 sā tu dākṣiṇyaparatayā tat tathā, iti pratipannavatī. (Then insertion.) 67. 18 tadvacanaṁ pratipadyābhihitavatī: paraṁ nādeśe nākāle tvayāsya bhakṣaṇāyopasthātavyam. Sy VIII. 5 Komm hieher, ich gebe dir ein weiches Bett und süßes Blut. Ar. **(301)** T 32. 4 text. Pṇ 67. 19 so 'bravīt: ko deśaḥ ko vā kālaḥ, anabhijño 'haṁ navasamāgamatvāt. sābravīt. **(302)** T 32. 5 text (mss. °parītakāle as text, ed. em. to °kāyo, without reason). SP 386 surataśramakhedasuptasya rāktaṁ pāsyasīti. So 131ab deyo 'sya daṅśaḥ suptasya ratāsaktasya (B. ratisa°) vā laghu. Pṇ 67. 20 madaśramanidrāparī-

bhavatā vicāraṇīyam. (*madaśramanidrāparītakāle nā 'śu prabudhyata*) *iti.* (303) *tathāi 'va ca tena pratipannam. evaṁ vartamāne* (*prathama*)pradoṣa eva *tena* (*kālānabhijñena*) *bubhukṣayā* (*cā*) *'rtena suptamātra eva* (*pṛṣṭhapradeśe*) daṣṭo rājā. (304) *asāv* api (*pārthiva ulmukadagdha iva*) *sasaṁbhramam utthāyā* 'hā: *are* daṣṭo 'smi kenāpi, *nirūpyatām* iti. (305) *atha* matkuṇaś (*cakitatvād rājavacanaṁ śrutvā śayanād avatīryā*) *'nyad* vivaraṁ *praviṣṭaḥ.* (306) *śayyāpālāir api* (*svāmyādeśād*)

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takāyo yadā nṛpatir bhavati, tadā nibhṛtaṁ pādayos tvayā daṅṣṭavyaḥ. etāu deśakālāu. **(303)** T 32. 7 evam avasthāpite prathamapradoṣa evākālajñena daṣṭaḥ. SP 386 tathā karomīty uktvā sa cāti tvaritavān (α only sa cātitvarayā, or °tvaravān) pradoṣa (α adds -kāla) eva rājānaṁ daṣṭavān. So 131cd, 132ab tac chrutvā ṭiṭibhaḥ (B. ṭiṭṭi°) so 'tra tathety uktvā vyatiṣṭhata, naktaṁ śayyāśritaṁ (B. °sthitaṁ) taṁ ca nṛpam āśu dadaṅśa saḥ. Kṣ 309(55)bc sa sahasā nṛpam, adaśad. Spl 66. 7 so 'bravīt: bhagavaty evaṁ kariṣyāmi. yāvat tvaṁ nāsvādayasi prathamaṁ nṛparaktaṁ tāvan mama devagurukṛtaḥ śapathaḥ syād yadi tad āsvādayāmi. evaṁ tayoḥ parasparaṁ vadatoḥ sa rājā tacchayanam āsādya prasuptaḥ. athāsāu matkuṇo jihvālāulyotkṛṣṭāutsukyāj jāgratam api taṁ mahīpatim adaśat. Pṇ 67. 22 text (om prathama). Sy VIII. 7 In der Nacht nun, als der Mann in seinem Bette schlief, biß ihn der Floh heftig. Ar. **(304)** T 32. 7 asāv api pā° (misprinted parthiva in ed.) ulmukadagdha (mss. °daṣṭa, corr. R) iva saṁlīnakukṣipradeśaḥ sasaṁ° utthāyāha (β om utthāya): aho (mss. ahaṁ) daṣṭo 'smi kenāpi. SP 387 rājāpi prāhārikān (v. l. pratihā°) āha: kenacid (α kenāpi) daṣṭo 'smi. nirūpyatām (α om) iti. So 132cd uttasthāu ca tato rājā hā daṣṭo 'smīti sa bruvan. Kṣ 309(55)c yena tatkrodhād. Spl 66. 17 athāsāu mahīpatiḥ sūcyagraviddha iva tac chayanaṁ tyaktvā tatkṣaṇād evotthitaḥ: aho jñāyatām atra prachādanapaṭe matkuṇo yūkā vā nūnaṁ tiṣṭhati, yenāhaṁ daṣṭa iti. Pṇ 67. 24 asāv apy ulkādagdha iva vṛścikadaṣṭa iva ulmukaspṛṣṭa iva tvaritataram utthāya pṛṣṭhapradeśaṁ saṁspṛśan parivartakam āha: are daṣṭo 'smi kenāpi, asmiñ śayane sunipuṇaṁ kiṁcit svedajajātim anveṣayata. iti. Sy VIII. 8 Sogleich stand er auf und forschte nach, wer ihn da gebissen. Ar. **(305)** T 32. 9 atha ... vivaram āśritaḥ. SP 388 tadanantaram eva matkuṇo 'pi (α om) vivarāntaraṁ (α vivaraṁ) praviṣṭaḥ. So 133ab tataḥ palāyite tasmiṅs tvaritaṁ matkuṇe śaṭhe. Spl **66. 20** (after next) atrāntare sa matkuṇaś cāpalyāt khaṭvāntaraṁ praviṣṭaḥ. Pṇ 68. 3 rājavacanaṁ śrutvā ḍuṇḍuko bhayāt praṇaśya khaṭvāvivaram ekam āśritaḥ. Sy VIII. 9 und der Floh hüpfte davon. Ar. **(306)** T 32. 10 text (om dīp° ād°; ed. with α parivart°, om saṁ). SP 389 yāmikāiś ca dīpikām (α dīpam) ādāya śayyāṁ (α om) nirīkṣadbhir (α nirūpayadbhir). So 133c vicitya rājabhṛtyāiḥ. Kṣ **309 (55) d** (after next) sevakāiḥ. Spl 66. 19 atha ye kañcukinas tatra sthitās te satvaraṁ prachādanapaṭaṁ gṛhītvā sūkṣmadṛṣṭyā vikṣāiṁ cakruḥ. Pṇ 68. 4 atha tāir nṛpādeśakāribhir āgatya svāmyādeśād dīpikāṁ gṛhītvā suni° anveṣayadbhir. Sy VIII. 10 Als jener nun das Bett besichtigte. Ar

dīpikām ādāya (*sunipuṇam*) *anviṣadbhir* (*vastraṁ saṁparivartayadbhir*), (307) (*antarlīnā*) mandavisarpiṇī *dṛṣṭā* vyāpāditā ca.

(End of Story 7)

(308) ato 'haṁ bravīmi: na tv avijñātaśīlāye 'ti. (309) (*ākhyāte cā 'khyāne*) piṅgalaka āha: (*bhadra,*) katham asāu jñātavyo (mayā) *droha*buddhir (iti, *kaś cā 'sya yuddhamārga*) iti. (310) *damanako 'bravīt*: (*anyadā 'sāu srastāṅgo devapādāntikam āgacchati. adya*) yadi śṛṅgāgrapraharaṇābhimukho (*yuddhacittaḥ sa*)cakito *diśo 'valokayaṁś co 'paśliṣyet, tad* (*deva*)*pādāir*

(JCap 68. 8 Candela accensa —; Ar versions also have the hunting done by domestics). **(307) T 32. 11** ant° mand° samāsāditā vyā° ca. SP 389 mand°... So 133cd sā labdhā yūkā vyapādyata (so, vyā°! B. vyapātyata). Kṣ 309 (55) d dhatā yūkāiva. Spl 66. 21 sā mand° api vastrasaṁdhyantargatā tāir dṛṣṭā vyā° ca. Pṇ 68. 6 vastraromāntarlīnā mand° vidhiniyogād āsāditā saparijanā vyā° ca. Sy VIII. 10 fand er nichts als die Laus und tötete (folglich) sie. Ar. **(308) T A 59. 1**, SP 391, Spl 66. 22, Pṇ 68. 8 text (two pādas in T). So 134ab evaṁ ṭiṭibhasaṁparkān (B. ṭiṭṭi°) naṣṭā mandavisarpiṇī. Here T, Jn, Kṣ insert story of the Blue Jackal, found also in H Book 3. See my Introduction, p. 74 f.: Chapter IV, under Secondary Stories in Ur-Tantrākhyāyika. **(309) T A 62. 1** ākhyāte ... bhadra kas tasya yuddha° iti. SP 391 siṁhaḥ (α pi° āha): katham ... °buddhir iti (om mayā). Hp 79. 15, Hm 50. 5 rājāha etc. as SP. Spl 68. 21 tad ākarṇya pi° āha: bho damanaka, kaḥ pratyayo 'tra viṣaye yataḥ sa mamopari duṣṭabuddhiḥ. Pṇ 70. 1 pi° āha: kathaṁ jñeyo 'sāu mayā duṣṭabuddhir iti. kaś ... [Sy A 51 Der Löwe sprach: Wenn ein Herrscher Hiebe verordnet, ohne Gewißheit zu haben, so sollten sie für ihn bestimmt sein. Und ich kenne keine Schuld an Snzbug. Ar similarly.] **(310) T A 62. 1** damanakaḥ (β asāv abravīt): anyadāsāu (α anyad asāu) sras° pādāntikam ... yuddhacittaḥ (so mss., ed. em. yoddhu°, without reason) sacak° copaś° tat pādāir ava° drogdhubuddhir (so ed. em.; α drogdha°, β text; see § 263) ayam iti. SP 392 dam° (α adds āha): yadā śṛṅgāgraṁ praharaṇābhimukhaṁ kṛtvā tvatpādānām antikam (α śṛṅgāgrapraharaṇāir bhīta iva tava pādāntikam) āgacchati, tadā jñāsyasi svāmin (v. l. °syati svāmī). Hp 79. 15, Hm 50. 5 dam° kathayati (Hm brūte): yadāsāu (Hm adds sadarpaḥ) śṛṅgā° cakita evābhigacchati (Hm cakitam ivāga°) tadā jñāsyati svāmī. So 134cd, 135 tat saṁjīvakasaṅgas te na śivāya bhaviṣyati. na me pratyeṣi cet tat tvaṁ svayaṁ drakṣyasy upāgatam, śiro dhunānaṁ darpeṇa śṛṅgayoḥ śūlaśātayoḥ. Kṣ cf. **304 (50) cd**, see § 264. Spl 68. 22 sa āha: yad adya mamāgre tena niścayaḥ kṛto yat prabhāte piṅgalakaṁ vadhiṣyāmi tad atrāiva pratyayaḥ. prabhāte 'vasaravelāyām āraktanayanaḥ sphuritādharo diśo 'valokayann anucitasthānopaviṣṭaṁ tvāṁ krūradṛṣṭyāvalokayiṣyati, tad evaṁ jñātvā yad ucitaṁ tat kartavyam. Pṇ 70. 2 so 'bravīt: ... °praharaṇābhiyuktacittaḥ sacak° copaśliṣyati, tad ... duṣṭabuddhir iti. Sy A 52 Dmng sprach: Sieh, wenn Snzbug dir vor die Augen kommt, so achte auf ihn,

avagantavyaṁ drugdhabuddhir ayam iti. (311) evam uktvā (?†*siṁhaṁ vikṛtahṛdayaṁ vidhāya*†) *damanakaḥ*) saṁjīvaka*sakāśaṁ* prāyāt. (312) *tasyā 'pi* mandagatir adhṛtiparītam ivā 'tmānam adarśayat. (313) (*tatas*) *tena* (*sādaram*) abhihitaḥ: bhadra, (*bhavataḥ*) kuśalam (iti). (314) *damanako 'bravīt*: kutaḥ (*khalu*) kuśalam anujīvinām. (*kasmāt*:)

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und du wirst sofort erkennen, daß er nicht im Frieden kommt. Das Zeichen dafür ist nämlich dieses: Sein Leib ist verwandelt und zittert, und seine Hörner sind zum Durchbohren bereit, und er schaut sich nach allen Seiten um. Ar. **(311)** T A 63. 1 evam uktvā saṁjī° prayātaḥ. SP 393 evam uktvā saṁjīvakasamīpaṁ prāyāt. (The following is omitted in SPα.) piṅgalakaḥ sabhayaṁ sāścaryaṁ duḥkhaṁ manasi nidhāya cintayann āste. Hp 79. 17, Hm 50. 7 evam uktvā saṁjīvakasamīpaṁ gataḥ. So 136, 137 ity uktvā vikṛtiṁ tena nīto damanakena saḥ, siṁhaḥ piṅgalakaś cakre vadhyaṁ saṁjīvakaṁ hṛdi. labdhvā tasyāśayaṁ svāiraṁ kṣaṇād damanakas tataḥ, tasya saṁjīvakasyāgāt sa viṣaṇṇa ivāntikam (cf. next). Kṣ 316 a b c (62 c d, 63 a) upapattisahāir vākyāir viraktahṛdayaṁ nṛpam, vidhāyeti hariṁ gatvā. Spl 69. 3 iti kathayitvā saṁj° gataḥ. Pṇ 70. 5 evam uktvotthāya damanakaḥ saṁj° prāyāt. Sy A 53 Der Löwe sprach: Wenn Snzbuṅ in der von dir behaupteten Weise kommt, so werde ich wissen, daß er nicht im Frieden kommt. Als nun Dmng erkannte, daß er ihn gegen den Stier mißtrauisch gemacht hatte, so daß er vor ihm auf der Hut sein würde, sprach er in der Erwägung: Wenn ich zu dem Stier gehe, soll er mich nicht tadeln, (zum Löwen): Ich will zu Snzbuṅ gehen und sehen, ob er mir vielleicht das Geheimnis offenbart. Er sprach: Gehe. A 54. 1 Und er ging. Ar similarly. The parenthetized words are based on Br and Pa, perhaps supported by SP text (but note that SPα and H have nothing of the sort). **(312)** T A 63. 1 tasyāpi drogdhumatir (α drogdha°, β drugdha, ed. em.; cf. § 263) adhṛ° āt° adar°. SP 394 so 'pi cintayitvā tatra gatvā mandaṁ-mandam anirvṛtam ivātmānam adarśayat (α only: tatra gataś ca mandaṁ-mandam apadhṛtiparigatam āt° darśayan, v. l. adds iva). Hp 79. 17, Hm 50. 7 tatra (Hp tatrā-) gataś ca mandaṁ-mandam upasarpan vismitam ivāt° adar°. So 137 d, cf. prec. Spl 69. 3 taṁ praṇamyopaviṣṭaḥ. saṁjīvako 'pi sodvegākāraṁ mandagatyā samāyāntaṁ tam udvīkṣya. Pṇ 70. 5 text. Sy A 54. 1 Vor Snzbuṅ nun wieder stellte er sich betrübt. Ar. **(313)** T A 63. 1 tena cābhihitaḥ: bhadra, kuśalam iti. SP 395 saṁjīvakenābhihitam (α °taḥ): bhadra kuśalam. Hp 79. 18, Hm 50. 8 saṁjīvakena sādaram uktam: bhadra, kuśalaṁ te. So 138 kim īdṛg asi kiṁ mitra śarīre kuśalaṁ tava, iti pṛṣṭaś ca tenātra vṛṣeṇa. Spl 69. 4 sādaratarama uvāca: bho mitra, svāgatam. cirād dṛṣṭo 'si. api śivaṁ bhavataḥ. tat kathaya, yenādeyam api tubhyaṁ gṛhāyātāya prayacchāmi. (Here vs inserted.) Pṇ 70. 6 tatas tenābhihitaḥ . . . (om iti). Sy A 54. 2 und als Snzbuṅ ihn fragte: Es ist lange her, seit ich dich gesehen habe; du kommst doch wohlbehalten zu mir auf Besuch? Ar. **(314)** T A 63. 2 dam° (β so 'bravīt): kutaḥ . . . SP 396 damanakaḥ: anuj° kutaḥ kuś°. Hp 79. 19, Hm 50. 9 dam° brūte: etc. as SP (adds yataḥ). So 138 d, 139 a sa jagāda tam, kiṁ sevakasya kuśalaṁ. Spl 69. 10 dam° āha: bhoḥ kathaṁ śivaṁ sevakajanasya.

saṁpattayaḥ parāyattāḥ sadā cittam anirvṛtam
svajīvite 'py aviśvāsas teṣāṁ ye rājasaṁśritāḥ. 87.

suṣṭhu ce 'dam ucyate:

ācāryā narapatayaś ca tulyaśīlā
na hy eṣāṁ paricitir asti sāuhṛdaṁ vā
śuśrūṣāṁ ciram api saṁcitāṁ prayatnāt
saṁkruddhā raja iva nāśayanti meghāḥ. 88. (*api ca:*)

ko 'rthān prāpya na garvito bhuvi naraḥ kasyā 'pado 'staṁ gatāḥ
strībhiḥ kasya na khaṇḍitaṁ bhuvi manaḥ ko nāma rājñāṁ priyaḥ
kaḥ kālasya na gocarāntaragataḥ ko 'rthī gato gāuravaṁ
ko vā durjanavāgurāṇipatitaḥ kṣemeṇa yātaḥ pumān. 89.

tat sarvathā:

kaḥ kālaḥ kāni mitrāṇi ko deśaḥ kāu vyayāgamāu
kaś cā 'haṁ kā ca me śaktir iti cintyaṁ muhur-muhuḥ. 90.

(315) (*hṛdayāntarnihitabhāvasya tasya vacanaṁ śrutvā*) saṁjī-

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Pṇ 70. 6 so 'bravīt: kutaḥ kuśalam ... Sy A 54. 4 sagte Dmng: Mögest du beständig fortleben. Dir geht's gut. (Cf. next vs.) Ar. **Vs 87**=T 87, SP 77, not in N, Hp 139, Hm 152, Spl 263, Pṇ 262, Sy 59, Ar. a, SP saṁpadaś ca (α text). H parādhīnāḥ. d, SP rājasaṁśrayāḥ (best ms. text), Jn, Hm °sevakāḥ; Hp text. Sy aber die, welche nicht über sich selbst verfügen können und deren Leben von Anderen abhängt und deren Geheimnis im Nu preisgegeben wird, was haben die noch zu hoffen? After this vs, T has pratīka of T vs 88, found nowhere else; then T 34. 9 suṣṭhu ... Something of this sort in Ar versions (JCap 70. 23). **Vs 88**=T 89, Sy 61, Ar. Sy Die Lehrer stehen zu den Schülern, die Huren zu den Männern, die Herrscher zu ihrem Gefolge in keinem Freundschaftsverhältnis; geht einer von ihnen weg, so holen sie sich einen andern für ihn. Ar similarly. T adds api ca. **Vs 89**=T 90, SP 79, N 58, Hp 140, Hm 153, So 139bcd, Sy **60, Ar.** (In Pa before prec. vs.) a, SPα, H viṣayiṇaḥ for bhuvi naraḥ (Hp v. l. bhuvi madaḥ; SP ed., N text). b, SP, N nanu for bhuvi (SPα text). c, SPα, Hm kālasya bhujāntaraṁ ca na (Hm na ca) gataḥ. d, SP, N, H vāgurāsu pat°. So kaś ca rājñāṁ sadā priyaḥ, ko 'rthī na lāghavaṁ yātaḥ kaḥ kālasya na gocaraḥ. Sy Denn wer kämpft gegen das Schicksal? Wer gelangt zu Größe und wird nicht berauscht? Wer pflegt Freundschaft mit jemandem und es tritt ihm nicht sein Widersacher entgegen? Wem haben nicht die Weiber den Sinn verwirrt? Wer ist seiner Todesstunde entronnen? Wer hat sich einem Herrscher angeschlossen und hat dieser ihn unverbrüchlich in Ehren gehalten? Before next vs: T 34. 19, SP 405, Pṇ 70. 28, tat sarvathā. **Vs 90**=T 91, SP 80, N 59, Pṇ 271. c, T ko vāhaṁ. d, N cintā. **(315)** T A 64a. 1 text (om atra; β om bhadra). SP 408 saṁj°: atha kim atra. Hp 80. 6, Hm 51. 2 saṁjīvakenoktam: sakhe brūhi (Hm adds kim etat). So 140 ity uktavantaṁ papraccha taṁ sa saṁjīvakaḥ punaḥ,

vako *'bravīt*: (*bhadra,*) atha kim (*atra*). (316) sa āha: *yady api rājaviśvāso na kathanīyaḥ,* tathā 'pi bhavāṅs (*tāvan*) *matsaṃpratyayād āgataḥ sthitaś ca. tad* avaśyaṃ mayā tava hitam ākhyeyam. (317) ayaṃ svāmī piṅgalakas tavo 'pari *drugdha*-buddhiḥ. *anena cā* 'dyā *'bhihitam*: (318) saṃjīvakaṃ hatvā

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kim udvigna ivāivaṃ tvaṃ vayasyādyocyatām iti. Spl 70. 7 saṃj° āha: atha bhavān kiṃ vaktumanāḥ. Pṇ 70. 30 hṛday° damanakasya vac° . . . bhadra kathaya kiṃ vaktukāmas tvam. Sy **prose after vs 59** (our vs 87) Der Stier sprach: Was ist denn jetzt geschehen? A 55. 1 Snzbṵg sprach: Was bedeutet diese Rede? Ich muß denken, es sei dir vom Löwen eine Kränkung widerfahren. Ar as Sy. **(316)** T A 64a. 1 damanakaḥ (β sa āha): bhavāṅs tāvan mama suhṛt. avaśyaṃ ca mayā . . . SP 408 sa āha: yady api rājaviśvāsān (α °so) na kathanīyam (α °yaḥ), tathāpi bhavān matsaṃpratyayād āgataḥ (α pratyayāga°, om matsaṃ) sthitaś ca. tan (α atha) mayā . . . Hp 80. 15, Hm 51. 9 damanakaḥ sunibhṛtam āha . . . (om tāvan; asmadīyapratyayād; Hm om sthitaś ca tad; mayā paralokārthināvaśyaṃ tava°). So 141ab tato damanako 'vādīc chṛṇu prītyā vadāmi (B. bravīmi) te. Spl 70. 7 sa āha: mitra svāmināṃ sacivānāṃ mantrabhedaṃ kartuṃ na yujyate. (vss.) tathāpi mayā tava snehapāśabaddhena mantrabhedaḥ kāryo yatas tvaṃ mama vacanenātra rājakule viśvastaḥ praviṣṭaś ca. Pṇ 70. 31 so 'bravīt: etc. as T. Sy A 55. 3 Dmng sprach: Mir ist zwar keine Kränkung widerfahren, wohl aber muß ich mich immer wieder erinnern, wie ich als Gesandter vom Löwen zu dir kam, und dich von da an bis jetzt lieb habe und mich deiner Wohlfahrt freue. Wenn ich nun von irgendeinem Unheil höre, so ist es meine Pflicht, dir zu sagen, was ich weiß. Es ist etwas, was man nicht öffentlich sagen darf. Ich habe es nicht gesagt, weil ich nicht meinen eigenen Schaden suchen wollte. Ar. **(317)** T A 64a. 2 text (om ayaṃ; ed. em. drogdhumatiḥ, α drogdha°, β drugdha°; zR °buddhiḥ, cf. § 263; ed. with α tena cābhihitam, β text). SP 409 ayaṃ svāmī tavopari vikṛtabuddhiḥ (α adds iti). vakti ca. Hp 80. 17, Hm 51. 11 śṛṇu. ayaṃ svāmī tavopari vikṛtabuddhī rahasyaṃ (Hm rahasy) vakti ca (Hm uktavān). So 141cd, 142a mṛgarājo viruddho 'sāu jātaḥ piṅgalako 'dya te, nirapekṣo 'sthirasneho. Spl 70. 17 tat tavopari piṅgalako 'yaṃ duṣṭabuddhiḥ. kathitaṃ cādyānena matpurataś catuṣkaraṇatayā yat. Pṇ 70. 32 ayaṃ hi tāvat svāmī . . . kruddhabuddhiḥ . . . Sy A 55. 11 Snzbṵg sprach: Was denn? Dmng sprach: Ich habe gehört, daß der Löwe sich über dich beriet. Ar. **(318)** T A 64a. 3 saṃj° ha° sarvakravyādāṅs tadām° tarpayāmīti. SP 410 kuto 'py āgataḥ saṃjīvako 'yam ajñātapūrvo balavān atyucchrita āste. tad enam abhihatya svaparivāraṃ tarpayāmīti (for all this α saṃj° eva hatvā svakīyaṃ parivāraṃ tarpayāmi). Hp 80. 18, Hm 51. 12 as SPα (sva-pari°; Hp adds iti). So 142bcd hatvā tvāṃ bhoktum icchati, hiṅsraṃ parichadaṃ cāsya paśyāmi prerakaṃ sadā (B. tathā). Spl 70. 18 prabhāte saṃj° hatvā samastamṛgaparivāraṃ cirāt tṛptiṃ neṣyāmi. Pṇ 70. 33 saṃj° ha° sarvakravyabhakṣāṇāṃ tṛptim utpādayiṣyāmi. iti. tac chrutvāhaṃ paraṃ viṣādam āgamam. Sy A 55. 13 Der Stier ist fett und taugt mir zu keinem Dienst, darum will ich ihn töten und mit dem Ge-

svaparivāraṁ (*tadāmiṣeṇa*) tarpayāmi. (iti.) (319) (e)tac chrutvā saṁjīvakaḥ paraṁ viṣādam agamat. (320) damanaka *āha*: *yad atra karaṇīyam, tad ahīnakālaṁ saṁcintyatām* (iti). (321) pūrva*kālaṁ śraddheyavacanatvāc ca* damanakasya *sutarām ārignahṛdayaḥ paraṁ bhayam upāgataḥ* saṁjīvaka āha: suṣṭhu khalv idam ucyate:

durjanagamyā nāryaḥ prāyeṇā 'pātrabhṛd bhavati rajā
kṛpaṇānusāri ca dhanaṁ devo giryudadhivarṣī ca. 91.

(322) *evaṁ cā 'cintayat*: kaṣṭaṁ (*bhoḥ*). kim idam āpatitaṁ (*mame 'ti. api ca*:)

ārādhyamāno nṛpatiḥ prayatnād
ārādhyate nāma kim atra citram
ayaṁ tv apūrvaḥ pratimāviśeṣo
yaḥ sevyamāno riputām upāiti. 92.

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folge verspeisen. Ar. **(319)** T A 64b. 1 tac chrutvāsāu paraṁ ... SP 411 text. Hp 80. 19, Hm 51. 13 text. Spl 71. 9 atha saṁj° tad vajrapātadāruṇaṁ vacanaṁ śrutvā moham upāgataḥ. Pṇ 71. 1 tac ca tadvacanaṁ vajrapātasadṛśam ākarṇya saṁj°... Bṛ, Pa cf. § 321. **(320)** T A 64b. 1 text (ed. with α om āha). SP 412 damanakaḥ: cintayā kiṁ phalam. prāptakālam anuṣṭhīyatām (α only: dam° prāptakāryam anu°). Hp 80. 20, Hm 51. 14 dam° punar āha: alaṁ viṣādena, prāptakālakāryam anuṣṭhīyatām. Spl **71. 9** (before prec.) tad yat te pratibhāti tat kuruṣveti. Pṇ **71. 1** (before prec.) tad yad anantaraṁ karaṇīyam, tat kriyatām. iti. Sy A 55. 15 Und als ich dies hörte, beschloß ich, dich davon in Kenntnis zu setzen. Schau beizeiten zu, ob es einen Ausweg gibt. Also cf. Sy **A 62** below, just before our § 332: Dmng sprach: So warte also nicht länger zu, sondern suche dir einen Ausweg. Ar as Sy both times. **(321)** T A 64b. 2 text (ed. with α om āha). SP 412 saṁjīvakaḥ: suṣṭhu ... Hp 80. 20, Hm 51. 15 saṁj° kṣaṇaṁ vimṛśyāha: suṣṭhu ... So 143 vaco damanakasyāitat sa pūrvapratyayād ṛjuḥ, satyaṁ vicintya vṛṣabho vimanā nijagāda tam. Kṣ 316d, 317a (63bc) cakre śaṅkākulaṁ vṛṣam, so 'bravīd. Spl 71. 10 atha cetanāṁ labdhvā savāirāgyam idam āha: bhoḥ sādhv idam ucyate. Pṇ 71.2 sarvakālaśraddheya°... āha: sādhv idam uc°. Sy A 55. 17 Um der Freundschaft willen, die ihn mit Dmng verband, seit er vom Löwen geschickt worden war, glaubte ihm Snzbṇg alles, was er ihm da sagte, und Furcht befiel seinen Sinn und er schauderte. Und er sprach zu Dmng. Ar. **Vs 91**=T 92, SP 81, N 60, Hp 143, Hm **156**, Spl 278, Pṇ 272, Sy A 55 end, Ar. (In Hm, not Hp, after first part of next §.) b, SP °pātrabhāg (α text); Spl prāyeṇāsnehavān. d, SP parjanyaś cābdhivarṣī, α devaḥ śakro 'py udadhi°; Spl megho giridurgavarṣī; N, Hp text; Pṇ, Hm girijaladhi°, T °udakavarṣī. Sy Hat er doch böse Leute um sich, und auf Anstiften der Bösen kann er leicht auch gegen die Rechtschaffenen mißtrauisch werden, wie es heißt. **(322)** T A 65 text. Hp 81. 1, Hm 51. 15 svagatam: tat kim etad viceṣṭitaṁ (Hm sva° kiṁ vā durjanaceṣṭitaṁ) na vety etad vyavahārān nirṇetuṁ na śakyate. yataḥ. (vs, not in others; then) Hp kim etat, Hm tatra vicintyoktam: kaṣṭaṁ kim idam āpatitam. yataḥ. Pṇ 71. 6 kaṣṭaṁ bhoḥ kaṣṭam, kim ... mameti. **Vs 92**=T 93, SP 82, N 61, Hp 145, Hm 158,

(323) tat (*sarvathā*) 'śakyo yam arthaḥ.
nimittam uddiśya hi yaḥ prakupyati
dhruvaṁ sa tasyā 'pagame prasīdati
akāraṇadveṣi mano hi yasya vāi
kathaṁ paras taṁ paritoṣayiṣyati. 93.

sādhu ce 'dam ucyate:

sarasi bahuśas tārāchāyāṁ daśan parivañcitaḥ
kumudaviṭapānveṣī haṁso niśāsv avicakṣaṇaḥ
na daśati punas tārāśaṅkī divā 'pi sitotpalaṁ
kuhakacakito lokaḥ satye 'py apāyam apekṣate. 94.

athavā:

vyalīkam aparaṁpareṇa na hi nāma no 'tpadyate
na cā 'pi na bhavanty akāraṇavaśena roṣodgamāḥ
na tu prativiśiṣṭabuddhir asamīkṣya tattvārthataś
cirānugatasarvabhāvahṛdayo janas tyajyate. 95. (*api ca*:)

Pṇ 273, cf. So 144a[b]c, Sy 63, Ar. a, T ārā° bahubhiḥ prakārāir. b, Tβ nārā°; N, H na toṣam āyāti kim°. c, SP, Hm, Hp v. l. apūrva-pr° (SPα v. l., N, Hp text). So (fusion with our § 332) dhik sevāpratipanno 'pi [kṣudraḥ kṣudraparigrahaḥ] prabhur vāiritvam (B. vāiratyam) evāiti. Sy Wundern muß man sich über den, der jemanden anerkennen sollte und ihn nicht anerkennt, sondern sogar gegen ihn aufgebracht wird. **(323)** T A 66 text (α sarvathā aśakto, ρ °thā hy aśakyo). SP 418 tad ayam aśakyo 'rthaḥ. Hp 81. 10, Hm 52. 10 tad ayam aśakyārthaḥ prameyaḥ. yataḥ. Spl 72. 3 tad yadi gatvā taṁ prasādayāmi, tathāpi na prasādaṁ yāsyati. uktaṁ ca. Pṇ 71.11 kiṁ ca. **Vs 93**=T 94, SP 83, N 62, Hp 146, Hm 159, Spl 283, Pṇ 274, Sy 64, Ar. a, SP prakupyate (α text). b, Tβ and α v. l. ca for sa. c, N akāraṇe. Spl °dveṣaparo hi yo bhavet. H tu for hi. d, Spl ka° naro 'sāu paritoṣam eṣyati. N, H janas for paras, Jn naras (so SP v. l.). Sy Wenn jemand mit Ursache aufgebracht ist, so ist Hoffnung vorhanden, daß, wenn die Ursache beseitigt wird, auch sein Sinn sich beruhige. Wenn aber jemand ohne Ursache zürnt, so gibt es kein Argument, das ihn zu versöhnen vermöchte. After this T, SP, Spl sādhu ... (Spl begins with aho; SP ed. om uc°, v. l. has it). **Vs 94**=T 95, SP 84, N 63, Pṇ 276, Sy **62, Ar.** (In Pa before vs 92.) a, SP °chāyā (v. l. text), N °chāye. N kṣaṇāt for daśan. SP ativañc° (α text). b, T mss. niśāsu vi° (so N intends), em. Hertel. d, SP satyeṣv ap°, α satyād ap° (v. l. text). Tβ avekṣate. Sy, Ar close. After vs: T athavā, SP athavā parapraṇītabuddhir ayam. **Vs 95**=T 96, Sy p. 31, l. 7 and vs 65, Ar. a, Tβ aparaspareṇa. Tα tr hi na. b, Tα na cābhi. T mss. bhavanti kā°, em. Hertel; but perhaps the mss. reading should be kept. T ed. with α romodg°. Sy Denn selbst wenn ein Fehltritt vorläge, so wäre er nicht derart, daß er ein Recht hätte, aufgebracht zu sein. Denn wer lange Zeit mit jemandem verkehrt, dem passiert notwendig einmal ein Fehltritt und er kann nicht alles und jedes recht machen. Aber ein Rechtschaffener soll,

vāidya*vidvajjan*āmātyā yasya rājñaḥ priyaṁvadāḥ
ārogyadharmakośebhyaḥ kṣipraṁ sa parihīyate. 96.

(324) āha ca: kiṁ mayā 'pakṛtaṁ *svāminaḥ* (piṅgalakasya). (325) damanaka *āha*: (*vayasya,*) nirnimittāpakārā (*hi parārandhrānveṣiṇaś ca*) rājāno (*bhavanti*). (326) so 'bravīt: evam etat. (*sādhu ce 'dam ucyate*:)

bhaktānām upakāriṇāṁ *priya*hitavyāpārayuktātmanāṁ
sevāsaṁvyavahāratattvaviduṣāṁ *drohacyutānām* api
vyāpattiḥ skhalitāntareṣu niyatā siddhir bhaved vā na vā
tasmād ambu*pater* ivā 'vanipateḥ sevā sadā 'śaṅkinī. 97.

(327) (*svabhāvaś cā 'yam.*)

*bhāva*snigdhāir upakṛtam api dveṣyatām eti kiṁcic
chāṭhyād anyāir apakṛtam api prītim evo 'payāti
durgrāhyatvān nṛpatimanasāṁ nāi 'kabhāvāśrayāṇāṁ
sevādharmaḥ paramagahano yoginām apy agamyaḥ. 98.

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wenn sein Gefährte eine Ausschreitung oder einen Fehltritt begeht, den Beschuldigten nicht eher verurteilen und von sich stoßen, als bis er die Ausschreitung geprüft hat, sowie, ob er sich mit Willen vergangen habe oder nicht. T adds api ca. **Vs 96**=T 97, SP 85, N 64, Ar. a, T vāidyasāṁvatsarāmātyā (α °saṁvat°). OSp teólogos de la ley supports SP, N. Not in Sy, but KF 40. 31, and OSp p. 81, towards bottom: E si cualquier de los vasallos al señor, o de los físicos al enfermo, o de los teólogos de la ley al que se conseja con ellos, si consienten a sus sabores et non les dicen la verdat de lo que les podría venir, non lo aciertan bien et métense a gran carga. **(324)** T A 67. 1 text. SP 429, Hp 81. 16, Hm 52. 13 āha ca (SPα saṁjīvaka āha, Hm om): kiṁ mayāpakṛtaṁ rājñaḥ. Pṇ 71. 23 tad aho kiṁ . . . Sy A 57 Ich für meine Person bin mir nichts bewußt, weshalb er mich verstoßen sollte. Und es heißt ja. (Cf. also Sy A 55. 20, somewhat similar.) Ar as Sy. **(325)** T A 67. 1 text (ed. with α om āha; om hi para; om bhavanti). SP 429 dam°: nirnimittāpakāriṇo hi (α animit°, om hi) rājānaḥ. Hp 81. 16, Hm 52. 13 atha (Hm athavā) nir° (as SP) hi (Hm ca bhavanti) rāj°. Pṇ 71. 23 text (°pakāraparāḥ; om hi). **(326)** T A 67. 2 saṁjīvakaḥ (β so 'bravīt): evam etat (β evāitat) . . . SP 430 so 'bravīt (α tathā hi, or nothing). Hp 81. 17, Hm 52. 14 damanako brūte: evam etat. śṛṇu. Pṇ 71. 24 text. **Vs 97**=T 98, Spl 284, Sy 66, Ar. a, Spl parahita°. b, T ekārpaṇānām for droha° (KF 41. 10 "with love remote from deceit" supports Spl). d, T ambunidher (spoiling the word-play). Sy Es ist nicht gefährlicher auf dem Meere zu fahren, als mit Herrschern umzugehen, denn auch wer sie liebt und ehrt und treu zu ihnen hält, kommt, wenn er strauchelt, nicht immer wieder auf die Beine. **(327)** T A 68 text. Spl 72. 13 tathā ca. Pṇ **58. 27** text (adds prabhūṇām, yathā). **Vs 98**=T 99, SP 86, N 65, Hp 147, Hm 160, Spl 285, Pṇ **225.** a, T snigdhāir eva hy upakṛtigaṇāir (β °guṇāir) dve°. SP citraṁ, α prājñāiḥ, N, H vijñāiḥ, for (Jn) bhāva; Spl yāti; T kaścic,

guṇā guṇajñeṣu guṇībhavanti
te nirguṇaṁ prāpya bhavanti doṣāḥ
susvādutoyapravahā hi nadyaḥ
samudram āsādya bhavanty apeyāḥ. 99.
svalpe 'pi guṇāḥ sphītibhavanti guṇasamuditeṣu puruṣeṣu
śaśinaḥ śvetasya gireḥ śikharaprāptā iva mayūkhāḥ. 100.
naśyanti guṇaśatāny api puruṣāṇām aguṇavatsu puruṣeṣu
añjanagiriśikhareṣv iva niśāsu candrāṁśavaḥ patitāḥ. 101.
kṛtaśatam asatsu naṣṭaṁ subhāṣitaśataṁ ca naṣṭam abudheṣu
vacanaśatam avacanakare buddhiśatam acetane naṣṭam. 102.
naṣṭam apātre dānaṁ naṣṭaṁ hitam *ahita*buddhivijñāne
naṣṭaṁ kṛtam akṛtajñe naṣṭaṁ dākṣiṇyam *aguṇa*jñe. 103.
araṇyaruditaṁ kṛtaṁ śavaśarīram udvartitaṁ
sthale *'bjam* avaropitaṁ badhirakarṇajāpaḥ kṛtaḥ
śvapuccham avanāmitaṁ suciram ūṣare varṣitaṁ
kṛtāndhamukhamaṇḍanā yad abudho janaḥ sevitaḥ. 104.
candanataruṣu bhujaṁgā jaleṣu kamalāni tatra ca grāhāḥ
guṇaghātinaḥ *khalu* khalā bhogeṣu *kva nu* sukhāny avighnāni. 105.

Hm kāiścit. b, Tα chāvyād, SP, N, H sākṣād. T apakṛtiśatāiḥ pr°. Spl prītaye copa°. N upakṛtam . . . evāpayāti. c, Spl durgāh°. SP nṛpativacasāṁ (α text). d, N °gahaṇaṁ. T adds athavā. **Vs 99**=T 100, SP 87, N 66. a, SP, N guṇā bhav° (SPα text). b, SP nirguṇān (α text). c, SP °prabhavā (v. l. text); N corrupt, intends text. **Vs 100**=T 101, SP 88, N 67, Pṇ **241.** a, T alpe ca. SP, N svalpo 'pi guṇaḥ sphīto (α svato). b, SP, N bhavati. SP °samunnateṣu, T and SPα v. l. °samuciteṣu, N, Pṇ and SPα v. l. text. N lokeṣu. c, Pṇ śa° khalu tuhinagireḥ. d, SP śikharaṁ. **Vs 101**=T 102, SP 89, N 68, Pṇ **242.** a, Pṇ guṇā guṇināṁ (pu°). b, Tα arthavatsu. Before next vs T sādhu cedam ucyate, H anyac ca. **Vs 102**=T 103, SP 90, N 69, Hp 148, Hm 161, Pṇ **243.** d, SP avacane for acetane (v. l. text). **Vs 103**=T 104, SP 91, N 70, Pṇ **244.** a, SP, N dattaṁ (best ms. of SP text). b, T aphalabuddhi°, Pṇ alasabuddhi°; N om hitam ahita! c, T naṣṭo guṇo 'guṇajñe. d, T akṛtajñe, Pṇ anabhijñe (so SP v. l.). After this vs T sādhu cedam ucyate, Pṇ api ca. **Vs 104**=T 105, SP 92, N 71, Pṇ **245**, Sy **73, Ar.** a, N gata for kṛtaṁ. b, SP, N, Pṇ sthale kamalaropaṇaṁ (but SPα with T text). bc, SPα, N, Pṇ (!) tr badh°°kṛtaḥ to c, and suc° ūṣ° var° to b; SP ed. with T text. c, Tβ, N, and one ms. of SPα iva nāmitaṁ. SP, N satataṁ for suciraṁ; SPα text. Pṇ varṣaṇaṁ. d, Pṇ tad andhamukhamaṇḍanaṁ, N kṛtāntamukhamaṇḍanaṁ, SP kṛto 'ndhamukhadarpaṇo (α text). Pṇ abudhe jane bhāṣitam. Sy Wer an einem Treulosen schön handelt, hat so wenig Nutzen davon, als säete er auf salzigem Boden und gäbe den Kindern der Hölle gute Ratschläge und flüsterte dem Tauben ein Wort ein. Before next vs T athavā. H kiṁ ca. **Vs 105**=T 106,

ketakyaḥ kaṇṭakāir vyāptā nalinyaḥ paṅkasaṁbhavāḥ
vilāsinyaḥ sakuṭṭinyaḥ kva ratnam anupadravam. 106.

(328) damanaka āha: ayaṁ tāvat svāmī (piṅgalaka *ādāu*) vāṇmadhuraḥ (*pariṇāme*) viṣa*pratimacitto* (*mayā jñāta* iti). (329) (*vicintya*) *saṁjīvako 'bravīt*: (*bhadra, evam evāi 'tat.*) *mayāi 'vāi 'tad asmād anubhūtam. yathā*:

dūrād ucchritapāṇir ārdranayanaḥ protsāritārdhāsano
gāḍhāliṅganatatparaḥ priyakathāpraśneṣu *datto*ttaraḥ
antar gūḍhaviṣo bahir madhumayaś cā 'tīva māyāpaṭuḥ
ko nāmā 'yam apūrvanāṭakavidhir yaḥ śikṣito durjanaiḥ. 107.

(ādāv *a*py upacāracāṭuvinayālaṁkāraśobhānvitaṁ
madhye cā 'pi vicitravākyakusumāir abhyarcitaṁ niṣphalāiḥ
paiśunyāvinayāvamānamalinaṁ bībhatsam ante ca yad
dūre vo 'stv akulīnasaṁgatam asaddharmārtham utpāditam. 108.)

SP 94, N 72, Hp 149, Hm 162, Pṇ 277. b, Tα kamalānvitagrāhāḥ (v.l. °viteṣu gr°); SP v. l. kamalānviteṣu ca grā°. c, khalu khalā with T; Pṇ khalā iti, SP ca piśunā, SPα khalajanāḥ, N 'pi ra (read ca) khalā, Hp ca (v. l. 'pi) khalā, Hm ca bhoge. d, for bhogeṣu kva nu (T), SP bhūbhṛtsu, SPα kiṁ bhogānāṁ, Pṇ bhavanti na, Hm khalā na ca, N, Hp bhogeṣu (Hp v. l. bhoge and bhogeṣv api ca) na. SP sukheṣu vi° (α text). After this vs T has A 69, as Hertel observes probably corruption of vs; no correspondents elsewhere. **Vs 106**=T 107, SP 95, N 73. c, SP sakāuṭilyā (α kuṭṭinyaś ca, best ms. sukuṭilyo), N sarvakuṭinyo; T °ṭanyaḥ, v. l. text; in SP and N before vilā°. **(328)** T A 70. 1 dam° (β adds āha) . . . ādāu madhuraḥ (v. l. ādāvātmadhuraḥ, ādāv ātmaharaḥ) . . . °pratima iti. SP 455 dam° (α adds prāha): ayaṁ tāvat svāmī vāṇ° viṣahṛdayo mayā jñātaḥ (α adds tathā ca). Hp 82. 7, Hm 53. 12 ayaṁ etc. as SP (adds yataḥ at end). Pṇ 73. 21 punaḥ saṁjīvaka āha: ayaṁ . . . °cittaḥ. tat sarvathā. Sy [A 60a, just before vs 69=our vs 107, has speech by Dmng without resemblance to our passage; but after the vs, A 60b:] Snzbug sprach: Auch ich habe das Süße gegessen und es hat mich ergötzt, und nun, glaube ich, kommt es an mich, daß ich das Schlechte essen muß. Ar as Sy. Cf. next. **(329)** T A 70. 1 text (β saṁcintya; β om bhadra; ed. with α evam etat; β kathaṁ for yathā). Pṇ 74. 1 mayā cāitad anubhūtam. yathā. Sy, Ar cf. under prec. **Vs 107**=T 108, SP 96, N 74, Hp 150, Hm 164, Pṇ 285, Sy **69, Ar.** a, N, Hp procchvāsitārdh° (Hp procchās°, v. l. projjhāsit°; Hm text), Pṇ saṁprojjhitār°. b, Tβ priyakalā°; T °saṁpraśnasaktottaraḥ. Pṇ °praśneṣv akhinnottaraḥ. SPα, N, H dattādaraḥ (SP ed. text). c, SP, Hm antarbhūta° (SPα, N, Hp text). SP madhuravāk (α text). d, SP °vidhāu, α °vidhiṁ. Pṇ yaṁ, SP saṁ- for yaḥ. SP, N, Pṇ durjanaḥ (H, and v. l. of SP, text). Sy Denn er ist ein Verlocker, und sein Geschmack gleicht jenem Topf, der voll Bitterem ist, obenauf aber Honig, und der zuerst süß ist, zuletzt aber Galle und Wermut. T adds api ca. **Vs 108**=T 109, Pṇ 286. a, Pṇ aty-upa°. c, Pṇ °āpamāna°.

(330) kaṣṭaṁ bhoḥ. *kvā* 'haṁ śaṣpabhakṣaḥ, *kvā* (*'yam āmiṣa-bhakṣa*)siṁha*saṁsargaḥ*. (*sādhu ce 'dam ucyate*:)

hutāśajvālābhe sthitavati ravāv astaśikhare
pipāsuḥ kiñjalkaṁ praviśati sarojaṁ madhukaraḥ
tadantaḥ saṁrodhaṁ na gaṇayati saṁdhyāsamayajaṁ
jano 'rthī nā 'pāyaṁ vimṛśati phalāikānta*tṛṣitaḥ*. 109.

kamalamadhunas tyaktvā pānaṁ vihāya navotpalaṁ
prakṛtisubhagāṁ gandhoddāmām apāsya ca mālatīm
śaṭhamadhukarāḥ *kliś*yantī 'me kaṭāmbuṣu dantināṁ
sulabham apahāyāi *'vaṁ* lokaḥ kaṭeṣu *hi* rajyate. 110.

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d, Pṇ dhik kenāpy akul°: T ed. major dūre vāstv (misprint?), corrected in ed. minor (HOS 14) to text. **(330)** T A 71 kaṣṭaṁ . . . śaṣpabhuk kva siṁha°. tathā ca (β sādhu . . .). SP 464 saṁjīvakaḥ (3 α mss. om): kaṣṭaṁ bhoḥ. mama (α om) tṛṇabhakṣaṇaṁ (α śaṣpabhakṣaḥ) siṁhena (α v. l. siṁhe) pātitam (α nipatitaḥ or vinipāt°). Hp 82. 18, Hm 54. 6 saṁjīvakaḥ (Hm adds punar niśvasya): kaṣṭaṁ bhoḥ. katham ahaṁ śaṣyabhakṣakaḥ siṁhe nipatitaḥ (Hm siṁhena nipātayitavyaḥ, and so Hp v. l.). Cf. Spl **70. 23,** where Dam. tells Saṁj. that the lion has plotted to kill him, saying, as D. alleges: saṁjīvakas tāvac chaṣpabhojī vayaṁ māṁsāśinas tad asmākaṁ svābhāvikaṁ vāiram. (Contrast our § 282, where we find what the lion really did say on this subject. Spl 70. 23, if influenst by anything from the orig., belongs here rather than with § 282, as is shown clearly by the context; and I believe that it is a reminiscence of this passage. But cf. also—) Spl **71. 18** tad ayuktaṁ mayā kṛtaṁ yad anena saha māitrī vihitā. uktaṁ ca. Pṇ **74. 14** kaṣṭaṁ bhoḥ kaṣṭaṁ kvā° . . . Sy A 61 Aber warum mußte ich, der Grasweider, mich an ihn, den Fleischfresser, heranmachen, wenn nicht auf Grund meines Verhängnisses? Ar. **Vs 109** = T 110, SP 98, N 76, Pṇ 289, Sy 70, Ar. b, N praśarati for pravi°. c, T tr gaṇ° na. d, N jano 'sāu. T mss. except z vimṛśati. SP, N °kāntarasikaḥ. Sy O die Gier, und o die trügerische Hoffnung, wegen deren mir der Weg versperrt worden ist, gleich der honigmachenden Biene, die, wenn sie sich auf eine Lotusblume setzt, sich an ihrem Dufte erfreut und nicht rechtzeitig weggeht: wenn es dann Abend wird, zieht der Lotus seinen Kelch zusammen und schließt sie in sich, und so stirbt sie. **Vs 110** = T 111, SP 99, N 77, Pṇ 290, Sy 71, Ar. a, T v. l. °madhunā, °rās, °raṁ. Tα °otpalaṁ. b, Pṇ prakṛtisurabhiṁ. N gandhāir āḍhyām. c, Pṇ jalamadhuk°, SPα hatamadhuk°, N satatam alayaḥ. T ed. with β and SP ed. śliṣyantī; text Tα, SPα (°ty ete), N, and Pṇ. SP madāmbuṣu (α text). d, SP sujanam for sulabham (best ms. text). SP apahāyāyaṁ, N avahāyo yaṁ. T all mss. loko except p of α loke. T mss. vateṣu; one, P of α, perhaps originally had khateṣu; em. Hertel. SP, N, Pṇ khaleṣu or °ṣv, but best ms. of SP text. Pṇ anurajyate, SPα abhi-ra° or vi-ra°, T nihanyate. See Hertel SP p. LXX. Hertel is right in assuming kaṭesu as the orig. reading, but wrong as to nihanyate; what he thinks represents the latter in Pa really represents bhinnadehā of the next vs. The verb here was clearly rajyate or a cpd.

gaṇḍopānteṣv aciranisṛtaṁ vāri mattadvipānāṁ
ye sevante navamadhurasāsvādalubdhā dvirephāḥ
te tatkarṇavyajanapavanapreṅkhitāir bhinnadehā
bhūmiṁ prāptāḥ kamalavivarakrīḍitāni smaranti. 111.

(331) *athavā guṇavatām (evā) 'yaṁ doṣaḥ. (yataḥ:)*
svaphalanicayaḥ *śākhābhaṅgaṁ* karoti vanaspater
gamanam alasaṁ barhāṭopaḥ karoti śikhaṇḍin*aḥ*
caturagamano yo jātyo 'śvaḥ sa gāur iva vāhyate
guṇavati jane prāyeṇāi *'te* guṇāḥ khalu vāiriṇaḥ. 112.

Hertel is, I think, wrong in his interpretation of kateṣu. The word kaṭa is a Prakritized form of kṛta, the best throw of dice: Lüders, Würfelspiel, 41 f. Foolish and greedy men renounce safe and sure good fortune to pursue the alluring but elusive "easy money" that luck in gambling would bring. Hertel is right in pointing out the pun on kaṭa "elephant's temple" in c. Sy Und ein Unseliger, der sich mit dem Guten, das ihn vor dem Schaden zurückhält, nicht begnügt und den Schaden, der aus der Gier entsteht, nicht beachtet, nimmt das gleiche Ende wie die Honigbiene, die, mit süßduftenden Pflanzen nicht zufrieden, sich auf das Wasser niedersetzt, — (cf. next). **Vs 111=T 112**, SP 100, N 78, Pṇ 291, Sy 71 end and 72, Ar. a, Pṇ gallopānte suciranibhṛtaṁ, and so (reading gaṇḍūṣānte) best ms. of SP; SP ed. -nibhṛtaṁ, N -niśṛtaṁ, T aviralasṛtaṁ (so R, other mss. °mṛtaṁ). -cira- is guaranteed by SP, N, Pṇ; -sṛtaṁ is indicated as the probable orig. of -śṛtaṁ, -bhṛtaṁ etc. (cf. Hertel SP p. 122); cf. Rājataraṅginī 4. 566 (*ap.* BR.), where niḥ-sṛ° would be metrically impossible (as it would be here); for the meaning see pet. lex. s. v. sar+ni („herausgetreten"). — Pṇ vanyadvipānāṁ. b, N °āsvādamatta-. c, for preṅkhitāir, SP prerita, α °tāḥ, best ms. preṅgitāir. SP chinna- (α khinna-, best ms. text), N khinna-, Pṇ kṣipta-. d, N °vivare krīḍitānāṁ. Sy (cf. prec.) — das vom Ohrensaum des brünstigen Elefanten herunterfließt: und er schlägt nach ihr mit seinem Ohr und tötet sie. [This and the prec. vs are run together in Pa, which however clearly shows that its orig. had both.] **(331)** T A 72 text (om eva and yataḥ). Cf. Spl 72. 22 bhavati cāivaṁ yad guṇavatā samīpavartinā tadguṇāir anyeṣāṁ prasādo na bhavati. uktaṁ ca. Pṇ 74. 29 text (guṇānām for °vatām). Sy **A 58** Oder aber es ist geradezu wegen meiner Bravheit und Tüchtigkeit, daß er mich infolge einer Verleumdung seitens der Bösen bekämpft. Ar (JCap 74. 7). **Vs 112=T 113**, Pṇ 292, Sy **67, Ar.** a, Pṇ °cayo namrāṁ śākhāṁ. b, Pṇ śikhaṇḍinām. c, Pṇ tr jātyo yo; Tα jātyāśvaḥ, ms. R jātyaśvaḥ. d, Pṇ prāyeṇāivaṁ. Sy Denn auch die Fruchtbäume, die mit Früchten schwer beladen sind, werden manchmal von diesen geknickt, und dem Fasan wird manchmal sein langer Schweif zum Verhängnis, so daß er, wenn er zu fliehen sucht, es nicht kann; und das starke Pferd kommt manchmal durch seine Kraft zu Schaden, indem man es vor den Wagen spannt und es vorwärts treibt; und der tüchtige Mensch kommt mittels des Neides durch seine Tüchtigkeit zu Schaden, weil die Bösen zahlreicher sind als die Braven

(narendrā bhūyiṣṭhaṁ guṇavati jane 'tyantavimukhāḥ
*str*iyaḥ prāyo lo*bhād* vyasaniṣu ca mūrkheṣ*v abhi*ratāḥ.
narāṇāṁ māhātmyaṁ guṇata iti mithyā stutir iyaṁ
janaḥ prāyeṇā *'yaṁ* na hi puruṣa*tattvaṁ* gaṇayati. 113.)
siṁhāiḥ pañjarayantraṇāparibhavapramlānadīnānanāir
nāgāir aṅkuśabhinnamastaka*ta*ṭāir mantrālasāiḥ pannagāiḥ
vidvadbhiś ca nirāśraṇavyasanibhiḥ śūrāiś ca bhāgyakṣatāiḥ
kālaḥ krīḍanakāir ivā 'tmarucitāiḥ preṅkhola*yan* krīḍati. 114.

(332) tat sarvathā kṣudra*maṇḍalāntara*praviṣṭasya me jīvitam (*eva*) nā 'sti. uktaṁ ca:

bahavaḥ paṇḍitāḥ kṣudrāḥ sarve māyopajīvinaḥ
kuryur doṣam adoṣaṁ vā uṣṭre kākādayo yathā. 115.

(333) damanaka āha: kathaṁ (cāi) 'tat. so 'bravīt:

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und sie matt setzen. T adds athavā. **Vs 113**=T 114, Pṇ 294. b, Pṇ śriyaḥ prāyo loke . . . mūrkheṣu ca ratāḥ. d, Pṇ prāyeṇāivaṁ na hi puruṣakāraṁ. Tβ adds api ca. **Vs 114**=T 115, Pṇ 295, Sy **68, Ar.** a, Tα pañjariyantriṇ°. b, Pṇ °mastakapuṭāir. d, Tα kāla-. T preṅkholanāiḥ. Sy [A 59 Ist es aber auch nicht wegen meiner Tüchtigkeit und wegen des Neides der Bösen, dann ist es wohl die Stunde meines Verhängnisses, die gekommen ist.] 68 Die Stunde des Verhängnisses sperrt ja selbst den kühnen Löwen in den Fangkäfig ein, läßt dem brünstigen Elefanten einen schwachen Menschen auf dem Nacken sitzen, wirft die bittergiftige Schlange dem Beschwörer in die Hände, läßt die Weisen verkehrt handeln — (etc., expanded). Ar as Sy. **(332)** T A 73 text (om eva; β mama for me). SP 477 tat sarvathā kālamukhapraviṣṭasya me (α khalamukhabilaprav°, om me) jīvitam . . . So 144 b kṣudraḥ kṣudraparigrahaḥ (see on vs 92). Kṣ 317 ab (63 cd) dhūrtamadhye hi durlabhaṁ jīvitaṁ sakhe. Spl 73. 5 laghūnām api durjanānāṁ madhye vastuṁ na śakyate, upāyāntaraṁ vidhāya te nūnaṁ ghnanti. uktaṁ ca. Pṇ 75. 17 tat sarvathā mama kṣudramaṇḍalāntaḥ prav° jīv° nāsti. uktaṁ ca. Sy A 62. 3 and A 63 Snzbug sprach: Nimm an, der Löwe sucht mich zu töten: was kann ich tun? Denn er ist ein Verräter und die Leute seiner Umgebung sind schlecht, und. Ar. **Vs 115**=T 116, SP 101, N 79 [Hp IV. 57, Hm IV. 54, diff.], Spl 288, Pṇ 297, So 144 d, Kṣ 317 cd (64 ab), Sy 74, Ar. b, N sarva-. c, Jn kṛtyam akṛtyaṁ vā. N aduṣṭe 'pi. d, SP uṣṭraṁ (α text), Tα uṣṭrā, N duṣṭe. So tathā cemāṁ kathāṁ śṛṇu. Kṣ mugdhasiṁhāśrayaṁ (Ma. em. mugdhaṁ si°) jaghnur uṣṭraṁ kākādayaḥ purā. Sy wenn sich viele gegen einen Unschuldigen zusammentun, können sie ihn unschwer töten, wie es heißt, daß der Schakal, der Wolf und der Rabe sich zusammentaten und, schwach wie sie waren, das große Kamel töteten. **(333)** T A 74 dam° (β adds āha) . . . saṁjīvakaḥ (β text). SP 480 damanakaḥ (α saṁjīvakaḥ!): kathaṁ cāitat (α om ca) . . . Spl 73. 9 text (om

KATHĀ 8 (STORY 8: LION'S RETAINERS AND CAMEL)

(334) asti kasmiṅścid vanoddeśe madotkaṭo nāma siṅhaḥ (*prativasati sma*). (335) tasyā 'nucarās trayo dvīpivāyasagomāyavaḥ. (336) atha tāis (*tad vanaṁ*) bhramadbhiḥ sārthavāha(pari)bhraṣṭa uṣṭro dṛṣṭaḥ. (337) *taṁ cā ('vijñātapūrvarūpaṁ) hāsyajananaṁ dṛṣṭvā siṅhaḥ pṛṣṭavān*: (338) *idam (apūrvaṁ) sattvam (iha vane) pṛcchyatām*: kas *tvam, kuta āgata* iti. (339) *tato 'vagata-*

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ca). Pṇ 75. 20 text. Sy A 64, Ar. **(334)** T 39. 4 text. SP 481 asti . . . siṅhaḥ (α kaś for kasmiṅś). Hp 144. 2, Hm 130. 12 as SP (v. l. as SPα). So 145ab āsīn madotkaṭo nāma siṅhaḥ kvāpi vanāntare. Kṣ 318a (64c) vikaṭākṣaṁ purā siṅhaṁ. Spl 73. 11 text. Pṇ begins with story of a caravan to which camel belonged; 76. 1 tasmiṅś ca vane mado° . . . Sy 34. 3 Es war ein Wald, der lag nahe bei der Heerstraße. Darin wohnte ein Löwe. Ar. **(335)** T 39. 4 text, adds piśitāśino (mss. mostly °śano) after trayo. SP 481 tasyānu° trayaḥ santi (α om) kākavyāghragomāyavaḥ. Hp 144. 2, Hm 130. 13 tasyānu° (Hm tasya sevakās) trayaḥ kāko vyāghro jambukaś (Hp śṛgālaś) ca. So 145cd trayas tasyānugāś cāsan dvīpivāyasajambukāḥ. Kṣ **318d (65b)** dvīpigomāyuvāyasāḥ. Spl 73. 12 tasya cānu° anye dvīpi° santi. Pṇ 76. 2 text (om trayo). Sy 34. 4 und ein Rabe, ein Schakal und ein Wolf waren sein Gefolge. Ar. **(336)** T 39. 5 atha tāir bhra° dṛṣ° sārtha° uṣṭraḥ. SP 482 text (om tad vanaṁ and pari). Hp 144. 3, Hm 130. 13 atha tāir bhra° kaścid uṣṭro (Hp sārthavāhād bhraṣṭa uṣṭra eko) dṛṣṭaḥ. So 146 sa siṅho 'tra vane 'drākṣīd adṛṣṭacaram ekadā, karabhaṁ sārthavibhraṣṭaṁ praviṣṭaṁ. Cf. Kṣ **320ab (66cd)** eṣa sārthaparibhraṣṭo ya uṣtras. Spl 73. 12 atha kadācit tāir itas tato bhramadbhiḥ sārthād bhraṣṭaḥ kathanako nāmoṣṭro dṛṣṭaḥ. Pṇ 76. 3 atha . . . bhram° dṛṣ° sārtha° sa uṣṭraḥ. Sy 34. 5 Nun begab es sich, daß Kaufleute des Weges kamen, die hatten ein Kamel bei sich, das versagte und nicht mehr mitgehen konnte. Und als sie zu dem Walde gelangten, ließen sie es da zurück. Das Kamel aber betrat den Wald. Da erblickte es der Löwe. Ar. **(337)** T 39. 6 taṁ cājñāta° (α °pūrvaṁ rū°) . . . SP, H cf. next. So 146d, 147ab hāsanākṛtim,—[next] sāścaryaṁ (B. °ye) vadaty asmin mṛgādhipe. Spl 73. 14 atha siṅha āha. Pṇ 76. 4 text (°janakaṁ). Sy, Ar, cf. next. **(338)** T 39. 7 text (om kuta āgata). SP 482, Hp 144. 4, Hm 130. 14 pṛṣṭaś cāivam (SPα, H om evam): ko (SPα om, H kuto) bhavān kvāgata (Hm om kva) iti (H om). So **147a** ko 'yaṁ prāṇīti. Spl 73. 14 aho apūrvam idaṁ sattvam. taj jñāyatāṁ kim etad āraṇyakaṁ grāmyaṁ veti. Pṇ 76. 4 as T, asi for iti; also after next Pṇ **76. 7** tataḥ siṅhena pṛṣṭaḥ: bhoḥ kutas tvam iha. Sy 34. 9 und fragte es: Wo kommst du her? Ar. **(339)** T 39. 7 text (ākhyātanāmoṣṭro). [ākhyāta, and Pṇ's prakhyāta, are clearly synonyms of kathana(ka), "Fabulous" or the like, with allusion to the strangeness of the animal to the lion and his retainers. See my Introduction, Chapter VII, under "Agreements of Ur-SP and Spl against T (and Pṇ)," p. 167f.] SP, cf. under § 342 for the name. So 147cd uṣṭro 'yam iti vakti sma deśadraṣṭātra (B. deśajñaś cātra) vāyasaḥ. Spl (cf. under § 336 for name, kathanaka) 73. 15 tac chrutvā vāyasa āha:

tattrārtho vāyaso *'bravīt*: kathanakanāmo 'ṣṭro 'yam iti. (340) *tatas* tair viśvāsya siṅhasakāśam ānītaḥ. (341) *tenā 'pi yathā*vṛttam ātmano *viyogaḥ sārthavāhāt samākhyātaḥ*. (342) *siṅhena* cā *'syā 'bhyupapattir* abhaya*pradānaṁ ca* dattam. (343) evaṁ (*ca*) *vartamāne* kadācit siṅho (*vanya*)gajayuddha*radanakṣataśa*rīro *guhāvāsī saṁvṛttaḥ*. (344) *pañcaṣaṭ*(*sapta*)*divasātikrānte ca*

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bhoḥ svāmin grāmyo 'yam uṣṭranāmā jīvaviśeṣas tava bhojyaḥ. tad vyāpādyatām. Pṇ 76. 5 tato . . . 'bravīt: uṣṭro 'yaṁ loke prakhyātanāmā. **(340)** T 39. 8 tatas tena siṅha° viśvāsyānītaḥ. SP **483,** Hp **144. 5,** Hm **130. 15** (after next) tāiś ca viśvāsaṁ (H om) nītvā (H adds asāu) siṅhe samarpitaḥ. So cf. **148 b** ānāyya kāutukāt. Kṣ cf. **320 b (66 d)** tvām upāgataḥ. Spl 73. 21 athāsāu sarvāir api viśvāsyābhayapradānaṁ dattvā madotkaṭasakāśam ānītaḥ praṇamyopaviṣṭaś ca. **(341)** T 39. 9 text. SP 483, Hp 144. 4, Hm 130. 15 sa cātmavṛttāntaṁ sarvam (H om) evākathayat (SPα, H om eva). Spl 73. 22 tatas tasya pṛcchatas tenātmavṛttāntaḥ sārthabhraṁśasamudbhavo niveditaḥ. Pṇ 76. 7 tena cātmano yathāvṛttaviyogaḥ . . . Sy 34. 10 Es erwiderte: Ich habe Kaufleuten gehört und die haben mich unterwegs zurückgelassen. Ar. **(342)** T 39. 9 text ('bhyavapattir). SP 484, Hp 144. 5, Hm 131. 1 tena cābhayavācaṁ (H om ca; SPα °vācakaṁ) dattvā kathanaka (Hm citrakarṇa, Hp °varṇa, v. l. chidrakarṇa) iti nāma kṛtvāvasthāpitaḥ (H °ā sthā°). So 148 tato dattābhayas tena siṅhena [here § 340] uṣṭraḥ so 'nucarīkṛtya svāntike sthāpito 'bhavat. Spl (cf. § 340) 74. 1 tataḥ siṅhenoktam [then expansion]. Pṇ 76. 8 avagatābhyupapattinā ca tasya siṅhenābhayaṁ dattam. Sy [34. 11 Der Löwe sprach: Und was willst du jetzt tun? Jenes antwortete: Was dem Löwen beliebt.] 34. 13 Der Löwe sprach: Wenn es dir recht ist, so bleibe hier und fürchte dich vor niemandem. Da blieb das Kamel im Walde bei dem Löwen. Ar as Sy. The orig. may have been more like SP, H (cf. So, end). **(343)** T 39. 11 text (α °radakṣata°). SP 484 atrāntare (α evaṁ gacchati kāle) siṅhasya śarīravāikalyāt (α si° kadācid aṅgavāi°). Hp 144. 6, Hm 131. 2 atha kadācit siṅhasya śarīravāikalyād bhūtātivṛṣṭikāraṇāc (Hm bhūrivṛṣṭi°) ca. So 149 ekadā vraṇito (B. vranitā-) 'svasthaḥ sa siṅho gajayuddhataḥ, upavāsān bahūṅś cakre svasthāis tāiḥ sahito 'nugāiḥ. Kṣ 318 b (64 d) saṁgrāmakṣatavigraham. Spl 74. 5 tathānyedyur madotkaṭasya mahāgajenāraṇyacāriṇā saha yuddham abhavat. tatas tasya dantamuśalaprahārāir vyathā saṁjātā, vyathitaḥ katham api prāṇāir na viyuktaḥ. atha śarīrāsāmarthyān na kutracit padam api calituṁ śaknoti. Pṇ 76. 9 text (om ca and vanya). Sy 34. 15 Eines Tages ging der Löwe auf die Jagd, und er geriet mit einem Elefanten in Kampf und der Elefant stieß ihn mit seinem Stoßzahn und jener kehrte blutbespritzt in den Wald zurück und mußte längere Zeit liegen und konnte nicht aufstehen. Ar. **(344)** T 39. 12 text (ed. with α om sapta). SP 485 sarva evāhārālābhān (α evāhārasyāl°) mriyamāṇāḥ. Hp 144. 7, Hm 131. 3 āhāram alabhamānās te vyagrā babhūvuḥ. So 149 c d, see prec. Kṣ 318 c (65 a) kṣudhārtāḥ. Spl 74. 8 te sarve kākādayo 'py aprabhutvena kṣudhāviṣṭāḥ paraṁ duḥkhaṁ bhejuḥ. Pṇ 76. 10 atha pañcaṣeṣu dineṣv atikrānteṣu sarva . . . ātyayikāpadi patitāḥ. Sy

kāle sarva eva ta āhāra*vāikalyād ātyayikam āpatitāḥ.* (345) *yato 'vasannāḥ, tataḥ* siṁhenā 'bhihitāḥ: aham (*anayā kṣatarujā*) *na kṣamaḥ* (*pūrvavad*) āhāraṁ *bhavatām* utpādayitum. (346) *tad yūyam ātmārthe ('pi) tāvad abhyudyamaṁ kurudhvam* (iti). (347) *tatas te procuḥ: evaṁ sthiteṣu devapādeṣu kim asmākaṁ puṣṭyarthena.* (iti.) (348) *siṁha āha: sādhv anujīvivṛttaṁ* (*madupari*) *bhaktiś ca bhavatām.* (*atiśobhanam abhihitam.*) (349) (*śaktā bhavantaḥ, sarujaś cā 'ham.*) *tan mamāi* ('*tadavasthasyo*) *'panayatā* 'hāram (iti). (350) (*yadā ca na kiṁcid ūcus te tadā 'nenā 'bhihitāḥ: kim anayā vrīḍayā.*) (351) *anviṣyatāṁ kiṁcit sattvam. aham* (*etadavastho 'pi*) yuṣmākam *ātmanaś co 'tpādayiṣye* prāṇa*yātrārtham* iti. (352) *evam uktās* te (*'py utthāya*)

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34. 19 Infolge dessen magerten der Rabe, der Schakal und der Wolf, die von den Überresten der Mahlzeit des Löwen lebten und nun, da der Löwe liegen mußte, nichts zu essen hatten, ab und kamen von Kräften. Ar. **(345)** T 39. 13 text (om kṣata). SP 485 siṁhenābhihitāḥ: vayam asamarthā (α aham asamartha) āhāram utpādayitum. Spl 74. 9 atha tān siṁhaḥ prāha. Pṇ 76. 12 atha tān sīdato 'valokya siṁho 'bhihitavān ... (tr bhavatām āhāram). Sy 34. 23 Da sah der Löwe, daß sie verändert waren, und sprach zu ihnen: Warum seid ihr so verändert? Habt ihr etwa nichts zu essen? Ar. **(346)** T 39. 14 te yū° ātm° 'pi tāvad abhyudgamaṁ (β abhyudyamaṁ, R om abhy) kuruta. SP cf. § 349. Pṇ 76. 13 text (om 'pi). **(347)** T 39. 15 te tam āhuḥ: evaṁ gate kim asmākam ātmapuṣṭyartheneti. Kṣ cf. 319 cd (66 ab), under § 362. Pṇ 76. 14 text. Sy 34. 25 Sie sprachen: Da es mit dem Herrn so steht und er nichts zu essen hat, wozu sind wir noch nütze? Ar. **(348)** T 39. 15 siṁhaḥ (β sa āha) ... (β madantare for madupari). Pṇ 76. 15 siṁha āha: tarhi sādhv anu° bhaktiś ca bhavatām. Sy 34. 27 Der Löwe sprach: Ihr zeigt guten Willen, die Liebe zum Herrn zu betätigen. Ar. **(349)** T 39. 16 text. SP 486 ato yūyam evāhāram utpādayantu (! α utpādayata). Pṇ 76. 16 tad evamavasthasya mamopānayadhvam āhāram iti. **(350)** T 39. 17 yadā ... ūcuḥ, tadā tenābhihitāḥ (mss. zR tadānenā°)... Pṇ 76. 17 tato yadā na...°hitāḥ: bhoḥ, alam anayā vr°. **(351)** T 39. 18 text. SP 486 tenāiva yuṣmākam asmākam api prāṇadhāraṇaṁ (α °ṇā, om api) bhaviṣyatīti. Spl 74. 9 bho anviṣ° kutracit kiṁcit sattvam, yenāham etām api daśāṁ prāptas tad dhatvā yuṣmadbhojanaṁ saṁpādayāmi. Pṇ 76. 19 gaveṣyatāṁ kiṁcit ... 'pi bhavatām ātmanaś cāhāram utpādayiṣye. Sy 34. 28 darum geht und sucht, und wenn ihr ein Tier in der Nähe seht, so kommt und zeigt es mir an, daß ich vielleicht mich und euch ernähren kann. Ar. **(352)** T 40. 1 evam uktvā (β uktās) te 'py ut° saha krathanakena (!) vanā° prav°. [On the camel's name cf. § 339. In T his name is henceforth given as krathanaka, which is evidently a corruption of kath°; see § 381, where one T ms., p, actually reads kath°.] SP 487 tatas te vanaṁ gatāḥ. itas tatō bhramadbhir na kiṁcit prāptam. So 150 ab tataḥ klāntaḥ sa

vanāntaraṁ *praviṣṭā* bhramitum *ārabdhā* (*yāvan*) na kiṁcit (*sattvaṁ*) *paśyanti,* (353) *tāvad vyudasya* kathanakaṁ (*duṣṭa-*) *mantram ārabdhāḥ* (*kartum*). (354) (*tatra*) *vāyasa āha*: (*vināśitā vayam anena svāminā svādhine 'py arthe.*) (355) (*tāv āhatuḥ*: *katham. so 'bravīt*: *imaṁ*) kathanakam *eva hatvā* (*kiṁ na*) *prāṇayātrāṁ kurma* (iti). (356) (*tāv āhatuḥ*: *ayam asmākaṁ viśvāsopagataḥ śaraṇāgato vayasyatve 'nujñātaḥ. sa āha*:) (357) *śaspa*bhujaḥ *piśitāśinaś ca viṣamasaṁbandhāḥ.* (358) (*tatas*) tāv ūcatuḥ: svāminā (*'py*) *asyā* 'bhaya*pradānaṁ* dattam. *tena*

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bhakṣyārthaṁ bhraman siṁho 'navāpya tat. Spl 74. 11 atha te catvāro 'pi bhramitum . . . Pṇ 76. 21 as Spl (tr sattvaṁ kiṁcin na pa°). Sy 34. 30 Da gingen sie. Ar as Sy. **(353)** T 40. 1 vyud° krathanakaṁ duṣṭ° āra° (β adds kartum, α vihitum or vihitam; ed. omits). SP 487 tataḥ kath° bahiṣkṛtvā. Hp 144. 7, Hm 131. 3 tataḥ kākavyāghragomāyubhir (Hm tatas tāir) ālocitam. So 150cd kiṁ kāryam ity apṛcchat tān uṣṭraṁ muktvānugān rahaḥ. Spl 74. 12, Pṇ 76. 22 tāvad vāyasaśṛgālāu mantrayete (Spl parasparaṁ mantrayataḥ). Sy 34. 31 und berieten sich, ohne daß das Kamel es bemerkte, und übersannen folgendes. Ar. **(354)** T 40. 2 text. SP 488 idam uktaṁ kākena (α kākenoktam, om idam). Spl 74. 12, Pṇ 76. 22 śṛgāla āha (Pṇ tatra śṛ° 'bravīt): bho vāyasa, kiṁ prabhūtabhramaṇena (Spl °bhrāntena). **(355)** T 40. 3 tāv āh°: katham (β kasmāt). so 'bravīt: nanv ayaṁ krathanaka iti. SP 488 kathanakam eva vyāpādayāma iti. Hp 144. 8, Hm 131. 4 citrakarṇam (varr. as in § 339) eva yathā svamī vyāpādayati tathānuṣṭhīyatām. So **151d** kiṁ nāsāv eva bhakṣyate. Spl 74. 13, Pṇ 76. 23 ayam asmākaṁ prabhoḥ kathanako (Pṇ vikaṭo) viśvastas (Pṇ viśrabdhas) tiṣṭhati. tad enaṁ hatvā prāṇayātrāṁ kurmaḥ. Sy **34. 33** (after § 357) Warum sollten wir nicht bewirken, daß der Löwe es tötet und uns daraus Nutzen und Sättigung auf viele Tage hinaus erwächst? **Ar** as Sy. **(356)** T 40. 3 ta āhuḥ (β api ca): ayam asm° viśv° (β viśvāsenopa°) . . . 'nujñātaḥ (β na jñ°). sa āha. — Nowhere else. **(357)** T 40. 4 text. SP 488, Hp 144. 9, Hm 131. 5 kim anena kaṇṭakabhujāsmākam (H om asmākam, but Hp v. l. has it). So 151c, 152ab uṣṭreṇa sākaṁ kiṁ sakhyaṁ [here prec.], tṛṇāśī cāyam asmākaṁ bhakṣya evāmiṣāśinām. Sy 34. 32 Daß dieses Kamel, der Grasweider, unser Kollege sei, schickt sich nicht. Ar. **(358)** T 40. 5 tatas . . . svāmināyam abhāyapradānena rakṣyate. tena cāyuktam (β om ca)...SP 489 tāv...'bhayavāg (α tāv ūc° asminn [v. l. asmāi ca] abhayavāk svāminā) dattā. tad ayam aśakyo 'rthaḥ. Hp 144. 9, Hm 131. 5 vyāghro brūte (Hm uvāca): svāmināhbhayavācaṁ dattvānugṛhītas (Hp dattvāyaṁ saṁgṛ°) tat katham evaṁ saṁbhavati. So cf. **153 a b,** under § 366. Spl 74. 14, Pṇ 77. 1 vāyasa āha (Pṇ prāha): yuktam uktaṁ bhavatā paraṁ (Pṇ adds kiṁ tu) svāminā tasyābhayapradānaṁ (Pṇ om tasya) dattam āste (Pṇ asti). na vadhyo 'yam iti (Pṇ tenāvadhyaḥ syād ayam). Sy 34. 35 Der Schakal sprach: Wie können wir dem Löwen raten, ihn zu töten, da er ihm ja garantiert hat, daß er

(*cā 'yuktam*) aśakyaṁ (*cāi*) *'tad* (iti). (359) (*punar api*) *vāyaso 'bravīt: tiṣṭhata yūyam, yāvad aham* (*evāi*) *'tadarthaṁ saṁpratipādayiṣyāmi.* (360) ity *uktvā siṁhasakāśam agamat.* (361) siṁhena (*cā*) *'bhihitam: anviṣṭaṁ yuṣmābhiḥ* kiṁcit (*sattvam* iti). (362) *kāko 'bravīt: yasya cakṣur balaṁ vā syāt, so 'nviṣyatu. vayaṁ tu sarva evā 'hāravāikalyād andhāḥ parikṣīṇaśaktayaś ca.* (363) *kiṁ tu prāptakālam avaśyaṁ vijñāpyaḥ svāmī. vinā-*

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sich nicht zu fürchten brauche? Ar. **(359)** T 40. 6 text. SP 489 kākaḥ (α atha k° āha): mṛtāḥ smaḥ, tarhi svāminam (α tam) evānekopavāsaparikṣīṇam anugīkārayāmaḥ. (vs, only in SP, Ñ, H.) Hp 144. 10, Hm 131. 6 vāyaso vadati (Hm kāko brūte): iha samaye parikṣīṇaḥ svāmī pāpam api kariṣyati. Spl 74. 15 śṛgāla āha: bho vāyasāhaṁ svāminaṁ vijñāpya tathā kariṣye yathā svāmī vadhaṁ kariṣyati, tat tiṣthantu bhavanto 'trāiva yāvad ahaṁ gṛhaṁ gatvā prabhor ājñāṁ gṛhītvā cāgacchāmi. Pṇ 77. 2 śṛgāla āha: yuktam uktam, svāminaṁ vijñapya yathāsya vadhaṁ manyate tathā kariṣyāmi. iti. tat (etc. with Spl) — gatvā svāmivacanam ānayāmi. Sy 34. 38 Und der Rabe sprach: Ihr bleibt hier und ich will gehen und den Löwen zum Einverständnis mit uns bewegen. Ar. **(360)** T 40. 7 text. SP 495 evaṁ (α iti) niścitya kākas (α om) tadantikaṁ jagāma (α jagmuḥ). Hp 145. 1, Hm 131. 14 iti niścitya (Hm saṁcintya sarve) siṁhāntikaṁ jagmuḥ. Spl 74. 18 evam abhidhāya satvaraṁ siṁham upasthitaḥ. Pṇ 77. 5 evam abhidhāya svāminam uddiśya satvaraṁ prasthitaḥ. Sy 35. 1 Und der Rabe trat vor den Löwen. Ar. **(361)** T 40. 8 text. Hp 145. 1, Hm 131. 14 siṁhenoktam: āhārārthaṁ prāptaṁ kiṁcit (Hm tr ki° pr°). Sy 35. 2 Der Löwe fragte ihn: Habt ihr etwas wahrgenommen? Ar. **(362)** T 40. 9 text (ed. with α om 'bravīt). SP 495 atha siṁhaṁ prati (α om atha etc.) kākenoktam: deva na kiṁcit prāptam. Hp 145. 2, Hm 131. 15 tāir uktam (Hp kākenoktam): deva (Hm om) yatnād api na prāptaṁ kiṁcit (Hp kiṁ° na pr°). So **151 a** te tam ūcuḥ. Kṣ 318c, 319(65a, cd, 66ab) sacivā ūcur —, aśaktā vigrahe svāminn avasannā vayaṁ vane, nirāhārā na cāsmākaṁ svāmityāgaḥ śubhāvahaḥ (cf. § 347). Spl 74. 19 atha siṁham āsādyedam āha: svāmin, samastaṁ vanaṁ bhrāntvā vayam āgatāḥ, na kiṁcit sattvam āsāditam. tat kiṁ kurmo vayam. saṁprati vayaṁ bubhukṣayā padam api calituṁ na śaknumaḥ. Pṇ 77. 6 as Spl to samastam api bhrāntā vanaṁ sāṁprataṁ bubhukṣākrāntāḥ padam ekam api calituṁ na śaktāḥ. Sy 35. 3 Der Rabe sprach: Wahrnehmen kann mit seinen Augen nur der, welcher sieht, und suchen kann nur der, welcher gehen kann; wir aber können vor Mangel an Nahrung weder sehen noch gehen. Ar. **(363)** T 40. 10 text (arthe for āhāre; ed. with α vijñapyase, svāminā [α mss. °nāṁ, em. Hertel]; β text). SP 496 siṁha āha: ko 'bhyupāyaḥ. kāka āha: (α adds deva) svādh° 'py āhāre ko vicāraḥ (α for ko vi°, nāyaṁ parichedo nāśayitum ucitaḥ). Hp 145. 3, Hm 132. 1 siṁho brūte (Hm siṁhenoktam) ko 'dhunā jīvanopāyaḥ. kāko vadati: (Hm adds deva) svādhīnāhāraparityāgāt sarvanāśo 'yam upasthitaḥ (Hp samupasthitaḥ). So **151 a b** prabho vācyam asmābhir yuktam āpadi. Spl 74. 21, Pṇ 77. 8 devo 'pi pathyāśī (Pṇ pathyāhārī) vartate. Sy 35. 6 Aber das, was wir ausfindig gemacht und beraten haben,

śitaḷ svātmanā 'tmā svādhīne 'py *āhāre.* (364) siṅho *'bravīt: katham.* (365) kāka āha: (*nanv*) *ayaṁ* kathanaka iti. (366) siṅhaḥ (*sakopam*) *āha: kaṣṭam. nṛśaṁsam etat.* mayā 'syā (*'bhyupapattir*) abhayaṁ (ca) *dattam.* tat kathaṁ *vyāpādayāmi. api* ca:

na gopradānaṁ na mahīpradānaṁ
na cā 'nnadānaṁ *hi* tathā *pradh*ānam
yathā vadantī 'ha mahāpra*d*ānaṁ
sarvapradāneṣv abhayapradānam. 116.

(367) kāko *'bravīt*: (*aho svāmino dharmaśāstraṁ prati pratibhā.*

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genügt, wenn es dem Herrn genehm ist, bis zu seiner Genesung uns und ihm als Nahrung. Ar. **(364)** T 40. 11 siṅhaḥ (β so 'bravīt): katham. SP 497 siṅha āha: svādhīnaḥ ka āhāraḥ (α si° āha: hatāḥ smaḥ, āh° kaḥ). Hp 145. 4 siṅho brūte: ko 'trāhāraḥ. Hm 132. 2 siṅhenoktam: atrāhāraḥ kaḥ svādhīnaḥ. Sy 35. 9 Der Löwe sprach: Was denn? Ar. **(365)** T 40. 11 kākaḥ (β asāv āha): nanv ayaṁ krath° iti. SP 497 text (om nanv ayaṁ). Hp 145. 4, Hm 132. 3 kākaḥ karṇe kathayati: citrakarṇa (varr. as before) iti. So cf. **151d,** under § 355. Kṣ 320cd (67ab) mahākāyaḥ sa paryāptam asmatsaṁghasya bhojanam. Spl 74. 21, Pṇ 77. 8 tad yadi devādeśo bhavati tat (Pṇ tadā) kathanakapiśitenādya (Pṇ vikaṭapiś°) pathyakriyā kriyate. Sy 35. 9 Der Rabe sprach: Dieses Kamel, der Grasweider. Ar. **(366)** T 40. 12 siṅhaḥ (β adds āha): kaṣṭam ... 'bhyavapattir abh° ca prasādīkṛtam. api ca. SP 497 siṅhaḥ kareṇa (α om) bhūmiṁ spṛṣṭvā (v. l. dṛṣṭvā) karṇāu spṛśati: mayāsyābhayavāg dattā tat kathaṁ druhyate (α katham etādṛśam ucyate). tathā ca. Hp 145. 5, Hm 132. 3 siṅho bhūmiṁ spṛṣṭvā karṇāu spṛśati: mayāitasyābhayavāg dattā tat katham eva yujyate. tathā hi (Hm abhayavācaṁ dattvā dhṛto 'yam asmābhiḥ, tat katham evaṁ saṁbhavati. tathā ca). So 153ab dattābhayaṁ kathaṁ hanmīty ucyate prabhuṇā yadi. Spl 74. 22, Pṇ 77. 9 atha siṅhas tasya tad (Pṇ om) dāruṇaṁ vacanam (Pṇ °ṇa-vākyam) ākarṇya sakopam idam āha: (Pṇ adds dhig) dhik pāpādhama, yady evaṁ bhūyo 'pi (Pṇ om) vadasi tatas (Pṇ tat) tvāṁ tatkṣaṇena vadhiṣyāmi (Pṇ °kṣaṇād eva haniṣyāmi). yato mayā tasyābhayaṁ (Pṇ °bhayapradānaṁ) dattam. tat kathaṁ (Pṇ adds svayam eva) vyāpādayāmi. uktaṁ ca. Sy 35. 10 Da ergrimmte der Löwe und sprach zu ihm: Verflucht sei dieses Wort. Ihr habt schlecht gesprochen und hättet es vor mir gar nicht aussprechen dürfen. Habe ich es doch selbst veranlaßt, Vertrauen zu fassen. Und es heißt. (After next vs,) Sy **35. 19** Ich habe es eingeladen und werde es nicht dem Tode überantworten. Ar. **Vs 116**=T 117, SP 103, N 81, Hp IV. 60, Hm IV. 57, Spl 290, Pṇ 298, Sy 75, Ar. Hm is confused in ab. b, Pṇ nānnapradānaṁ. SP, N, H na for hi. SP, N, Hp tmadānaṁ for pradh°; Tβ pramāṇam. c, SP tathā (α text). Jn budhāḥ pradhānaṁ; T ed. mahāpradhānaṁ, but most mss. text. d, T ed. sarvapradhāneṣv, but mss. (except P), with all other versions, text. Sy Wer tausend Hungrige und Durstige durch Almosen tränkt und sättigt, handelt nicht so gerecht, als wer eine Seele vor Furcht befreit. **(367)** T 41. 1 text (ed. with α om 'bravīt and om sam [ārambhaḥ]). SP 503 kākaḥ (α adds āha). Sy 35. 21 Der Rabe sprach: Wenn

etad anyad api pradhānaṁ maharṣivacanam, yathā śreyasām arthe pāpīyān samārambhaḥ.) *api co 'ktam*:

tyajed ekaṁ kulasyārthe grāmasyārthe kulaṁ tyajet
grāmaṁ janapadasyārthe (sv)ātmārthe pṛthivīṁ tyajet. 117.

(368) (*punaś cā 'ha*:) *mā* svāmī *svayaṁ* vyāpādayatu. *mayā 'syo 'padhinā vadha ārabdhaḥ.* (369) (*so 'bravīt*: *katham iva. vāyasa āha*:) (370) *ayaṁ* (*tāvad etadavasthaṁ svāminam asmāṁś ca dṛṣṭvā*) svayam evā *'tmānam* (*anyapuṣṭyarthaṁ svargagamanāya sattvahitāya*) *nivedayati*; (*tato na doṣaḥ.*) (371) *evam abhihitavati vāyase* siṁho (*matibhramam ivā 'rpito*) *na kiṁcid apy udāhṛtavān.* (372) asāv *api* (*punas*) *tatsakāśaṁ gatvā kṛtaka-*

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dem auch so ist, so heißt es doch auch. Ar. **Vs 117**=T 118, SP 105, N 83, cf. So 152cd, Sy 76, Ar. d, SP, N, and T ms. z ātmārthe; SP v. l. cātm°; T ed. svāt°. So bahūnām āmiṣasyārthe kiṁ cāikas tyajyate na kim. Sy Einen soll man im Notfall preisgeben für die Familie, die Familie für das Dorf, das Dorf für die Stadt, die Stadt für den Bezirk, den Bezirk für das Land, um des eigenen Lebens willen. **(368)** T 41. 5 text. SP 506 na cātra (α ca) svāminā vyāpādayitavyam (v. l. °yaḥ) kiṁ tu vayam eva tathā kurmo. Hp 145. 14, Hm 132. 10 kāko brūte: nāsāu svāminā vyāpādayitavyaḥ, kiṁ tu vayam eva tathā kurmo (Hm varies). Spl 75. 5, Pṇ 77. 18 tac chrutvā śṛgāla āha: svāmin, yady abhayapradānaṁ dattvā vadhaḥ kriyate, tad eṣa (Pṇ tadā te) doṣo bhavati. Sy 35. 28 Du und wir sind nun in dieser Notlage. Mein Herr soll den Vertrag, den er geschlossen hat, auch gar nicht brechen; du brauchst es weder selbst zu töten, noch es töten zu lassen. Ar. **(369)** only in T 41. 6 (β text: α siṁhaḥ, katham iva, kākaḥ). **(370)** T 41. 6 text (om eva; β sattvahitārthaṁ; om tato na doṣaḥ; β adds iti at end). SP 506, Hp 145. 15, Hm 132. 11 yathā ca (SPα, H 'sāu) svayam eva dehadānam (Hm sva for svayam eva; SP om deha°) aṅgīkaroti. So 153cd dāpayāmaḥ svavācā tad yuktyā tanum amuṁ vayam. Spl 75. 6 punar yadi devapādānāṁ bhaktyā sa ātmano jīvitavyaṁ prayacchati, tan na doṣaḥ. tato yadi sa svayam evātmānaṁ vadhāya niyojayati tad vadhyo. Pṇ 77. 19 yadi punaḥ sa devapādānāṁ svayam eva bhaktyātmano jīvitavyaṁ prayacchati, tato na doṣaḥ. tad yadi svayam eva svaṁ vadhāya niyojayati, tadā vadhyaḥ. Sy 35. 31 sondern wir töten es mittels der Vereinbarung, die wir untereinander getroffen haben, auf die rechte Weise, so daß meinem Herrn keine Sünde daraus erwächst. Ar. **(371)** T 41. 7 text. SP 507 ity ukte (α om ity u°) siṁhas tūṣṇīṁ sthitaḥ. Hp 145. 15, Hm 132. 11 siṁhas tac chrutvā tūṣṇīṁ sthitaḥ. So 154ab ity ukte tāir anujñātas tena siṁhena vāyasaḥ. Kṣ 321 (67cd, 68ab) tac chrutvā bhṛśam udvignam āśritadrohakīrtanāt, tam aṅgīkāraṇadavīṁ dhūrtā ninyuḥ śanāir harim. Spl 75. 17, Pṇ 78. 7 tad ākarṇya (Pṇ tac chrutvā) madotkaṭa āha (Pṇ prāha): yady evaṁ tat kuru (Spl kuruṣva) yad rocate. Sy 35. 34 Da schwieg der Löwe. Ar. **(372)** T 41. 8 text (β om punas). SP 507 tato 'sāu labdhāvakāśaḥ kākaḥ (α om) kapaṭaṁ (α kūṭaṁ) kṛtvā. Hp 145. 16,

vacanāiḥ (*pratyekaṁ*) *vijñāpitavān*: (373) *aho svāmino mahaty avasthā vartate. nāsikāntaprāptajīvitas tiṣṭhati.* (*tat tena vinā ko 'smākam atra kānane rakṣitā.*) *tad asya kṣudrogāt paralokaprasthitasya* (*svayaṁ gatvā*) *svaśarīradānaṁ kurmaḥ, yena svāmiprasādasyā 'nṛṇatāṁ gacchāmaḥ.* (*iti.*) (374) *tataḥ kṛtasaṁvidaḥ saha kathanakena* siṁha*sakāśaṁ* gatāḥ. (375) atha *kākeno 'ktam*: deva, *āhāro na prāptaḥ*; *anekopavāsakliṣṭaś* (*ca*)

Hm 132. 12 as SPα. So 154c vadhāya saṁvidaṁ kṛtvā (B. vidhāya saṁ° gatvā; cf. next). Kṣ **322 b (68 d)** vyājakalpitasaṁvidā. Spl 75. 17, Pṇ 78. 8 itr̥ śrutvā (Spl tac chrutvā sa) satvaraṁ gatvā tān uvāca (Spl āha). Sy 35. 34 Und als der Rabe sah, daß er schwieg, machte er sich auf und ging zum Schakal und Wolf und sprach zu ihnen: Ich bin gegangen und habe mit dem Löwen das Nötige gesprochen. Da der Löwe das Kamel nicht tötet, müssen nunmehr wir suchen, wie wir es töten. Der Schakal und der Wolf sprachen: Auch dies klügle du aus, du bist ja der Rabe. Er sprach. Ar. **(373)** T 41. 9 siṁhāntikaṁ gatāir yuṣmābhir evaṁ vaktavyam iti. So 154d, 155, 156 karabhaṁ tam abhāṣata, eṣa svāmī kṣudhākrānto 'py asmān vakti na kiṁcana, tad asyātmapradānoktyā priyaṁ kurmo yathā vayam, tathā tvam api kurvīthā yenāsāu prīyate tvayi, ity ukto vāyasenoṣṭraḥ sādhus tat pratyapadyata. Spl 75. 18 bhoḥ svāmino . . . vartate. tat kiṁ paryaṭitena. tena vinā ko 'trāsmān rakṣayiṣyati. tad gatvā tasya kṣuddoṣāt paralokaṁ prasthitasyātmaśarīradānaṁ kurmo . . . (om iti). Pṇ 78. 8 text (om iti). Sy 36. 2 Ich will das Kamel in unsere Mitte rufen und sagen: Der Löwe ist schwach, und wenn wir ihm nichts geben, so wird er gegen uns aufgebracht werden. Darum kommt, laßt uns einen Vertrag vor Gott schließen und vor ihn treten, und jeder einzelne soll sein Leben anbieten und sprechen: Mein Herr möge mich verspeisen, um nicht zu sterben. Und zur Rettung des Betreffenden sollen dann die andern einen Vorwand vorbringen, und sofort soll auch der Folgende sein Leben anbieten. Ar as Sy. The version of Jn is certainly more closely supported by So and Pa than that of T; but it is very likely that the orig. was still closer in meaning to Sy; this seems indicated by So. **(374)** T 41. 10 text (kratha°). SP 508 sarvān gr̥hītvāgataḥ (α om gataḥ). Hp 145. 16, Hm 132. 12 sarvān gr̥hītvā (Hm ādāya) siṁhasamīpaṁ (Hm siṁhāntikaṁ) gataḥ. So 157ab upāyayāu ca taṁ siṁhaṁ saha kākena tena saḥ. Kṣ 322a (68c) athoṣṭrasaṁnidhāu. Spl 76. 1, Pṇ 78. 15 tatas (Spl iti śrutvā) te sarve bāṣpapūritadr̥śo (Pṇ adds gatvā) madotkaṭaṁ praṇamyopaviṣṭāḥ. (Then insertion.) Sy 36. 11 Und die Vier schlossen den Vertrag und gingen zu dem Löwen. Ar. **(375)** T 41. 11 atha vāyasaḥ praṇamya (β om) siṁhaṁ vijñāpitavān: deva, svāmiśarīraṁ sarvathā rakṣyam asmaccharīreṇeti. SP 508 āgatya kākenoktam: deva . . . anekopavāsī (α annārthī) svāmī. tan (α om) madīyaṁ māṁ° upa°. Hp 145. 17 text (upayujyatām, v. l. text; om iti). Hm 132. 13 . . . deva yatnād apy āhāro . . °vāsakhinnaḥ svāmī, tad idānīṁ madīyamāṁsam . . . (om iti). So 157cd tataḥ kāko 'bravīd deva svāyattaṁ bhuṅkṣva māṁ imam. Kṣ 322a, cd (68c,

svāmī. tat sarvathā *madīyaṁ māṁsam upabhujyatām* (iti). (376) (*athā*) *'sāv* āha: (sv)alpakāyo bhavān; *na yuṣmaccharīropabhoge kṛte 'py asmākaṁ kiṁcit tṛptikāraṇaṁ* bhavati. (377) (*tasmiṁś cā 'payāte*) gomāyur (apy) evam abhihitavān: *asmān mama viśiṣṭataraṁ śarīram; tan matprāṇāiḥ kriyatāṁ prāṇayātre* 'ti. (378)

69ab) prāha—, vāyaso maccharīreṇa svāmin vṛttiḥ prakalpyatām. Spl 76. 2, Pṇ 78. 17 atha (Spl adds teṣāṁ madhyāt) kākaḥ provāca: svāmin, vayaṁ tāvat sarvatra (Pṇ °trāiva) paryaṭitāḥ, paraṁ na kiṁcit sattvaṁ prāptaṁ (Spl āsāditaṁ) dṛṣṭaṁ vā. tad adya māṁ (Pṇ adds eva) bhakṣayitvā prāṇān dhārayatu svāmī, yena devasyāpyāyanā bhavati (Pṇ om) mama punaḥ svargaprāptir (Pṇ adds bhavati) iti (Pṇ om). Sy 36. 12 Und zuerst sprach der Rabe: Mein Herr hat keine Nahrung und ist geschwächt. Ich aber lebe nur durch meinen Herrn. Bleibt mein Herr erhalten, so lebt, wer von uns übrig bleibt, durch meinen Herrn. So möge mich jetzt mein Herr verspeisen. Ar. **(376)** T 41. 12 text (akalpakāyo, but all mss. except P alpak°). SP 509 sa āha: bhadra (α om), svalpakāyo bhavān, kim anena bhavati. Hp 146. 7, Hm 133. 3 siṁhenoktam: bhadra (Hm and v. l. of Hp om) varaṁ prāṇaparityāgo na punar īdṛśe (Hm °śi) karmaṇi pravṛttiḥ. So 158ab kiṁ tvayā svalpakāyenety ukte siṁhena. Kṣ 323a (69c) nety uktavākye śārdūle (here=lion). Spl 76. 9, Pṇ 78. 23 tac chrutvā śṛgāla āha: bhoḥ svalpakāyo (Pṇ prāha: alpak°) bhavān. bhavadbhakṣaṇāt (Pṇ tava bhak°) svāminas tāvat (Pṇ om) prāṇayātrā (Pṇ adds 'pi tāvan) na bhavaty aparo (Pṇ aparaṁ) doṣaś ca tāvat (Pṇ om) samutpadyate. Sy 36. 16 Da sagten der Schakal und der Wolf schnell zu ihm: Was nützt es, wenn du dein Leben preisgibst, da du doch klein bist und nicht einmal der Löwe von dir satt würde? Ar. Tho Pa and Jn agree in having one (or both) of the other attendants raise objection, the other versions all make the lion refuse, and this is evidently orig. The same holds good for § 378 and § 380. Jn agrees with T (most mss., against ed., see my Introduction, Vol. II, p. 265) and SP, H, Br in the reason alleged both here and in § 378 (not in § 380); Pa has the same reason here, tho in § 378 and § 380 it has different ones. **(377)** T 41. 13 text (om apy; ed. with α om evam). SP 510 atha gomāyunāpy evam abhihitam (α evoktam or uktam for abhi°). Hp 146. 8, Hm 133. 4 jambukenāpi tathoktam. So 158bc jambukaḥ, māṁ bhuṅkṣvety avadat. Kṣ 323b (69d) tad eva prāha jambukaḥ. Spl 76. 15 (after expansion; jackal speaking) tad apasarāgrataḥ, ahaṁ svāminaṁ vijñāpayāmi. tathānuṣṭhite śṛgālaḥ sādaraṁ praṇamyopaviṣṭaḥ: svāmin, māṁ bhakṣayitvādya prāṇayātrāṁ vidhāya mamobhayalokaprāptiṁ kuru. Pṇ 79. 6 (as Spl) tad apasara, yenāham api svāminaṁ vijñapayāmi (as Spl to) praṇamya provāca: svāmin, adya mama kāyena prāṇadhāraṇāṁ kṛtvā mama lokadvayaprāptiṁ kuru. Sy 36. 19 Und der Schakal sprach sodann: Wenn der Rabe nicht genügt, so genüge doch ich. Ich mache mir das Wort, das der Rabe gesprochen hat, zu eigen und biete mein Leben an. Ar. **(378)** T 41. 15 text (om siṁhas). SP 510 tasyāpi siṁhena tathāivoktam (α atrāpi siṁhasya tathāivoktiḥ). Hp 146. 8, Hm 133. 4 tato 'pi (Hm om) siṁhenoktam: āstām (Hm māivam). So 158cd taṁ ca sa tathāiva nirākarot. Kṣ 323c (70a) prati-

tam api (*siṅhas*) tathāi 'vā *'bhihitavān.* (379) (*apayāte ca tasmin*) dvīpy āha: *ābhyāṁ mama viśiṣṭataraṁ śarīram* (*idam*) upa*bh*ujyatām iti. (380) *tam* apy asāv *āha: alpakāyo bhavān apī* ('ti). (381) *tac chrutvā* kathanako *'cintayat: nāi 'vā 'tra kaścid vināśyate.* (*tad*) *aham apy evam eva bravīmi.* (382) *tata* (*utthāya siṅhāntikam upagamyā*) *'bravīt*: deva, (*ebhyo mama viśiṣṭataraṁ*

śiddhe punas tasmin. Spl 76. 20, Pṇ 79. 11 atha (Pṇ om) tac chrutvā (Pṇ ākarṇya) dvīpy āha (Pṇ prāha): bhoḥ sādhūktaṁ bhavatā punar (Pṇ paraṁ) bhavān api svalpakāyaḥ svajātiś (Pṇ °tīyaś) ca nakhāyudhatvād abhakṣya eva. (Then expansion.) Sy 36. 22 Der Wolf und der Rabe aber sprachen: Dein Eingeweide stinkt und du bist unschön. Ar. **(379)** T 41. 15 text (upayujyatām). SP 511 vyāghraḥ (α adds āha): etayor bṛhattamaṁ (α bṛhac) maccharīram (α om mac) upabh°. Hp 146. 9, Hm 133. 4 vyāghra uvāca (Hm atha vyāghreṇoktam): maddehena jīvatu svāmī. So 159ab dvīpī tam abravīd deva māṁ bhuṅkṣveti (B. dv° tato 'br° bhu° māṁ deveti). Kṣ cf. next. Spl 77. 4 tad apasarāgrato yenāhaṁ svāminaṁ vijñāpayāmi. tathānuṣṭhite dvīpī praṇamya madotkaṭam āha: svāmin, kriyatāṁ adya mama prāṇāiḥ prāṇayātrā dīyatāṁ akṣayo vāsaḥ svarge mama (then expansion). Pṇ 79. 18 tad apasaratu bhavān agrataḥ, yenāham api svaprabhuṁ prasādayāmi. tathā—(as Spl)—praṇamyovāca: svāmin—(as Spl) dīyatāṁ mamākṣayaḥ svargavāsaḥ. Sy 36. 24 Und der Wolf sprach sodann: Wenn das Eingeweide dieses da stinkt, so stinkt doch meines nicht. Mein Wort geht dahin, daß ich mein Leben anbiete. Ar. **(380)** T 41. 16 text (ed. akalpakāyo, but mss. except p text). SP 511 tasyāpi tathāivoktam (α tatrāpi tathāivoktiḥ). Hp 146. 9, Hm 133. 5 siṅhenoktam: na kadācid evam ucitam. So 159bc tam apy asāu, nābhuṅkta harir. Kṣ 323d (70b) dvīpiny api (ŚP. and Ma. ms. āpi; Ma. em.) nirākṛte. Spl **77. 13,** Pṇ **80. 4** (in speech of camel, in § 382) bhoḥ satyam (Pṇ yuktam) uktaṁ bhavatā paraṁ bhavān api nakhāyudhaḥ. tat kathaṁ bhavantaṁ svāmī (Pṇ tr svā° bha°) bhakṣayati. Sy 36. 26 Aber der Schakal und Rabe sprachen: Wer sich umbringen will, ißt Wolffleisch und sofort kriegt er den Aussatz. Ar. **(381)** T 41. 17 text (kratha°, but ms. p here katha°; β om tad). SP 511 atha kathanako 'pi jātapratyaya (α kṛtapra°). Hp 146. 10, Hm 133. 6 atha citrakarṇo (varr. as above) 'pi jātapratyayas (Hm jātaviśvāsas). Kṣ 324 (70cd, 71ab) acintayat karabhakaḥ saṁrambhasprṣṭamānasaḥ, nāiveha bhakṣyate kaścid āucityaṁ darśayāmy aham. Spl 77. 10, Pṇ 80. 1 tac chrutvā kathanakaś (Pṇ vikaṭakaś) cintayām āsa: etāis tāvat (Spl adds sarvāir api) śobhāvākyāny uktāni (Pṇ °vacanāny abhihitāni) na cāiko 'pi svāminā vināśitaḥ. tad aham api prāptakālaṁ vakṣyāmi (Pṇ vijñapayāmi; Spl adds citrakaṁ) yena madvacanam (Pṇ mamāpi va°) ete trayo 'pi samarthayanti (Pṇ vighaṭayanti). Sy 36. 28 Das Kamel nun dachte: Wenn ich schon mein Leben anbiete, so legen sie ein Wort für mich ein und ich komme davon, und auch der Löwe wird's mir für empfangen ansehen. Ar. **(382)** T 41. 18 text (β om tata and tasmān). SP 512 āha: deva, maccharīreṇātmarakṣaṇaṁ kriyatām. Hp 146. 10, Hm 133. 6 tathātmadehadānam (Hm tathāivātmadānam) āha. So 159cd uṣṭro 'tha babhāṣe bhuṅkṣva mām iti. Kṣ 325ab (71cd) svāminn asmaccharīreṇa kriyatāṁ prāṇa-

śarīram. tasmān) maccharīreṇā 'tma(naḥ) *prāṇayātrā* kriyatām (iti). (383) *evam* (abhi)vadann evā (*'sāu*) dvīpigomāyubhyāṁ vidārit*obhaya*kukṣiḥ sadyaḥ *pañcatvam upagato* bhakṣitaś ce ('ti).

(End of Story 8)

(384) ato 'haṁ bravīmi: bahavaḥ paṇḍitāḥ kṣudrā iti. (385) (*ākhyāte cā 'khyānake*) punar damanakaṁ saṁjīvako *'bravīt*: (*bhadra,*) kṣudraparivāro (*'yaṁ*) rājā na śivāyā 'śritānām. uktaṁ ca:

varaṁ gṛdhro haṁsāiḥ *salilaparituṣṭāiḥ* parivṛto
.na haṁsaḥ *kravyādāiḥ pitṛvanavihaṁgāir akaruṇāiḥ*
parivāra*ḥ kṣudro dahati puruṣaṁ sadguṇam api*
sahāyāir akṣudrāir bhavati guṇahīno 'pi guṇavān. 118.

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vartanam. Spl 77. 12, Pṇ 80. 4 iti niścitya provāca [here § 380]. Spl 77. 17, Pṇ 80. 10 kathanako 'gre (Pṇ vikaṭakaḥ puraḥ) sthitvā praṇamyovāca: svāminn ete (Pṇ adds tāvad) 'bhakṣyās tava (Pṇ bhavatāṁ) tan mama prāṇāiḥ prāṇayātrā vidhīyatāṁ yena mamobhayalokaprāptir bhavati. Sy 36. 31 Und so sprach es: Von mir werdet ihr satt und mein Eingeweide ist wohlschmeckend und mein Fleisch ist für den Körper zuträglich. Ar. **(383)** T. 42. 2 text (om asāu). SP 512 ity ukte (α uktamātra eva) dvīp° kukṣiṁ (α udaraṁ) vidārya vyāpādito bhakṣitaś ca. Hp 146. 11, Hm 133. 7 tad vadann evāsāu dvīpinā (Hm tatas tadvacanāt tena vyāghreṇāsāu) kukṣiṁ vidārya vyāpāditaḥ sarvāir bhakṣitaḥ (Hp bha° ca sar°). So 160 vākchalena sa tenāiva hatvā kṛtvā ca khaṇḍaśaḥ, uṣtras tāir bhakṣitaḥ sadyaḥ sasiṁhāir vāyasādibhiḥ. Kṣ 325cd (72ab) ity uktamātre jaghnus taṁ dvīpijambukavāyasāḥ (Ma. °jambūk°). Spl 77. 22 evam abhihite tābhyāṁ śṛgālacitrakābhyāṁ vidāritobhayakukṣiḥ kathanakaḥ prāṇān atyākṣīt. tataś ca tāiḥ kṣudrapaṇḍitāiḥ sarvāir bhakṣitaḥ. Pṇ 80. 15 evam abhihite siṁhānujñātacitrakaśṛgālābhyāṁ vidāritakukṣiḥ kākena cotpāṭitanayano vikaṭakaḥ prāṇāṁs tatyāja. tāiś ca kṣudbhārapīḍitāiḥ sarvāir api bhakṣitaḥ. Sy 36. 34 Da sprachen Rabe, Wolf und Schakal: Was du sagst, ist wahr, — erhoben sich, packten es mit den Zähnen und warfen es zu Boden und töteten es. Ar (JCap 79. 32 devoraverunt ipsum). **(384)** T A 75, SP 514, Spl 78. 1, Pṇ 80. 18 text. Sy A 65. 1, Ar similarly. **(385)** T A 76. 1 text ('khyāne). SP 514 punar damanakaṁ saṁjīvaka (α tr saṁ° da°) āha: kṣudraparivāre rājñi na śivam āśritānām. uktaṁ ca. Spl 78. 2 tad bhadra kṣud° 'yaṁ rājā mayā saṁparikalpitaḥ. uktaṁ ca. Pṇ 80. 18 text (om uktaṁ ca). Also Pṇ **82. 15**: kṣudra° rājā . . . 'śritānām. Sy A 65. 1 wenn auch der Löwe mich unangefochten läßt, doch sein Gefolge böse ist und mich nicht losläßt. Und es heißt ja. **Vs 118**=SP 106, N 84, Sy 76a, Ar, cf. So 162, Spl vs 302, prose in T (A 76. 2) and Pṇ (80. 19); but the preceding uktaṁ ca of T points to a vs. That the orig. from which Pa is taken had a vs is indicated by the closing phrase of the prec. ("Und es heißt ja," and Ar similarly; this is the way vss. of the orig. are introduced in Pa); and the word "Kadaver" (similarly Ar) in Pa apparently points to the reading

(386) tat (*so*) 'yaṁ kenāpi mamo 'pari *rājā* vi(pra)kṛtaḥ. *sādhu ce 'dam ucyate*:

mṛdunā salilena khanyamānāny
apakṛṣyanti girer api sthalāni
upajāpa*kṛtodyamāis tu tajjñāiḥ*
kim u cetāṅsi mṛdūni mānavānām. 119.

(387) tad *evaṁ gate kim adhunā prāptakālam. athavā kim*

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pitṛvana- of b of our vs (which has no correspondent in the versions of T, Pṇ, Spl or So). a, N paricaran. b, SPα text, ed. pitṛvanavihārāikaśaraṇāiḥ; N pitṛvanāi khagāi nirgataghṛṇāiḥ. c, SP ed. sahāyaś ca, α, N parī°. SPα guṇinaṁ cāpi puruṣaṁ for pu° . . . api. d, SP ed. pradhānāir for sah° (α, N text). T, Pṇ varaṁ gṛdhro (Pṇ adds 'pi) rājā haṁsaparivāraḥ, na haṁso (Pṇ adds 'pi) rājā gṛdhraparivāraḥ (Pṇ adds iti yato gṛdhra-) parivārād dhi (Pṇ adds svāmino bahavo) doṣāḥ prādur bhavanti, te 'laṁ (Pṇ te cālaṁ) vināśāya (T adds bhavantīti). Spl gṛdhrākāro 'pi sevyaḥ syād dhaṁsākārāiḥ sabhāsadāiḥ, haṁsākāro 'pi saṁtyājyo gṛdhrākārāiḥ sa tāir nṛpaḥ. So gṛdhro 'pi hi varaṁ rājā sevyo haṁsaparichadaḥ, na gṛdhraparivāras tu haṁso 'pi kim utāparaḥ. Sy Der Herrscher, der einem von Kadavern umringten Geier gleicht, ist besser daran als der, welcher einem von Geiern umringten Kadaver gleicht. Ar, JCap 80. 2 melior omnium regum est qui aquile (OSp bueitre, " vulture ") similatur in cuius circuitu sunt cadavera, etc. OSp p. 88, towards bottom, similarly. Here T A 76. 3 tasmāt pūrvam eva parivāraṁ lipseta; tadvacanapreritas tu rājā vicārakṣamo na bhavati. uktaṁ ca (vs 119, nowhere else). With the prose, which is otherwise unsupported and probably secondary, cf. Pṇ 80. 21 tasmāt tayoḥ pūrvam eva rājānaṁ lipseta; asadvacanapracāritas tu rājā vicārākṣamo bhavati. (Here inserted story of Lion and Wheelwright, only in Pṇ.) **(386)** T A 77 so 'yaṁ mamopari kenāpi vikṛtaḥ (β vipra°) . . . SP 525 tat kenāpi mamopari (α adds snehād) rājā bhedaṁ (α om) gamitaḥ (α nivāritaḥ). tathā ca (vs 108=N 85, not in H). bhedam upagato hi rājā (α na bhedam upag° 'pi bhettavyo rājā). (vs 109=N 86, Hp 153, Hm 168). Hp 82. 19, Hm 54. 10 na jāne (Hm tr this after vikā°) kenāyaṁ mamopari rājā (Hm tr rā° mam°) vikāritaḥ. bhedam upagatād rājñaḥ sadā bhetavyam (vs=SP 109). So **161** evaṁ kenāpi piśunenāiṣa piṅgalako mayi, prerito 'kāraṇaṁ rājā pramāṇam adhunā vidhiḥ. Spl 78. 8 tan nūnaṁ mamopari kenacid durjanenāyaṁ prakopitaḥ. tenāivaṁ vadati. athavā bhavaty etat. uktaṁ ca. Pṇ 82. 16 so . . . 'pari piṅgalako vipra°. api ca. Sy A 66 Und auch wenn er mild und ganz freundlich ist, ist's doch möglich, daß er durch die Rede anderer aufgebracht und zornig gegen mich wird. Ar. **Vs 119**= T 120, Pṇ 310, Sy 77, Ar. b, Pṇ avapuṣyanti. c, Pṇ upajāpavidāṁ ca karṇajāpāiḥ. Sy Denn das Wasser ist weicher als das Wort und der Stein härter als das Herz; aber wenn das Wasser oft an den Stein schlägt, so durchbohrt es ihn. Ar similarly (not in JCap, OSp, but in Wolff and KF 47. 14, preceded by this: for the foolish stories of men who deny the goodness of God take away a wholesome mind). **(387)** T A 78 text (om tadāj° ayu°). SP 531 tad atra

anyad yuddhāt. (*tadājñānuvartanam ayuktam.*) uktaṁ ca:

guror apy avaliptasya kāryākāryam ajānataḥ
utpathapratipannasya nyāyyaṁ bhavati śāsanam. 120.

yān yajñasaṅghāis *tapasā ca* lokān
svargāiṣiṇo dānacayāiś ca yānti
kṣaṇena tān apy *abhi*yānti dhīrāḥ
prāṇān *su*yuddheṣu parityajantaḥ. 121.

prāṇāś ca kīrtiś ca parichadaś ca
sarve *'pi* yuddhe*na hi* rakṣaṇīyāḥ
yuddhe viśiṣṭaṁ maraṇaṁ narāṇāṁ
dviṣadvaśe *jīvati yo mṛto 'sāu.* 122.

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saṁgrāmān (α °ma-) mṛtyur eva śreyān (α °yaḥ). tadāj° . . . Hp 83. 7, Hm 55. 1 tat (Hm, and Hp v. l., tataḥ) saṁgrāme (Hp °ma-) mṛtyur eva varam (Hp evāśrīyatām). idānīṁ tadāj° ayu°. yataḥ. So 163abc etat saṁjīvakāc chrutvāvādīd damanako 'ṛjuḥ, dhāiryeṇa sādhyate sarvaṁ. Kṣ 326ab (72cd) ity uktvā (ŚP ukto) vṛṣabhas tasthāu siṁhāpakṛticintakaḥ. Spl 78. 20 tad evaṁ gate 'pi kiṁ kartavyam iti. ahaṁ tvāṁ suhṛdbhāvāt pṛcchāmi. damanaka āha: tad deśāntaragamanaṁ yujyate nāivaṁvidhasya kusvāminaḥ sevāṁ vidhātum. uktaṁ ca. (After next vs and a speech of Saṁj.,) Spl **79. 6** tad yuddhaṁ muktvā me nāsty anyac chreyaskaram. uktaṁ ca. Pṇ 82. 21 as T. Sy A67 Hierauf sprach Dmng: Und nun, wo du weißt, daß er dich haßt, was hast du da vor zu tun? Snzbug sprach: Mir bleibt nur das eine Mittel, daß ich offen mit ihm kämpfe. Denn es heißt. Ar. **Vs 120**=T 121, SP 110, N 87, Spl 306, Pṇ **169.** b, T ed. with α kāryākāryāṇy. c, SP utpathaṁ (best ms. text, and so N intends). d, T mss. nyāyaṁ, Pṇ daṇḍo, SP v. l. kāryaṁ (bha° śā°); SP ed. and Spl parityāgo vidhīyate (one SPα ms. writes under this nyāyyo daṇḍo vidhīyate; best ms. na kāryaṁ gadato vaśa; so N, with vaca[ḥ] at end). Before next vs T api ca. **Vs 121**=T 122, SP 111, N 88, Spl 308, Pṇ **311**, Sy 78, Ar. a, SP na yaj°, Spl na tān sutīrthāis, SPα yajñasya saṅghāir, N yajñāiḥ śatāis tenāpi yān na lokān. SP api yāṅś ca for ta° ca; α api yānti. T mss. lokās (except R corr.). b, T ed. with ms. P pātra for dāna, ms. p patra, β putra. Spl, SP śatāiś (SPα text), N balāiś, for cayāiś. T pra for ca; Spl suvittāiḥ for ca y°. c and d transposed in Pṇ. c, N tān yānti lokān praṇayena dhī°. Spl kṣa° yān yānti raṇeṣu dhī°. Pṇ tān eva hi yānti, T tān apy atiricya. T, Pṇ śūrāḥ. d, Spl pr° samujjhanti hi ye suśīlāḥ. SP ed. suyuddhena (α text); T svayu°, N, Pṇ ca yu°. Sy Durch Schlagfertigkeit, Kraft und Zeitüberfluß kann einer nicht (soviel) Vorteil erringen als wie in einem Augenblick. Ar more orig.; JCap 80. 11 Non est meritum qui ambulat in dei cultu et timore eius, qui non observat suis amicis fidelitatem, sicut meritum illius qui pugnat pro persona sua, et etiam una hora diei etc. **Vs 122**=T 123, SP 112, N 89. b, T sarveṇa yuddhe parirakṣ°. SPα hi for 'pi and su for hi. (Read yuddhena in SP, cf. Hertel, Tantr. Übers. II p. 40 n. 1, where yudhena is perhaps a misprint for yuddh°?)

mṛtaḥ prāpsyati vā svargaṁ śatrūn hatvā 'pi vā sukham
ubhāv api hi śūrāṇāṁ guṇāv etāu sudurlabhāu. 123.

(388) damanaka āha: *bhadra, anupāya eṣaḥ. yat kāraṇam:*
śatror *vikramam* ajñātvā vāiram ārabhate hi yaḥ
sa parābhavam āpnoti samudra iva ṭiṭṭibhāt. 124.

(389) saṁjīvaka āha: kathaṁ (cāi) 'tat. *damanako 'bravīt:*

KATHĀ 9 (STORY 9: STRANDBIRDS AND SEA)

(390) (asti, *kasmiṁścit*) samudratīr(*āikadeś*)e ṭiṭṭibhadampatī

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d, T dvi°tiṣṭhati ko 'rthakāmaḥ. **Vs 123=T 124, SP 113, N 90, Hp 154, Hm 169, Spl 309, Pṇ 312, Sy 79, Ar. a, SP mṛtāḥ, Spl °tāiḥ. SP prāpsyanti, α prāpyanti, N, Hp prāpsyāmi, Hm prāpnoti, Spl saṁprāpyate. SP hi for vā (α text), Spl om. Spl svargo. b, T, H śatruṁ, N śatrūn! Spl jīvadbhiḥ kīrtir uttamā. Pṇ jitvā. SP, N, H hatvā sukhāni vā (SP ed. ca, α vā). c, Spl tad ubhāv api śū°. d, Spl na dur°, Pṇ sukhāvahāu. Sy denn wenn er stirbt, hat er im Kriege seine Bestimmung erreicht, und wenn er seinen Feind tötet, erlangt er Ruhm. Ar more orig.; JCap 81. 1 si contingat eum mori, ad vitam transit eternam etc. After this comes in SP, H yuddhakālaś cāyam, and vs SP 114=N 91, Hp 155, Hm 170; nowhere else. Spl 79. 18, Pṇ 83. 5 quote a private reflexion of Damanaka to the effect that S. might hurt the lion in a fight and that he must dissuade him from fighting. (388) T A 79 text (ed. with α om āha). SP 543 damanakaḥ (α adds prāha). Kṣ 326cd, 327ab (73) tanmataṁ tasya vijñāya svāiraṁ damanako 'bravīt, śaktaḥ siṁhapratīkāre na kaścid iti cintyatām. Spl 79. 21 āha ca: bho mitra, samyag abhihitaṁ bhavatā, paraṁ kiṁ tu kaḥ svāmibhṛtyayoḥ saṁgrāmaḥ. uktaṁ ca. Pṇ 83. 9 āha ca: bhadra . . . Sy A 68 Dmng sprach: Man kann, statt durch offenen Kampf, durch List kämpfen. (Denn wenn einer) ohne Not (Krieg führt), verdient er Vorwürfe, und wenn er seinen Feind tötet, schreibt man es dem Zufall zu. Und es heißt. Ar. **Vs 124=T 125, SP 115, N 92, Hp 137, Hm 149, Spl 312, Pṇ 315, cf. So 163d, Kṣ 327cd (74ab), Sy 80, Ar. a, H aṅgāṅgibhāvam aj°; T ākrandam aj°, Pṇ and Spl (KB) balam avijñāya (Spl according to Kosegarten, Parab, Vidyāsāgara, has text; Hertel, SP p. LII, argues unconvincingly for the originality of ākrandam. See my Introduction, Vol. II, p. 108 ff.) b, H kathaṁ sāmarthyanirṇayaḥ. N ākramate for āra°. SP, Jn tu for hi (SPα text). c d, H paśya ṭiṭṭibhamātreṇa samudro vyākulīkṛtaḥ. d, Jn samudraṣ ṭi° iva. T ṭīṭi°, N ṭiṭī°. So śṛṇu vacmy atra te kathām. Kṣ acintitānyadarpasya (Ma. em. to acintitātidar°) lajjābdher api ṭiṭṭibhāt. Sy Verachte nicht den geringen Feind, wenn er listig ist und sich Helfer versammelt. Wer den Geringen und Schwachen verachtet, der nimmt leicht ähnlichen Schaden, wie der war, welcher den Meergeist seitens des Strandläufers betraf. (389) T A 80, SP 546, Spl 80. 5, Pṇ 83. 13 text (T ed. and SP ed. om āha, v. l. has it; SPα, Jn om ca; T ed. and SP ed. om 'bravīt; Tβ text, SPα and Spl so 'bravīt, Pṇ dam° kathayati). Sy A 69, Ar similarly. (390) T 43. 9 asti (β adds kasmiṁścit) samu° ṭiṭibha° . . . SP 547 (α inserts atha)

(*prati*)vasataḥ (sma). (391) (*atha kadācit*) ṭiṭṭibhī (praty)āsanna-prasavā bhartāram *abravīt*: (392) (*nātha, kiṁcit*) prasava*yogyaṁ* sthānam anviṣyatām. (393) *asāv akathayat*: nanv etad eva sthānaṁ *vṛddhikaram*, *atrāi 'va prasūṣve* ('ti). (394) sā 'bravīt: *alam anena* sāpāy*ena* sthāne*na*. (*kadācit*) samudravelā *jalaplā-*

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samudratīre ṭiṭṭi° vasataḥ. Hp 78 bottom, Hm 48. 12 samudratīre (Hm dakṣiṇasamudra°) ṭiṭṭi° nivasataḥ. So 164ab ko 'py āsīṭ ṭiṭṭibhaḥ (B. ṭīṭibhaḥ, and so thruout story) pakṣī sabhāryo vāridhes taṭe. Spl 80. 7 kasmiṁścit samudrāikadeśe ṭiṭṭi° vasataḥ. Pṇ 83. 15 asti kasmiṁścij (then insertion) mahodadhes tīrāikadeśe ṭiṭṭi° prati°. Sy p. 37 bottom: Ein Strandläufer nistete mit seiner Ehehälfte am Meere. Ar. **(391)** T 43. 9 atha kadācit prasoṣyamāṇayā ṭiṭibhyā bhartābhihitaḥ. SP 547 ṭiṭṭibhy āsanna-prasavā (α °va-kālā) bhartāram abravīt (α uktavatī). Hp 78 bottom, Hm 48. 13 tatra ṭiṭṭibhī cāsanna° (Hm tr cā° ṭi°) bhar° āha. So 164cd dhṛtagarbhā satī bhāryā ṭiṭṭibhī nijagāda (B. ca ja°) tam. Kṣ 328 ab (74cd) āsannaprasavā pūrvaṁ ṭiṭṭibhaṁ dayitāvadat. Spl 80. 7 tato gacchati kāla ṛtusamayam āsādya ṭiṭṭibhī garbham ādhatta. āsannaprasavā satī ṭiṭṭibham uce. Pṇ 83. 18 sā kadācid ṛtukālāvabaddhaphalā pratyā° saṁvṛttā. tatra tayā ṭiṭṭibho 'bhihitaḥ. Sy p. 37 bottom, Und als für das Weibchen die Zeit gekommen war, Eier zu legen, (sprach es zum Männchen). Ar. **(392)** T 43. 10 kiṁcit (mss. kaṁcit) sthānam anvi° yatrāhaṁ (β adds sukhaṁ) prasuve (α prasave). SP 547 nātha prasavayogyasthānam (α °yogyaṁ sthānam) anviṣyatām. Hp 78 bottom, Hm 48. 14 nātha prasavayogyaṁ nibhṛtaṁ sthānam anviṣyatām (Hm prasavayogyasthānaṁ nibhṛtam anusaṁdhīyatām). So 165a ehi kvāpy anyato yāvaḥ. Kṣ 328cd (75ab) prasavasthānam anyan me (Ma. ms. anman ye, em. to anyatra) kalpyatāṁ nirbhayaṁ vibho. Spl 80. 9 bhoḥ kānta, mama prasavasamayo vartate. tad vicintyatāṁ kimapi nirupadravaṁ sthānaṁ yena tatrāham aṇḍakamokṣaṇaṁ karomi. Pṇ 83. 19 as T ed. Sy p. 37 bottom, Such' einen schönen Platz aus, damit wir dorthin gehen, bevor es zu spät ist. Ar. **(393)** T 43. 11 text. SP 548 sa āha: astv (α om) etad eva sthānam. Hp 78 bottom, Hm 48. 14 ṭiṭṭibho 'vadat: (Hm adds bhārye) nanv idam eva sthānam (Hm adds prasūtiyogyam). Spl 80. 10 ṭiṭṭibha āha: bhadre ramyo 'yaṁ samudrapradeśaḥ, tad atrāiva prasavaḥ kāryaḥ. Pṇ 83. 20 ṭiṭṭibho 'bravīt: nanv . . . sthānaṁ pūrvapuruṣopārjitaṁ vṛ° . . . Sy 38. 1 Ihr Gatte erwiderte ihr: Dieser Platz ist gut, denn es ist ja Gras und Wasser in der Nähe. Gebier deine Jungen an diesem Platze. Ar. **(394)** T 43. 11 sā . . . sāpāyena. avaśyam eva samudrajalavelāplavanān (read with mss. °plāv°) mamāpatyavināśo bhavati (β bhaviṣyati). SP 548 sābravīt: samudravelāyāṁ (α °lā or °leyaṁ) sāpāyam idaṁ sthānam. Hp 79. 1, Hm 48. 15 sā brūte: samudravelayā vyāpyate sthānam etat. So 165bcd prasūtāyā mameha (B. °yāṁ mayīha) hi, hared apatyāny (B. °yam) ambhodhiḥ kadācid ayam ūrmibhiḥ (B. ūrmiṇā). Kṣ 329ab (75cd) pūrvasthitiḥ samudrormibhīṣaṇā me (Ma. °drādbhir [ms. °drodbhir] bhīṣaṇābhir) na rocate. Spl 80. 11 sā prāha: atra pūrṇimādine samudravelā caṭati. sā mattagajendrān apy ākarṣati, tad dūram anyatra kiṁcit sthānam anviṣyatām. Pṇ 83. 21 sā . . . sthānena. atrāyam abhyarṇaḥ samudraḥ. kadācit

vanena mamā 'patyāny (*apa*)haret. (395) *asāv āha*: bhadre, na *śakto mahodadhir* mayā sārdham (*īdṛśaṁ*) vāirānubandhaṁ kartum (iti). (396) sā vihasyā 'bravīt: *bahv asadṛśaṁ* tava samudreṇa *balam. katham ātmano na jñāyate sārāsāratā.* uktaṁ ca:

duḥkham ātmā parichettum evaṁ yogyo na ve 'ti vā
astī 'dṛg yasya vijñānaṁ sa kṛcchre *'pi* na sīdati. 125. (*api ca*:)
mitrāṇāṁ hitakāmānāṁ yo vākyaṁ nā 'bhinandati
sa kūrma iva durbuddhiḥ kāṣṭhād bhraṣṭo vinaśyati. 126.

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sudūram ullasatā velājalena mamāpatyāny apaharet. Sy 38. 4 Spricht sie zu ihm: Der Platz ist wohl schön, aber ich fürchte, das Wasser möchte aus dem Meere überfluten und meine Jungen fortspülen. Ar. (395) T 43. 13 text. SP 549 so 'bravīt: bhadre, samudro mayā sārdhaṁ vigrahaṁ (α vāiraṁ) kartum asamarthaḥ. Hp 79. 2, Hm 49. 1 so 'bravīt: bhadre (Hm ṭiṭṭibho 'vadat, om bhadre; Hp v. l. adds na mayā sārdhaṁ samudro vigrahītuṁ samarthaḥ, tatra) kim ahaṁ nirāṅgaḥ (Hm nirbalaḥ, Hp v. l. ajñātaḥ), tena svagṛhāvasthitaḥ (Hm om tena sva°) samudreṇa vigrahītvyaḥ (Hm nigrahī°). So 166 etad bhāryāvacaḥ śrutvā ṭiṭṭibhaḥ sa jagāda tām, na śaknoti mayā sākaṁ virodhaṁ kartum ambudhiḥ. Kṣ 329cd, 330ab (76) iti tadvākyam ākarṇya ṭiṭṭibhaḥ prāha vismitaḥ, nāivāpakartuṁ śakto me samunnaddho hi sāgaraḥ. Spl 80. 13 tac chrutvā vihasya ṭiṭṭibha āha: bhadre na yuktam uktaṁ bhavatyā. kā mātrā samudrasya yo mama dūṣayiṣyati prasūtim. tad viśrabdhātrāiva garbhaṁ muñca. Pṇ 83. 23 asāv āha: bhadre, jānāty eṣa mām uttānapādam. na khalu śakto . . . °bandhaṁ vidhātum. Sy 38. 6 Er aber sprach zu ihr: Ich glaube nicht, daß das Wasser so töricht handeln wird, mir den Platz, von dem ich Besitz ergriffen habe, wegzunehmen. Denn der Geist ist klug und fürchtet sich vor der Rache. Ar. (396) T 43. 14 text (om vihasya; asadṛśaṁ em., mss. sadṛśī, asadṛśe and °śena; ed. with α om na). SP 550 sābravīt: nātha tava samudrasya (α tr sa° tava) ca mahad antaram. uktaṁ ca (α om u° ca). Hp 79. 3, Hm 49. 2 ṭiṭṭibhī vihasyāha: svāmin, tvayā samudreṇa (Hm adds ca) mahad antaram. athavā. So 167ab tac chrutvā ṭiṭṭibhī prāha: māivaṁ kā te tulābdhinā. Kṣ 330cd (77ab) bhartur ity uddhataṁ śrutvā prāuḍhā provāca ṭiṭṭibhī. Spl nothing. Pṇ 84. 14 evaṁ vadati khage vihasya sā ṭiṭṭibhī viditatattvā tacchakter uktavatī: sādhv idam; evaṁ ca bahusadṛśam. (vs.) kathaṁ cātmano (! so ed.) svayaṁ na jñāyate sārāsāratā. iti. uktaṁ ca. Sy 38. 10 Spricht zu ihm seine Frau: Schämst du dich nicht, daß du, ohne dich zu prüfen, mit dem Meere rivalisieren willst? Es ist aber wahr, wie es heißt. Ar. Vs 125=T 126, SP 116, N 93, Hp 138, Hm 150, Pṇ 323, Sy 81, Ar. ab diff. in Hm. b, T mss. zR eva, Pṇ iti. Pṇ, T ms. P, and Hm vetti. c, T evaṁvid for astīdṛg; N astīdṛś-; Pṇ idaṁ yasyāsti vij°; Hm astīha; SPα vidha for yasya. d, Pṇ na sa kṛcchreṣu sī°, Hm kṛcchreṇāpi na sī°, SPα sa kṛcchreṣv avasī°, T saphalās tasya buddhayaḥ. Sy es gibt keinen Menschen, der sich selbst erkennt.—Sy and Ar add (Sy 38. 15) an expansion repeating the sense of § 394, and refusal of male bird. T api ca, Pṇ suṣṭhu cedam ucyate. Vs 126=T 127, SP 117, N 94, Hp, Hm IV. 4, So 167cd,

(397) ṭiṭṭibha āha: kathaṁ (cāi) 'tat. sā 'bravīt:

KATHĀ 10 (STORY 10: GEESE AND TORTOISE)

(398) asti, kasmiṅścit sarasi kambugrīvo nāma kacchapaḥ prativasati (sma). (399) tasya dvāu suhṛdāu saṁkaṭavikaṭanāmānāu haṁsāu. (400) *atha kālaviparyaye* (*dvādaśavārṣiky*) anāvṛṣṭir *āpatitā. tatas tayor matir utpannā*: (401) *kṣīṇatoyaṁ* (*jātam*) *idaṁ saraḥ.* anyaṁ jalāśayaṁ gacchāva (iti). (402) kiṁ *punaś* (*ciraparicitam idaṁ*) priyamitraṁ kambugrīvam *āmantra-*

Kṣ 331 (77cd, 78ab), Spl 315, Pṇ 325, Sy 82, Ar. a, Spl, H suhṛdāṁ. ab, SP (all mss.) mi° yo hitaṁ vākyaṁ nābhi° mūḍhadhīḥ. b, Jn na karotīha yo vacaḥ. So hitopadeśo 'nuṣṭheyo vināśaḥ prāpyate 'nyathā. Kṣ āsannākuśalā nūnaṁ na śṛṇvanti hitaṁ vacaḥ, śrūyate mitravacanānādarāt kacchapo hataḥ. Sy Wer bei einem törichten Unternehmen von seinen Freunden ein Wort zu seinem Nutzen nicht annimmt, stürzt ebenso ins Unglück wie jene Schildkröte, welche die Warnung ihrer Freunde nicht annahm. **(397)** T 44. 3 ṭiṭibhaḥ (β adds āha) . . . 'tat. ṭiṭibhī (β sākathayat). SP 555 text (ed. om āha, α text; α om ca). Spl 81. 9, Pṇ 85. 3 text (om ca). Sy 38. 24, Ar similarly. **(398)** T 44. 4 text. SP 556 text (ed. om pra° sma, but α adds prativasati). H thruout this story is quite different in language; I quote it only partially. So 168ab tathā ca kambugrīvākhyaḥ kūrmaḥ kvāpi sarasy abhūt. Kṣ **332ab (78cd)** (after next) pūrvaṁ kacchapaḥ. Spl 81. 11, Pṇ 85. 5 text (om pra° sma; Spl jalāśaye for sar°). Sy 38. 28 Es war eine Wasserquelle, darin wohnte eine Schildkröte. Ar. **(399)** T 44. 4 text (tr vikaṭa-saṁkaṭa°). SP 556 tasya ca (α ta° dvāu) su° sakaṇṭakavikaṇṭaka-(α sa[ṁ]kaṭa-vikaṭa-, v. l. tr vi°-saṁ°)-nā° rājahaṁsāu (α om rāja, and adds tiṣṭhataḥ or tatrāiva vasataḥ). Hp 129. 5, Hm 111. 11 tatra ciraṁ saṁk° (Hp cirād, om saṁk°) haṁsāu nivasataḥ. So 168cd tasyāstāṁ suhṛdāu haṁsāu nāmnā vikaṭasaṁkaṭāu. Kṣ 332a (78c) haṁsadvayasakhaḥ. Spl 81. 11 tasya saṁkaṭavikaṭanāmnī mitre haṁsajātīye paramasneham āśrite. Pṇ 85. 5 tasya ca suhṛdāu saṁ° dvāu haṁsāu. Sy 38. 29 nebst zwei Gänsen, und infolge der Nachbarschaft hatten sie sich miteinander befreundet. Ar. **(400)** T 44. 5 text. SP 557 tāv anāvṛṣṭiparikṣīṇāv anyonyam ūcatuḥ. So 169ab ekadāvagrahakṣīṇajale sarasi tatra tāu. Kṣ 332b (78d) sthānadoṣataḥ. Spl 81. 14 atha gacchati kāle 'nāvṛṣṭivaśāt saraḥ śanāiḥ-śanāiḥ śoṣam agamat. tatas tadduḥkhaduḥkhitāu tāv ūcatuḥ. Pṇ 85. 6 atha kālaparyāyād dvād° avṛṣṭir āpa°. tatas tayor īdṛśaṁ citte saṁjātam. Sy 38. 30 Einstens nun nahm das Wasser in der Quelle ab. Da berieten sich die Gänse miteinander. Ar. **(401)** T 44. 6, Pṇ 85. 8 text (T om jātam). SP 557 anyaṁ jal° aśoṣaṁ (α aśoṣyaṁ) gac°. So 169cd haṁsāv anyat saro gantukāmāu. Spl diff. Sy 38. 32 Da das Wasser abgenommen hat, tun wir gut, bei Zeiten von hier wegzugehen. Ar. **(402)** T 44. 7, Pṇ 85. 8 text (T ciroṣitaṁ, om idaṁ; Tβ mitrapriyaṁ). SP 558 kiṁ tu priyasuhṛdi kambugrīve kathyatām iti (α om). Sy 38. 33 Und sie sprachen zu der Schildkröte: Das Wasser hat abgenommen und wir können nicht mehr hier sein.

yāvahe. (403) *tathā cā 'nuṣṭhite kacchapenā 'bhihitāu:* (404) (*kasmān mamā 'mantraṇaṁ kriyate.*) *yadi (tu) sneho 'sti, tato mām apy asmān mṛtyumukhāt trātum arhathaḥ. (yat kāraṇam,) yuvayos tāvad āhāravāikalyam (eva) kevalam asmin svalpodake sarasi. mamā 'tra tu maraṇam eva. tad (vi)cintyatām, āhāra-prāṇaviyogayoḥ ko garīyān.* (405) *tābhyām abhihitam: (yuktam āttha. evam etat. kiṁ punaḥ prāptakālaṁ bhavāñ jānāti. avaśyaṁ)* nayāva *āvāṁ bhavantam.* (406) *tvayā punaḥ pathi (cāpalān)*

Ar versions all speak of their taking leave of the tortoise (JCap 82. 14 Et accedentes ad testudinem volebant licentiari ab ea, et dicunt ei etc.) **(403)** T 44. 7 text. SP 558 kathite ca tenoktam. So 169d kūrmo jagāda saḥ. Pṇ 85. 10 text (om ca; °hitam). Sy 38. 35 Die Schildkröte sprach. Ar. **(404)** T 44. 8 text (β om tu; mss. arhatā or °tām, em. Hertel; om 1st eva; āhārasuhṛdviyogayoḥ). SP 559 yuvāṁ pakṣacāriṇāu, mayā deśāntaraṁ kathaṁ (α tr ka° de°) gantavyam (α v. l. gamyate). iti (α om). Cf. Hp 131. 9, Hm 114. 1 tad yathāham anyad dhradam (Hm anya-hradam) adya (Hm om) prāpnomi, tad vidhīyatām (Hm tathā kriyatām). So 170ab yuvāṁ yatrodyatāu gantuṁ nayataṁ tatra mām api. Cf. Spl 81. 17 bhoḥ sāṁprataṁ nāsty asmākaṁ jīvitavyaṁ jalābhāvāt. tathāpy upāyaś cintyatām iti. (Spl is mostly diff. thru here.) Pṇ 85. 10 kasmān . . . kriyate. ahaṁ hi jalacaraḥ, ihādya svalpajalatvād yuvayor viyogaduḥkhāc ca vinaṣṭa evācirād asmi. tad yadi mayi kaścit sneho . . . (om apy) . . . arhathaḥ. kiṁ tu yuvayos . . . sarasi. sadya eva mamātra maraṇam. tac cintyatām āhār° kiṁ garīyaḥ. iti. Sy 38. 35 Ihr könnt auch auf dem Trockenen leben, aber seht mich Unselige: ich kann ohne Wasser nicht leben. Ersinnt für mich ein Mittel und nehmt mich von hier mit. Ar, JCap 82. 17 Scio, inquam, quoniam non deficit vobis aqua, sed mihi misere, que non valeo vivere, nisi in ea; nam vos potestis vivere in aliis locis. Nunc obsecro vos: facite mecum misericordiam et ducite me vobiscum ubi esse intenditis. The general sense of T, Pṇ is supported by Pa; other versions give little help. **(405)** T 44. 11 text. SP 559 tāv ūcatuḥ: tvaṁ tu yady (α om tvaṁ tu, tr yadi after calasi) asmadvacanān na calasi, tadā tvaṁ nayiṣyāvaḥ (α nayāvaḥ). Hp 131. 10, Hm 114. 2 haṁsāv āhatuḥ: (Hm adds jalāśayāntare prāpte tava kuśalaṁ) sthale gacchatas tava kathaṁ kuśalam (Hm te ko vidhiḥ). (After § 408) haṁsāu bruvāte (Hm brūtaḥ): katham upāyaḥ saṁbhavati. So 170cd, **171cd** tac chrutvā tāv ubhāu haṁsāu kūrmaṁ taṁ mitram ūcatuḥ, — tatrāgantuṁ tavecchā cet kāryam asmadvacas tvayā. Kṣ **333b (79d)** tāu (Ma. taṁ) haṁsāu kūrmam ūcatuḥ. Spl **82. 7** tāv ūcatuḥ: bho mitra, evaṁ kariṣyāvaḥ. Pṇ 85. 16 tatas tābhyām abhihitam: asamarthāv āvām apakṣiṇaṁ jalacaraṁ tvāṁ saha netum. kacchapo 'bravīt: asty upāyaḥ. (After § 408) **85. 21** atha tāv ūcatuḥ: apāyalakṣaṇo 'yam upāyaḥ. Sy 39. 1 Sprechen sie zu ihr: **39. 4** (in next) so schaffen wir dich fort. Ar, JCap 82. 20 Que dicunt: Volumus tibi conferre gratiam, et conferre te nobiscum ad locum. **(406)** T 44. 13 tvayā . . . vaktavyam (ed. with α om pathi; β tr kiṁcin na). SP 560 mā tvaṁ

na kiṁcid vaktavyam. (*tathe 'ty ukte kacchapena haṁsāu yaṣṭim ānīyā 'hatuḥ*:) (407) imāṁ (*tu*) yaṣṭiṁ madhye daśanair *āpīḍaya.* (408) *āvām apy antayor gṛhītvā* (*vyomamārgeṇa*) *dūraṁ mahat*

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nīyamānaḥ kimapi vada (α kiṁ tu priyasuhṛt tvaṁ nīyamānaḥ kimapi na vadiṣyasi). ity uktvā yaṣṭim ānīyāgatya (α yaṣṭim ādāya gaditaḥ). Hp **132. 11,** Hm **115. 6** āvābhyāṁ nīyamānaṁ (Hp adds ca) tvām avalokya (Hp vilokya) lokāiḥ kiṁcid vaktavyam eva. tad ākarṇya (Hm adds yadi) tvam uttaraṁ dadāsi (Hp v. l., Hm dāsyasi), tadā tvanmaraṇam. So **172 c d, 173 a** (after § 408) nirālāpo 'vatiṣṭhethā bhraṣṭo vyāpatsyase 'nyathā, tatheti. Kṣ **333 c d (80 a b)** māunāvalambinā bhāvyaṁ tvayāiva bahuśaḥ pathi. Spl **82. 8** paraṁ bhavatā māunavratena bhāvyaṁ no cet tava kāṣṭhāt pāto bhaviṣyati. Pṇ **85. 22** yadi katham api svalpālāpam api karoṣi, tadā yaṣṭigrahāc cyutaḥ sudūrāt patitaḥ khaṇḍaśo bhaviṣyasi. kacchapa āha: mama khalu māunavratam adyaprabhṛti yāvad ākāśagamanam. Sy 39. 1 Wenn du, während wir dich durch die Luft befördern und dich die Leute sehen und schreien, dich jeder Antwort enthalten willst, [so schaffen wir dich fort.] Und sie nahm es an, jedoch sagte sie: Wie kann ich aber den Weg machen? Ar, JCap 82. 22 sed quando te portabimus per aerem, et viderit te aliquis homo et loquatur de te, cave ne respondeas verbum. Quibus dixit: Ista faciam. OSp adds to this a question as to how the tortoise can be carried aloft, — as in Sy. The parenthetized phrase at the end of our text is based on Pa and Pṇ, and partly on SP, perhaps supported by So 173 a, tho this may belong rather with § 409; Pa seems also to suggest an addition to this speech of the tortoise — something like kathaṁ tūpāya (ākāśagamanasya); but no Skt. version has this. The general sense of the orig. of this and the surrounding §§ seems fairly clear, but the details are by no means all certain. The phrase yaṣṭim ānīya may be compared with the first part of Jn in the following passage. **(407)** T 44. 13 text. SP 561 imām avikalāṁ (α om) yaṣṭiṁ (α adds madhye) daśanāir (α adds gāḍhaṁ) gṛhāṇa. Hp 131. 12, Hm 114. 5 kūrmo (Hm kacchapo) vadati: [yuvābhyāṁ cañcudhṛtaṁ, cf. next] kāṣṭhakhaṇḍam ekaṁ mayāpi (Hm om pi) mukhenāvalambitavyam (Hm °lambya gantavyam). So **172 a b** (in next) gṛhītvāiva dantāir yaṣṭiṁ. Kṣ 332 c (79 a) dantāvaṣṭabdhakāṣṭhāgro. Spl 82. 5 tad ānīyatāṁ kācid dṛḍharajjur laghu kāṣṭhaṁ vā [here first part of next] yena mayā madhyapradeśe dantāir gṛhīte sati. Pṇ 85. 18 samānīyatāṁ yaṣṭikāṣṭhakhaṇḍam ekam. tathānuṣṭhite yaṣṭikhaṇḍaṁ madhye dantaśaṁdaṁśena dhṛtvovāca. Sy 39. 5 Sie sprachen: Du fassest mit deinem Munde ein Stück Holz in der Mitte. Ar, JCap 82. 24 Dicunt ei: Accipe in ore tuo parvum lignum, et apprehende illud fortiter tuis dentibus. KF 49. 9 The geese replied: We can put down a stick, and do you take hold of the middle of the stick with your mouth. **(408)** T 44. 14 evam anayāivoddhṛtya ṣaṣṭimātrāṇi yojanāni [mahat saro, ed. em.; α mahātmānaṁ or °manāṁ, β mahātmāno or himavatsānāu] bhavantaṁ nayāvaḥ. tatra sukhaṁ yāpayiṣyāma (v. l. °va) iti. SP 561 āvām apy antayor gṛhītvā yāsyāvaḥ. Hp **131. 11,** Hm **114. 3** (in § 405; cf. also yuv° cañcu° in prec.) kūrmo brūte (Hm

saro bhavantaṁ nayāvaḥ. (409) evaṁ ca *niṣpanne tajjalāśaya-saṁnikṛṣṭa*nagara*sya 'pariṣṭān nīyamānaṁ* (*kacchapaṁ*) dṛṣṭvā, (410) kim *idaṁ* (*śakaṭacakrapramāṇaṁ pakṣibhyāṁ viyatā*) nīyate, iti jana*ḥ sa*kalakala*ḥ saṁvṛttaḥ.* (411) tac (ca) śrutvā

āha): yathāham api (Hm om) bhavadbhyāṁ sahākāśavartmanā vrajāmi sa upāyo (Hm °manā yāmi tathā) vidhīyatām. (After prec. §:) tato bhavatoḥ (Hm yuvayoḥ, om tato) pakṣabalena mayāpi (Hp v. l., Hm add sukhena) gantavyam. So **171ab,** 172ab saro dūrād davīyas tad yatrāvāṁ gantum udyatāu. asmaddhṛtāṁ [here prec.]—divi vrajan. (Cf. next.) Kṣ 332d (79b) nītas tābhyāṁ vihāyasā. Spl 82. 5 anviṣyatāṁ ca prabhūtajalasanāthaṁ saro (here last part of prec.)—yuvāṁ koṭibhāgayos tat kāṣṭhaṁ mayā sahitaṁ saṁgṛhya tat saro nayathaḥ. Pṇ 85. 19 enaṁ cañcvā sudṛḍham ubhayapārśvayor gṛhītvoḍḍīya gamyatāṁ vyomamārgeṇa samagatibhyāṁ yuvābhyām, yāvad anyo viśiṣṭajalāśayaḥ. iti. Sy 39. 7 und wir tragen dich an seinen beiden Enden fort. Ar as Sy. **(409)** T 44. 15 text (om kacchapaṁ). SP 562 evaṁ ca (α om) saṁvṛtte pratyāsanne nagare (α adds tam) 'pūrvaṁ dṛṣṭvā. Hp 132. 14, Hm 115. 9 tatas (Hm om) tathānuṣṭhite tathāvidhaṁ kūrmam ālokya (Hp aval°) sarve gorakṣakāḥ paścād dhāvanti. So 173, 174 (tatheti, cf. § 406) tena dantāttayaṣṭinā saha tāu nabhaḥ, kūrmeṇotpetatur haṁsāu prāntayor āttayaṣṭikāu. kramāc ca tatsaro 'bhyarṇaṁ prāptāu tāu kūrmahāriṇāu, dadṛśus tadadhovartinagarāśrayiṇo janāḥ. Kṣ 333a, 334ab (79c, 80cd) hradāntarābhigamane—, tataḥ pāurajanā dṛṣṭvāviditaṁ (Ma. em. °tāṁ). Spl 82. 9 tathānuṣṭhite gacchata kambugrīveṇādhobhāgavyavasthitaṁ kiṁcit puram ālokitam. tatra ye pāurās te tathā nīyamānaṁ vilokya. Pṇ 86. 3 atha tathānuṣṭhite kathaṁ katham api tābhyāṁ haṁsābhyāṁ jalāśayād āsannanagaroparibhāgena tathā nīyamānaṁ kacchapaṁ dṛṣṭvā. Sy 39. 8 Die Schildkröte hieß dies gut [this phrase not in JCap, KF] und sie taten demgemäß. Als nun die Leute die Schildkröte sahen, wie sie zwischen den beiden Gänsen durch die Luft kam. Ar. **(410)** T 44. 16 text (om pakṣibhyāṁ; α cāsaṁvṛttaḥ). SP 562 kim iti (α janāiḥ, om kim iti) kalakalaḥ (α v. l. °la-ravaḥ, cf. Pṇ) kṛtaḥ. H diff. So 175abc kim etan nīyate citraṁ haṁsābhyām iti tāir janāiḥ, kriyamāṇaṁ kalakalam. Kṣ 334bcd (80d, 81ab) śakaṭākṛtim, aho kim idam ity āsan mahākolāhalākulāḥ. Spl 82. 11 savismayam idam ūcuḥ: aho cakrākāraṁ kimapi pakṣi° nī° paśyata paśyata. Pṇ 86. 5 kim idaṁ śakaṭasadṛśaṁ viyatā pakṣibhyāṁ nīyate, ity adhastāj janakalakalāravaḥ samutthitaḥ. Sy 39. 10 riefen sie mit lauter Stimme: Schaut das Wunder. Ar, JCap 82. 28 et mirantes sibi inter se dicentes (KF 49. 15 and wondered and began to make sport and laugh, saying): Videte miracula! testudo volat per aerem inter duas aves. So also OSp. **(411)** T 44. 17 text. SP 562 tac chrutvā so 'bravīt. Hp 132. 17, Hm 115. 13 tatparuṣavacanam (Hm tadvacanaṁ) śrutvā (Hp ākarṇya; Hm adds sa kūrmaḥ) krodhād (Hm kopāviṣṭo) vismṛtapūrvasaṁskāro 'vadat (Hm prāha). So 175d sa kūrmaś capalo 'śṛṇot. Kṣ 335ab (81cd) (after next) iti kūrmo 'pi prāha vismṛtatadvacaḥ (Ma. ms. sasmita°, em. to prāhāsaṁsmṛtya°). Spl 82. 12 atha teṣāṁ kolāhalam ākarṇya kambugrīva āha. Pṇ 86. 6 taṁ ca kacchapaḥ śrutvāsannamṛtyuś

(*'sannavināśaḥ*) *kacchapo* (*yaṣṭiṁ tyaktvā*) *'bhihitavān*: (412) *ko 'yaṁ* kalakalaḥ. (413) iti *bruvan* (*vacanasamakālam*) eva *kāṣṭhāt* (*pari*)bhraṣṭo *bhūmāu* nipatitaḥ. (414) māṅsārthinā ca *lokena* (*pātasamakālam eva tīkṣṇaśastrāiḥ*) *khaṇḍaśo vibhakta* (iti).

(End of Story 10)

(415) ato 'haṁ bravīmi: mitrāṇāṁ hitakāmānām iti. (416) punaś cā 'ha:

anāgatavidhātā ca pratyutpannamatiś ca yaḥ
dvāv etāu sukham edhete yadbhaviṣyo vinaśyati. 127.

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cāpalād abravīt. Sy 39. 11 Und als sie die Vielen gaffen sah, sprach sie zu ihnen. Ar, JCap 82. 29 Illa vero audiens dixit eis; and so OSp. **(412)** T 44. 17 ahaṁ kacchapaḥ. cāpalād eṣa lokaḥ pralapati. SP 563 text. Hp 132. 17, Hm 115. 14 yuṣmābhir bhasma bhakṣitavyam. So 176a, **c** kutaḥ kalakalo 'dhastād [here next] sa pṛcchan haṅsāu tāu. Kṣ **335a (81c)** kim etad. Spl 82. 13 bhoḥ kim eṣa kolāhala. Pṇ 86. 7 eṣa lokaḥ kiṁ pralapati. Sy 39. 12 Geht, stecht euch die Augen aus. Ar (De Sacy) similarly. Pa and H agree in making the tortoise curse the people; but the substantial agreement of the other versions shows that this is probably a secondary alteration (a very natural one, indeed). **(413)** T 45. 1 text (evāśrayāt for eva kā°). SP 563 ity uccaramāṇa (α ucyamāna) eva kāṣṭhād bhraṣṭo nipatito. Hp 132. 18, Hm 115. 15 iti vadann eva patito. So 176bcd iti vaktrād vihāya tām, yaṣṭiṁ [here prec.] bhraṣṭo. Kṣ 335cd (82ab) dāruskhalitadantatvāt patito. Spl 82. 13 iti vaktumanā ardhokte patitaḥ. Pṇ 86. 8 iti bruvan vāksamam eva cāśrayān mūrkhaḥ paribhraṣṭo bhūmāu nipatitaḥ. Sy 39. 13 Da, indem sie ihren Mund öffnete, fiel sie auf die Erde hinab. Ar, JCap 82. 30 Et cum aperiret os suum, evulso ligno de ore suo, corruit in terram. **(414)** T 45. 2 text. SP 564 māṅsalubdhāir vyāpāditaś ca (α om ca, adds bhakṣitaś ca). Hp 132. 18, Hm 115. 15 gorakṣakāir (Hm tāir) vyāpāditaś ca. So 176d jaghne janāir bhuvi. Kṣ 335d (82b) nihato janāiḥ. Spl 82. 13 pāurāiḥ khaṇḍaśaḥ kṛtaś ca. Pṇ 86. 9 tatkālam eva māṅsārthinā lokena tīkṣṇaśastrāiḥ khaṇḍaśo vibhaktaḥ. iti. Sy nothing. Ar, JCap 82. 31 et mortua est. So OSp, KF. **(415)** text T 45. 4, SP 565, Spl 82. 14, Pṇ 86. 11. So 177ab evaṁ buddhicyuto naśyet kūrmo yaṣṭicyuto yathā. **(416)** T 45. 4, SP 565, Pṇ 86. 12 text (Tβ om ca; Pṇ 'bravīt). Spl 82. 15 tathā ca. So 177cd, 178a itthaṁ tayoktaṣ ṭiṭṭibhyā ṭiṭṭibhaḥ sa jagāda tām, satyam etat priye kiṁ tu. **Vs 127**= T 128, SP 118, N 95, Hp IV. 5, Hm IV. 6, Śpl 318, Pṇ 326, cf. So 178b, Kṣ 336 (82cd, 83ab), Sy 47, Ar. This story is out of place in Pa. b, N, H, Spl tathā for ca yaḥ. So tvam apy etāṁ kathāṁ śṛṇu. Kṣ anāgatabhayābhijño vipatprāptāu (mss. and ŚP. ed. viyat°) ca buddhimān, dvāv etāu saṁpadāṁ pātraṁ vipadāṁ dāivavādinaḥ. Sy Für einen Weisen gilt, wer sich in der Klemme vor Schaden rettet, und für einen Toren, wer sich auf den Zufall verläßt und sich nicht vor dem Schaden fürchtet, und wenn er hineingefallen ist, ratlos ist wie jener törichte Fisch, welcher den Fischern in die Hände

(417) ṭiṭṭibha āha: kathaṁ (cāi) 'tat. sā *'bravīt*:

KATHĀ 11 (STORY 11: FORETHOT, READY-WIT AND COME-WHAT-WILL)

(418) asti, kasmiṁścin (*mahā*)*hrade mahākāyās* trayo matsyāḥ *prativasanti sma*. (419) (*tad yathā*:) anāgatavidhātā pratyutpannamatir yadbhaviṣyaś ce 'ti. (420) tatrā 'nāgatavidhātrā (*tadudakāntargatena*) kadācit (*tatsamīpe*) matsya*bandhānām atikrāmatāṁ* vacanaṁ śrutam: (421) *bahu*matsyo *'yaṁ* hrada*ḥ*. (*tad*) aṭra *śvo* matsya*bandhanaṁ kurmaḥ*. (422) *tac ca* śrutvā *'nāgatavidhātrā cintitam*: *avaśyam eta āgantāraḥ. tad ahaṁ*

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fiel. **(417)** T 45. 7, SP 568, Spl 82. 18, Pṇ 86. 15 text (T ṭiṭi°, SPα ṭiṭṭibhī!; T ed. with α and SP ed. against α om āha; T ed. with α, and SPα, and Spl om ca; T ṭiṭibhī, om 'bravīt, but Tβ asāv akathayat; SPα so for sā; Pṇ sā kathayati). **(418)** T 45. 8 text. SP 569 asti kasmiṁścit sarasi matsyatrayam. H diff. (contains stem matsyatraya-). So 178cd nadyantaḥsthe (B. °tasthe) hrade 'bhūvan kvāpi matsyāḥ purā trayaḥ. Kṣ 337c (84a) matsyāḥ prāk. Spl 82. 20 kasmiṁścij jalāśaye [here next] trayo matsyāḥ santi. Pṇ 86. 17 text (om asti). Sy 25. 6 Es waren drei große Fische in einem Wasserbecken. Ar. **(419)** T 45. 9 text (α om). SP 569 anāg°... So 179 anāgatavidhātāikaḥ pratyu° tathā, tṛtīyo yad° ca trayas te (B. ca) sahacāriṇaḥ. Kṣ **337abc (83cd, 84a)** anāgatavidhiś cāiva (ŚP. v. l. °vidhātā ca, but cf. below) pratyu° tathā, yad° ca. Spl. **82. 20** (in prec.) anāg°... Pṇ 86. 18 text (om ca). Sy 25. 7 einer war klug, ein anderer sehr klug und einer dumm. Ar (JCap 65. 2 calls the fish sollicitus, intelligens, piger). **(420)** T 45. 9 text (α om tatra; α °udakāntarag°). SP 570 tatrānāg° (α atha kadācid anāgatavidhātā) matsyaghātukānāṁ (α °takānāṁ) vacanaṁ śrutam (α śrutavān). Hp 129. 16, Hm 112. 7 tatrānāgatavidhātā nāmāiko matsyaḥ. [then diff.] So 180ab, d te dāśānāṁ vaco jātu tena mārgeṇa gacchatām, [here next] kila śuśruvuḥ. Kṣ 337d (84b) śuśruvur dhāivarīṁ giram. Spl 82. 21 atha kadācit taṁ jalāśayaṁ dṛṣṭvāgacchadbhir matsyajīvibhir uktam, yad. Pṇ 86. 19 tatra yo 'sāv anāgatavidhātā tenodakatīrānte kadācid atikramatāṁ matsyabandhināṁ ca vacanam anuśrutam. yathā. Sy 25. 7 Da kamen Fischer und erblickten sie und sprachen. Ar. **(421)** T 45. 11 text (om tad and śvo; ed. with α °bandhaṁ). SP 570 idam alpapānīyaṁ saraḥ. tad atra matsyān vyāpādayāmaḥ (α °dayiṣyāma). So 180cd aho asmin hrade matsyāḥ santīti. Kṣ 338ab (84cd) jālaṁ kṣipāmaḥ pratyūṣe hrade 'sminn. Spl 82. 22 aho bahumatsyo 'yaṁ hradaḥ kadācid api nāsmābhir anveṣitaḥ. tad adyāhāravṛttiḥ saṁjātā saṁdhyāsamayaś ca saṁbhūtas tataḥ prabhāte 'trāgantavyam iti niścayaḥ. Pṇ 86. 20 text (om tad). Sy 25. 8 Morgen wollen wir kommen und sie fangen. Ar. **(422)** T 45. 11 text (tāv for vayasyāv). SP 571 iti vacanaṁ (α om) śrutvā tad (α etad) vayasyāv āhūyābravīt: ito 'nyat saro gamyatām iti (α om). Hp 129. 16, Hm 112. 8 tenoktam (Hm tenālocitam): jalāśayāntaram

(*pratyutpannamatiṁ yadbhaviṣyaṁ ca gṛhītvā*) 'nyam (*achinnasrotaskaṁ*) *hradaṁ saṁśrayāmī* ('ti). *tato vayasyāv* āhūya *pṛṣṭavān gamanāya.* (423) *tatra* pratyutpannamatir *abravīt*: †*yady atra matsyajīvinaḥ samāgamiṣyanti, tadā 'haṁ tatsamayocitakarmaṇā kenāpy ātmānaṁ rakṣayiṣyāmi.*† (424) yadbhaviṣyas *tv* (*āsannavināśas*) tadvacanam anādṛtya (*gamanaṁ prati*)

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ahaṁ (Hm ahaṁ tāvaj jal°) gacchāmi. So 181a tenāśaṅkya vadhaṁ dāśāir. Kṣ 338b, **d** (84d, **85b**) iti tadbhayāt—gantum arthitāu. Spl 83. 2 atas teṣāṁ tat kuliśapātopamaṁ vacaḥ samākarṇyānāgatavidhātā sarvān matsyān āhūyedam ūce: aho śrutaṁ bhavadbhir yan matsyajīvibhir abhihitam. tad rātrāv api kiṁcid gamyatāṁ samīpavarti saraḥ. (vs.) tan nūnaṁ prabhātasamaye matsyajīvino 'tra samāgamya matsyasaṁkṣayaṁ kariṣyanti. etan mama manasi vartate. tan na yuktaṁ sāṁprataṁ kṣaṇam apy atrāvasthātum. Pṇ 86. 21 tac...cintitam: na śobhanam āpatitam. avaśyam ete śvaḥ paraśvo vātrāgantāraḥ...°mati-yadbhaviṣyāu gṛhītvānyam avichinnasrotasaṁ...(om iti) tatas tāv āhūya pṛṣṭ°. Sy 25. 9 Das hörten sie. Ar, JCap 65. 5 Videns autem sollicitus scivit quod illi facere intendebant, et timuit; accepit autem consilium et argumentum pro persona sua ut non periret. **(423)** T 45. 13 tatra pratyu° matinivārito (mati not in mss.) 'bhayacittaḥ katham api pramādān (β adds taṁ) nānuyātaḥ. SP 572 pratyu° tv āha: kiṁ (α adds idaṁ) dūracintayā (α °cintanena). utpanne kārye cintayiṣyāmaḥ. [Here SP inserts story of Shepherdess and Lovers.] Hp 129. 17, Hm 112. 9 apareṇa pratyutpannamatināmnā matsyenābhihitam: bhaviṣyadarthe pramāṇābhāvāt kutra kiṁ samādhātavyam (Hm kutra mayā gantavyam). tad utpanne yathākāryam (Hm adds tad) anuṣṭheyam. So 182 pratyu° tv āsīt sa tatrāivāvikampitaḥ, ahaṁ prativídhāsyāmi bhayaṁ ced āpated iti. Spl 83. 13 tad ākarṇya pratyu° prāha: aho satyam abhihitaṁ bhavatā, mamāpy abhīṣṭam etat. tad anyatra gamyatām iti. Pṇ 87. 3 tatra pratyu° abravīt: cirasevito 'yaṁ hrado na śakyata ekapada eva parityaktum. yady... Sy **25. 12** (after § 426) Als der kluge sie sah, reute es ihn und er sprach: Ich hätte schon vor der Not für einen Ausweg sorgen sollen, denn wer sich vorsieht, kann manchmal entrinnen. Aber man soll in der Klemme nicht verzweifeln, sondern auf einen Ausweg sinnen. Ar as Sy. The version of Pṇ is supported in sense by So and may be regarded as a least common denominator of the discordant versions of the other texts. **(424)** T 45. 14 text (ed. with α om gam° prati). SP 588 yadbh° cāitad (α ca tad) vacanam anā° (α adds eva) sthitaḥ. Hp 131. 3, Hm 113. 11 tato yadbhaviṣyeṇoktam (vs, yad abhāvi na tad bhāvi etc.). So 183ab yan me bhaviṣyatīty āsīd yadbhaviṣyas tu tatra saḥ. Spl 83. 21 atha tat samākarṇya proccāir vihasya yadbh° provāca: aho na bhavadbhyāṁ mantritaṁ samyag etad iti, yataḥ kiṁ vāmātreṇāpi teṣāṁ pitṛpāitāmahikam etat saras tyaktuṁ yujyate. tad yady āyuḥkṣayo 'sti tad anyatra gatānām api mṛtyur bhaviṣyaty eva. (vs.) tad ahaṁ na yāsyāmi. bhavadbhyāṁ ca yat pratibhāti tat kāryam. Pṇ 87. 6 yadbh° tv āsannamṛtyur āha: santy anye 'pi vipulatarā hradāḥ, ko jānāti, yad atrāgamiṣyanti vā na veti. tan na yuktam etāvacchravaṇamātreṇāpi janmahradaṁ parityaktum. (vs.) tasmān

nirārambha evā *'sīt.* (425) *evaṁ* (*tāu tatra sthirāu matvā*) 'nāgatavidhātā (*nadīsrotaḥ praviśyā*) *'nyajalāśayaṁ* gataḥ. (426) anyedyuś cā (*'payāte tasmin parijanasametāir*) matsya*bandhāir* (*antaḥsroto nirudhya saṁvarta*)jālaṁ prakṣipya *niḥśeṣamatsyānāṁ bandhaḥ kṛtaḥ.* (427) (*evaṁ gate*) pratyutpannamatir mṛta*rūpaṁ* kṛtvā 'tmānaṁ (*jālasyā 'ntar*) *darśitavān.* (428) *tāiś* ca svayam (eva) mṛto (*'sāu mahāmatsya*) iti matvā (*jālād*

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mayā na gantavyam. eṣa niścayaḥ. iti. **(425)** T nothing (cf. in next, apayāte 'nāga°). SP 589 anāgatavidhātā ca bahupānīyaṁ taṭākāntaraṁ gataḥ (α gatavān). Hp **129. 17,** Hm **112. 8** ity uktvā (Hp adds sa) hradāntaraṁ gataḥ. So **181bcd** nadīsrotaḥ praviśya saḥ, anāgatavidhātātha buddhimān anyato yayāu. Kṣ 338cd (85ab) anāgatavidhiḥ prāyāt tyaktvānyāu. Spl **84. 7** atha tasya taṁ niścayaṁ jñātvānāgatavidhātā pratyutpannamatiś ca niṣkrāntāu saha parijanena. Pṇ 87. 12 text (om nadī° prav°). Sy 25. 9 und der sehr kluge [Fisch] erreichte den Flußkanal und gelangte in ein anderes Wasserbecken. Ar. **(426)** T 45. 16 anye° cāpa° 'nāgatavidhātari (β adds saparijanāir) matsya°... nirudhya prakṣiptaṁ saṁvartajālam. apakṛṣṭe ca jāle tasmin hrade nāpy ekataro 'vaśiṣṭaḥ. SP 589 anye° ca (α om) matsyaghātukāir (α °takāir) āgatya tasmin sarasi jālaṁ prakṣipyamāṇaṁ dṛṣṭvā (α jāle nikṣipyamāṇe). Hp 131. 6, Hm 113. 13 atha (Hm tataḥ) prātar jālena baddhaḥ (Hp adds san). So 183cd, 184a athāgatyākṣipañ jālaṁ tatra te dhīvarā hrade, jālotkṣiptas tu tāiḥ sadyaḥ. Kṣ 339ab (85cd) tataḥ prabhāte jālāughakṛṣṭe matsyakadambake. Spl 84. 9 atha prabhāte tāir matsyajīvibhir jālāis tajjalāśayam āloḍya yadbhaviṣyeṇa saha jalāśayo nirmatsyatāṁ nītaḥ. Pṇ 87. 13 text (om saṁvarta). Sy 25. 11 Am anderen Tage kamen die Fischer. Ar as Sy, and adds, JCap 65. 9 et obturaverunt exitum aque. **(427)** T 45. 17 text (jalasyopari for jālasyāntar). SP 590 pratyu° ātm° mṛtaṁ (α mṛtavat) kṛtvā sthitaḥ. Hp 131. 6, Hm 113. 13 pratyu° mṛtavad ātm° darśayitvā (Hm saṁdarśya) sthitaḥ. So 184bcd pratyu° sudhīḥ, kṛtvā niḥspandam (DP. nisp°) ātm° tiṣṭhati sma mṛto yathā. Kṣ 339cd (86ab) pratyu° cakre kṛtakaṁ mṛtavad vapuḥ. Pṇ 87. 15 evaṁ sthite pratyu° mṛta° jālasyāntar (but most mss. jal°) ātm° darś°. Sy 25. 16 Und der Fisch warf sich auf die Seite, als wäre er tot. Ar; all versions have a phrase indicating that the fish floated "on the surface of the water". This seems to support T jalasyopari (note that Pṇ's mss. mostly have jala°; but cf. Pṇ in next, where all mss. but two have jālād, not jalād). But this is presumably secondary in Ar; note that Pa has no mention of the net at all. All Skt. versions imply that the fish was already in the net before he played the trick, and this makes it likely, tho not indeed certain, that he was also out of the water. A confusion in the tradition between jala and jāla has evidently occurred; the only question is, which was the orig.? The balance of evidence seems to me to favor jāla. **(428)** T 46. 1 tāir api svayam eva mṛto mahā° iti kṛtvā parisrotasi (β om pari) sthāpitaḥ. SP 590 kāivartāiś ca svayaṁ mṛta iti matvā srotaḥ° sthā°. Hp 131. 7, Hm 113. 14 tato jālād apasārito. So 185ab svayaṁ mṛto

ākṛṣya) srotaḥ*samipe* sthāpitaḥ. (429) tatas (*tu sa*) utplutyā *'nyaṁ* jala*śayaṁ* (*sahasāi 'va*) gataḥ. (430) yadbhaviṣyas tu (*kiṁkartavyatāmūḍha*) *itas tato bhramaṁ* jālāir *baddhvā* laguḍāir *vyāpāditaḥ.*

(End of Story 11)

(431) ato 'haṁ bravīmi: anāgatavidhātā ce 'ti. (432) *ṭiṭṭibha āha*: (*bhadre, kiṁ māṁ yadbhaviṣyavan manyase. tan*) *na bhīḥ kāryā*; †*madbhujaparirakṣitāyāḥ kas te parābhavaṁ kartuṁ samarthaḥ.*† (433) *atha* ṭiṭṭibhī *tatrāi 'va* prasūtā. (434) *śruta-*

'yam iti teṣv aghnatsu timighātiṣu. Kṣ 340a (86c) niḥśaṅkāir dhīvarāir nyastaḥ. Pṇ 87. 16 text (taṭe for srotaḥ°). Sy 25. 17 und als die Jäger ihn sahen, hielten sie ihn für tot, nahmen ihn und legten ihn an den Rand des Kanals. Ar. **(429)** T 46. 2 tasmād utplutyānyaṁ (α °nya; β cānyaṁ, om utplutya) jalā° gataḥ. SP 591 tataḥ sarojalāntaraṁ (α tatas tu srotojal°) sahasāiva gataḥ. Hp 131. 7, Hm 113. 14 yathāśakty utplutya gabhīraṁ (Hp gabhīra-) nīraṁ praviṣṭaḥ. So 185cd patitvā sa nadīsrotasy agacchad drutam anyataḥ. Kṣ 340b (86d) sa śanāiḥ prayayāu jalam. Pṇ 87. 18 tato 'sāu bhūyo jalāśayaṁ praviṣṭaḥ. Sy 25. 18 und als der Fisch merkte, daß die Fischer sich auf den andern Fisch verlegten, schnellte er sich ins Wasser und entkam. Ar. **(430)** T 46. 3 yadbh° tv anekalaguḍaprahārajarjaritaśarīraḥ (α om prahāra) pañcatvam upanīta (β upagata) iti. SP 592 text (α bhraman & laguḍāir; ed. bhramamāṇo, laguḍena; α adds bhakṣitaś ca). Hp 131. 8, Hm 113. 15 yadbh° ca dhīvarāiḥ prāpto vyāpāditaḥ (Hp adds ca). So 186 yadbh° tu jālāntar udvartanavivartane, kurvan gṛhītvā nihato mandabuddhiḥ sa dhīvarāiḥ. Kṣ 340cd (87ab) yadbh° tu laguḍāir (Ma. lakuṭāir) jarjarāṅgo vyapadyata. Spl cf. 84. 10, above under § 426, yadbhaviṣyeṇa saha. Pṇ 87. 18 yadbh° tu jālavivaravinihitamukhaḥ samullasann anekalaguḍaprahārajarjaritaśarīraḥ pañcatvam upanītas tāiḥ. Sy 25. 20 Der dumme aber schwamm vor ihnen hin und her, bis sie ihn fingen. Ar. **(431)** text T 46. 4, SP 593, Spl 84. 10, Pṇ 87. 21. **(432)** T, SP, Spl, Kṣ nothing. Pṇ 87. 21 text (our vs 41 inserted after manyase). So 187 tasmāt prativihāsye 'haṁ na yāsyāmy ambudher bhayāt, ity uktvā ṭiṭṭibho bhāryāṁ tatrāivāsīt svanīḍake. Sy 39. 15 Er sprach: Ich habe diese Geschichte gehört, du aber fürchte dich nicht vor dem Meere. Ar as Sy. The originality of this § is by no means certain; yet the correspondence between Pa and Pṇ is close, and the course of the story favors something of the sort. **(433)** T 46. 4 atha kadācit prasūtāyāṁ ṭiṭṭibhyāṁ. SP 593 anantaraṁ ṭi° (some mss. of α om) tasminn eva sthāne pras°. Hp 79. 7, Hm 49. 8 tataḥ (Hm adds kṛcchreṇa) svāmivacanāt (Hm adds sā) tatrāiva prasūtā sā (Hm om). So **188cd** divasāiś ca prasūtā sā tadbhāryā tatra ṭi°. Kṣ 341abc (87cd, 88a) ity uktvā ṭi° bhartur vākyāt tatrāiva śāvakān, asūta. Spl **81. 1** (this and the next three §§ are put before Story 10 in Spl) atha prasavānantaraṁ. Pṇ 88. 2 atha prasūtāyāṁ ṭiṭṭibhyāṁ. Sy 39. 16 Da brüteten sie an selbigem Platze ihre Jungen aus. Ar. **(434)** T 46. 5 tadbhartṛjijñāsayā (α °jñāpayām āsa) samudreṇāpahṛtās (zo om

pūrvatadālāpena samudreṇā (*pi*) tat(*prati*) jijñāsayā ṇḍāny apahṛtāni: paśyāmi (*tāvat*), *ayaṁ* kim *ārabhata* iti. (435) (*atha*) ṭiṭṭibhī (*śūnyam apatyasthānaṁ dṛṣṭvā*) *śokārtā* bhartāram āha: (436) *idaṁ tat* (*kaṣṭam*) āpatitaṁ (*mama mandabhāgyāyāḥ*), *yat pūrvaṁ mayā tavo 'ktam*, (*sthānāśrayavāiṣamyād*) *apatyanāśa* iti. (437) *ṭiṭṭibha āha*: *mamā 'pi tāvat bhadre dṛśyatāṁ*

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samudreṇa) te 'ṇḍakāḥ: paśyāmi...(α āgata for ārabh°). SP 594 samudreṇāpi tatprati jijñāsayā (α tatparijñānāyā) 'ṇḍāny apah°. Hp 79. 7, Hm 49. 8 (Hm begins etat sarvaṁ śrutvā) sam° 'pi tacchaktijñānārthaṁ tadaṇḍāny apah°. So 188ab, 189 tatrāśrāuṣīd vacas tasya sāhaṁkāraṁ mahodadhiḥ, [here prec.] jahāra sa tato 'ṇḍāni tasyā jaladhir ūrmiṇā, paśyāmi ṭiṭṭibho 'yaṁ me kiṁ kuryād iti kāutukāt. Kṣ 341cd (88ab) tāṁs taraṁgāughāir jahāra ca saritpatiḥ. Spl **80. 18** (before prec.) tac chrutvā samudraś cintayām āsa: aho garvaḥ pakṣikīṭasyāsya. (vs.) tan mayāsya pramāṇaṁ kutūhalād api draṣṭavyam. kiṁ mamāiṣo 'ṇḍāpahāre kṛte kariṣyati.—**81. 2** prāṇayātrārthaṁ gatāyāṣ ṭiṭṭibhyāḥ samudro velāvyājenāṇḍāny apajahāra. Pṇ 88. 2 śruta°paḥ samudraś cintayām āsa: aho sādhv idam ucyate (vs). tad aham etadīyaśaktiṁ jñāsyāmi. anyedyuḥ prāṇayātrāṁ gatayos tayor aṇḍakāni saviśeṣaprasāritakallolahastāiḥ kāutukenāpahṛtavān. Sy 39. 17 Der Meergeist aber, da er gehört hatte, wie der Strandläufer sagte: Fürchte dich nicht vor dem Meere, denn er schreckt vor der Rache zurück, — kam und bedeckte, um ihn zu erproben, ihre Stätte und begrub ihre Kinder. Ar. **(435)** T 46. 6 atha ṭiṭi°...(paramāvignahṛdayā for śok°). SP 594, Hp 79. 8, Hm 49. 10 (Hm begins tataṣ) ṭiṭṭibhī (SP ed. adds ca, α om) śokākulā (H and SPα v. l. śokārtā) bhar° āha. So **190cd** ity āha rudatī sā taṁ ṭiṭṭibhī ṭiṭṭibhaṁ patim. Kṣ cf. next. Spl **81. 3** athāyātā sā ṭi° prasavasthānaṁ śūnyam avalokya pralapantī ṭiṭṭibham ūce. Pṇ 88. 8 athāyātā ṭi°... (om śokārtā). Sy 39. 21 Da sprach seine Frau zu ihm. Ar, JCap 83. 6 Cumque rediret mulier ad nidum et non inveniret ibi quicquam, vidit quoniam mare comportaverat totum. Et ait viro suo. So OSp; but KF, Wolff more like Sy. If JCap and OSp really represent the true text of Pa, the parens. about śūṇyam... dṛṣṭvā may be omitted. **(436)** T 46. 7 idaṁ tad āpatitaṁ (β adds mama) manda°. (β adds sthānā°... iti.) SP 595 kaṣṭam āpatitam iti (α āpāditam, om iti), akāṇḍam aṇḍāni me (α om) na santi svāmin. Hp 79. 8, Hm 49. 10 nātha, kaṣṭam āpatitam, tāny aṇḍāni me naṣṭāni. So 190ab prāptaṁ tad etad vyasanaṁ yan mayoktam abhūt tava. Kṣ 342a (88c) gṛhiṇībhartsitaś. Spl **81. 4** bho mūrkha, kathitam āsīn mayā te yat samudravelayāṇḍānāṁ vināśo bhaviṣyati. [Then expansion.] Pṇ 88. 9 paśya me yad āpat° manda°. samudreṇāṇḍakāny adyāpahṛtāni. uktas tvam asakṛn mayā, yad anyatra gacchāvaḥ, paraṁ yadbhaviṣyavad alpamatir na gataḥ. aham adhunā svāpatyanāśaduḥkhitā vahnāu pravekṣyāmi. iti me niścayaḥ. Sy 39. 21 Habe ich es doch kommen sehen und bei Zeiten zu dir gesagt: Erkenne dich selbst und sprich nichts Unziemliches, daß dich nicht Unheil treffe. Jetzt sieh dir an, was uns das Meer zugefügt hat. Ar. **(437)** T 46. 7 asāv (α om) antarlīnam avahasya tām āha (β abravīt): mamāpi... SP 595 so

sāmarthyam (iti). (438) *tatas tena* pakṣi*samājaṁ* kṛtvā *niveditaṁ tad apatyaharaṇajaṁ duḥkham.* (439) *tatrāi 'kena* (*pakṣiṇā*) *'bhihitam: asamarthā vayaṁ mahodadhivigrahasya.* (440) *kiṁ punar* (*atra prāptakālam:*) *sarva eva vayam ākrandena garutmantam udvejayāmaḥ.* (*sa eva no duḥkham apaneṣyati.*) (441)

'bravīt: mā bhāiṣīḥ, āneṣyāmi (α ānayāmi). Hp 79. 9, Hm 49. 11 ṭiṭṭibho 'vadat: priye, mā bhāiṣīḥ. So 191 tataḥ sa ṭiṭṭibho dhīras tāṁ svabhāryām abhāṣata, paśyeha kiṁ karomy asya pāpasya jaladher aham. Spl 84. 11 tac chrutvā ṭiṭṭibha āha: (then insertion) tat paśya me buddhiprabhāvam (then insertion). Pṇ 88. 12 ṭiṭṭibha āha: bhadre, dṛśyatāṁ tāvan mama sāmarthyam (then insertion as Spl). Sy 39. 25 Er sprach: Und ich habe dir bei Zeiten gesagt: Wenn uns das Meer Schaden zufügt, so vergelte ich es ihm. Und nun paß auf, wie ich mich an ihm räche. Ar. **(438) T 46. 9** text. SP 596, Hp 79. 10, Hm 49. 12 ity uktvā pakṣiṇāṁ melanaṁ (H melakaṁ, SPα samūhaṁ sahasā) kṛtvā. So 192ab ity uktvā pakṣiṇaḥ sarvān saṁghāṭyoktaparābhavaḥ. Kṣ 342abc (88cd, 89a) cakre duḥkhitaḥ pakṣisaṁgamam, ṭiṭṭibhas (so Ma. em.; ŚP. with all mss. °bhaṁ). Spl 88. 7 bakasārasamayūrādīn samāhūya provāca: bhoḥ parābhūto 'haṁ samudreṇāṇḍakāpahāreṇa, tac cintyatāṁ asya śoṣaṇopāyaḥ. Pṇ 92. 3 sarvān pakṣiṇaḥ samāhūya svāpatyāpahāraduḥkhaṁ niveditam. Sy 39. 27 Nun erhob er sich und ging zu den übrigen Strandläufern und erzählte ihnen das Unheil, welches das Meer verübt hatte. (Then expansion; when they say they cannot help, he suggests that they apply to all the other birds.) So versammelte er alle Vögel und sie kamen an einen Ort zur Hilfeleistung. Ar. **(439) T 46. 9** text (ed. with α om pakṣiṇā; ed. with α °vigrahāya). Spl 88. 9 te saṁmantrya procuḥ: aśaktā vayaṁ samudraśoṣaṇe tat kiṁ vṛthāprayāsena. Pṇ (after insertion; the birds attack the sea in various ways) 92. 8 athānyo 'bravīt: sarvathāśaktā vayaṁ mahodadhivigrahasya. Sy 39. 37 Und so sprachen die Vögel zu ihm: Siehe, wir sind alle deine Helfer, aber was werden wir dem Meere tun? Ar. **(440) T 46. 10** text. So cf. next. Spl 88. 13 tad asmākaṁ svāmī vāinateyo 'sti, tat tasmāi sarvam etat paribhavasthānaṁ nivedyate, yena svajātiparibhavakupito vāirānṛṇyaṁ gacchati. athavātrāvalepaṁ kariṣyati tathāpi nāsti vo duḥkham. (vs.) tad yāmo vāinateyasakāśaṁ yato 'sāv asmākaṁ svāmī. Pṇ 92. 9 tad atra yat prāptakālam, tad upadiśāmi. (Then insertion) 93. 20 asmākaṁ sakalapakṣiṇāṁ garuḍo rājā. tad atra samayocitam. sarva eva bhavanta ekakālam ākrandāraveṇa garuḍam udvejayantu. evaṁ ca sa no duḥkham apaneṣyati. Sy 39. 39 Der beleidigte Strandläufer sprach: Unser aller Vögel Oberhaupt ist Ṣiṃṛ ["Hawk"]. Kommt, laßt uns rufen und schreien, daß er uns zu Hilfe kommt. Ar (the versions vary as to the speaker, some making it the troop of ṭiṭṭibhas collectively, some the other birds, and some agreeing with Sy in making it the injured bird. Some of the versions omit the visit to the other ṭiṭṭibhas). **(441) T 46. 11** ity avadhārya tatsakāśaṁ gataḥ. SP 596 pakṣirājaṁ (α °ja-samīpaṁ) gataḥ. Hp 79. 10, Hm 49. 12 pakṣisvāmino garuḍasya samīpaṁ gataḥ. So 192cd gatvā tāiḥ saha cakranda śaraṇaṁ garuḍaṁ prabhum. Spl 88. 18 tathānuṣṭhite sarve

iti saṁpradhārya garuḍasakāśaṁ gatāḥ. (442) *asāv api devāsurasaṁgrāmanimittaṁ (sam)āhūto (bhagavatā) nārāyaṇena.* (443) *tatas (tasminn eva samaye) tāiḥ pakṣibhir niveditaṁ samudrakṛtam apatyaharaṇaviyogaduḥkhaṁ svāmine pakṣirājāya,* (444) *(yathā)* deva, tvayi nāthe *(pratapati cañcubharaṇamātrajīvino bhojanadāurbalyād) asmān paribhūya samudraḥ śiśūn apahṛtavān.* (445) garuḍaś *(ca) tat svayūth(y)avyasanaṁ dṛṣṭvā manyum ājagāma.* (446) *(devo 'pi) nārāyaṇas (trāikālyadarśanasāmakṣyāt) tasyā*

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te pakṣiṇo vivarṇavadanā bāṣpapūritadṛśaḥ (so!) vāinateyasakāśam upetya. Pṇ 93.23 text. Sy 40.3 So traten sie denn, und Sṃur kam auf ihren Ruf herbei und fragte sie: Was ist euch begegnet? Ar. **(442)** T 46.12 asāv api devā° (ed. with α raṇa for saṁgrāma) āhūto viṣṇunā (β nārāyaṇena). Spl **89.20** (after § 445) evaṁ cintayatas tasya viṣṇudūtaḥ samāgatyāha (summons G. to come to Viṣṇu). Pṇ reproduces versions of both T (here) and Spl (after § 444): 93.23 garuḍo 'pi devā°...; **94.20** evaṁ kathayatāṁ teṣāṁ punar viṣṇudūtaḥ samāgatya prāha (as Spl). The originality of this §, tho in my opinion highly probable, cannot be regarded as certain, since it is supported only by T and Jn. If it should be excluded, then instead of our § 446 below, we should have to read substantially as SPα at that point. **(443)** Not in T, SP, Hp. Hm 49.13 tatra gatvā sakalavṛttāntaṁ ṭiṭṭibhena bhagavato garuḍasya purato niveditam. So **193d** ity ucus taṁ ca te khagāḥ. Kṣ 342c(89a) tanmahānādaṁ. Spl 88.20 karuṇasvareṇa phūtkartum ārabdhāḥ. Pṇ 93.24 text. Sy 40.4 Die Vergewaltigten sprachen zu Sṃur. Ar, JCap 84.6 Cui exposuerunt processum qui erat inter illam avem et ducem maris, et dicunt ei. **(444)** Not in T, SP, Hp. Hm 49.14 deva samudreṇāhaṁ svagṛhāvasthito vināparādhenāiva nigṛhītaḥ. So 193abc abdhināṇḍāpahāreṇa vayaṁ nāthe sati tvayi, anāthavat parābhūtā. Spl 88.20 aho abrahmaṇyam abrahmaṇyam, adhunā sadācārasya ṭiṭṭibhasya bhavati nāthe sati samudreṇāṇḍāny apahṛtāni. tat pranaṣṭam adhunā pakṣikulam. anye 'pi svecchayā samudreṇa vyāpādayiṣyante. Pṇ 94.2 text. Sy 40.5 Du bist unser Herr, und der Geist, dessen Fahrzeug du bist, ist stärker als der Meergeist. Drum bitte ihn höflich, uns zu helfen. Ar. The orig. may have contained something represented by Spl sadācārasya, Hm vināparādhenāiva. **(445)** T 46.12 gar° (β adds ca) tat svayūthya° (em., mss. α svayūya°, β svakīya°)... SP 597 pakṣirājo garuḍo 'pi tadvṛttāntaṁ śrutvā (α pakṣirāṭ garuḍaś ca svajātipakṣapātāt). Hp 79.11, Hm 49.15 (Hm begins tatas) tadvacanam ākarṇya garutmatā. So 194a tataḥ kruddhena tārkṣyeṇa. Kṣ 342d (89b) garutmān aśṛṇot tataḥ. Spl 89.18 athāivaṁ garuḍaḥ samākarṇya tadduḥkhaduḥkhitaḥ kopāviṣṭaś ca vyacintayat: (will go and dry up the sea). Pṇ nothing. **(446)** T 46.13 devo 'pi viṣṇus (β nārā°) trāik° (α trāikāladarśasām°)... SP 597 tvarayā viṣṇum abhigatāiḥ saha gataḥ (α sarvāiḥ saha bhagavatpādamūlaṁ gataḥ). Spl (after long expansion in which Garuḍa's anger is reported to Viṣṇu by messenger) 90.9 atha dūtamukhena praṇayakupitaṁ vāinateyaṁ vijñāya bhagavāṁś cintayām āsa: aho sthāne

'ntargataṁ matvā svayam eva tatsakāśam agamat. (447) *atha devaṁ dṛṣṭvā sutarām āvignahṛdayo 'bravīt: yuktaṁ tvayā nāthena satā samudrāpasadān mamā 'yaṁ parābhava iti.* (448) (*jñātvā ca*) *devaḥ pari*hasya samudra*sye 'dam uvāca*: (449) samarpayā (*'dhunā*) 'ṇḍāni (ṭiṭṭibhasye 'ti). (450) *anyathā tvām* āgneyāstra(*pra*)*tāpitam* (*anekavaḍavāmukhasahasraparikṣīṇatoyaṁ*) *sthalatāṁ nayāmī* ('ti). (451) *tato* (*devājñayā*) samudre*ṇa sabhayena tāny aṇḍāni* samarpi*tāni.*

(End of Story 9)

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kopo vāinateyasya. tat svayam eva (Pṇ enaṁ) gatvā (Pṇ adds saṁbodhya) saṁmānapuraḥsaraṁ tam (Pṇ om) ānayāmi. (vss.) ity evaṁ (Pṇ om) saṁpradhārya rukmapure (Pṇ om) vāinateyasakāśaṁ satvaram (Pṇ tr sa° garuḍasakāśam) agamat. Pṇ (after expansion as Spl) 95. 6 atha dūtamukhena viṣṇuḥ praṇayakupitaṁ garutmantaṁ vijñāya cintayām āsa: aho, atikopo vāinateyasya etc. as Spl (q. v.). Orig. may have been more like SP; see on § 442. **(447)** T 46. 15 text (α samudrād vāpa°; mss. °śadān; ed. with α paribhava). SP 597 sarvāiḥ praṇamya viṣṇave niveditam (α jñāpitam or vijñāpito). Hp 79. 11, Hm 49. 15 (Hp sva-)prabhur bhagavān nārāyaṇaḥ sṛṣṭisthitipralayahetur vijñaptaḥ. So 194b vijñapto harir. Kṣ 343a(89c) tatpreritena. Spl 90. 18, Pṇ 95. 15 vāinateyo 'pi (Pṇ so 'pi svasvāminaṁ) gṛhāgataṁ bhagavantam (Pṇ om) avalokya trapādhomukhaḥ praṇamyovāca: bhagavaṁs tvadāśrayonmattena (Pṇ °śrayavaśonmat°) samudreṇa paśya (Spl om) mama (Pṇ me) bhṛtyasyāṇḍāny (Pṇ °ḍakāny) apahṛtya me 'pamānasthānaṁ kṛtam (Pṇ mamāpamānaṁ vihitam). Then Spl paraṁ yuṣmallajjayāhaṁ taṁ sthalatāṁ na nayāmīti yataḥ svāmibhayāc chuno 'pi prahāro na dīyate. Pṇ bhagavallajjayā mayā vilambitam, no cet, enam ahaṁ sthalatām adyāiva nayāmi. Sy 40. 7 Ṣiṃṣr ersuchte den Geist darum. Ar. The orig. may have been briefer and without any direct quotation of Garuḍa's words. **(448)** T 46. 16 text (β parihāsaṁ kṛtvā). SP 598 bhagavatā melanaṁ dṛṣṭvā vihasya samudro 'bhihitaḥ (α bhagavān api pakṣiṇāṁ samavāyaṁ dṛṣṭvā vihagasya garuḍa- [v. l. svavāhana, °nasya] pakṣapātāt samudram āhūyājñāpayat). H cf. next. Bṛ cf. §§ 450 and 451. Spl (after insertion) 91. 6 tathānuṣṭhite samudro bhagavatā nirbhartsyāgneyaṁ śaraṁ saṁdhāyābhihitaḥ. Pṇ (after insertion as Spl) 96. 2 tatheti pratipanne samudraṁ nirbhartsya bhagavatā dhanuṣy āgneyaṁ śaraṁ saṁdhāyābhihitam. Sy 40. 8 und der Geist ging, mit dem Meergeist zu kämpfen. Ar. **(449)** T 46. 17 samarpayādhunāpatyāni ṭiṭṭibhasyeti. SP 598 samarpayāṇḍānīti. Hp nothing. Hm 50. 1 samudram aṇḍadānāyādideśa. So cf. § 451. Kṣ cf. next. Spl 91. 7 bho durātman, dīyantāṁ ṭiṭṭibhāṇḍāni. Pṇ 96. 3 bho durātman, dīyatām (so ed.!) asya ṭiṭṭibhasyāṇḍakāni. Pa cf. prec. **(450)** T 46. 17 anya° tvām āgne° (α om pra) anek° (β om sahasra) sadyaḥ kariṣyāmīti. So 194bc ambudhim, āgneyāstreṇa saṁśoṣya. Kṣ 343ab(89cd) hariṇā nirasto makarākaraḥ. Spl 91. 7 no cet sthalatāṁ tvāṁ nayāmi. Pṇ 96. 4 no cet tvāṁ sthalatāṁ neṣyāmi. Cf. also Jn on § 448. Pa cf. on § 448. **(451)** T 47. 1 evam ukto mahodadhiś cintayām

(452) ato 'haṁ bravīmi: śatror *vikramam* ajñātve 'ti. (453) *avagata*ārthaś *ca* saṁjīvakas *tam apṛcchat*: *vayasya* (*kathaya*) kas tasya yuddha*mārga* iti. (454) *so 'bravīt*: (*anyadā 'sāu srastāṅgaḥ śilātalam āśritas tvadunmukhaḥ pratīkṣate. adya*) *yadi pratha*mam *eva samunnata*lāṅgūlaḥ *saṁyata*catuścaraṇo *vivṛtāsyaḥ* stabdhakarṇaś (ca *dūrād eva*) *tvatsaṁmukham īkṣa-*

āsa: mamāṇḍajena sarvanāśa (β sarvavināśa) eva prārabdhaḥ (α evam āra°). iti matvā praṇamya (α om ma° pra°) devaṁ samarpitavān iti. SP 599 tenāpi devājñayā samarpitāni (α niveditāni). Hp 79. 12, Hm 50. 2 tato bhagavadājñāṁ māulāu nidhāya samudreṇa bhayākulena (Hm om) tāny aṇḍāni (Hm adds ṭiṭṭibhāya) samarpitāni. So 194d ṭiṭṭibhāṇḍāny adāpayat. Kṣ 343cd (90ab) lajjāvikuṇṭhavadanaṣ ṭiṭṭibhyāi śāvakān dadāu. Spl 91. 8 tataḥ samudreṇa sabhayena ṭiṭṭibhāṇḍāni tāni pradattāni, ṭiṭṭibhenāpi bhāryāyāi samarpitāni. Pṇ 96. 5 iti śrutvā samudro 'pi bhayacakitasakalaparivāro vepamānas tāny aṇḍakāni gṛhītvā bhagavadviditaṁ ṭiṭṭibhasya samarpayām āsa. Sy 40. 9 Der Meergeist aber ging, weil er sich ihm nicht gewachsen fühlte, schnell hin und holte die Jungen und lieferte sie ihren Eltern ab. Ar. **(452)** text (as in vs 124) T A81. 1, SP 600, H, Spl 91. 9, Pṇ 96. 8, Spl also adds prose: 91. 11 tasmāt puruṣeṇodyamo na tyājyaḥ. So 195ab tasmād atyaktadhāiryeṇa bhāvyam āpadi dhīmatā (cf. Spl just quoted; just the opposite advice is given in Kṣ and Sy; probably orig. had nothing of either sort here). Kṣ 344(90cd, 91ab) evaṁ śaktavinodena (Ma. em. °virodhena) mahatām api nodayaḥ, kim utāikāntabhakṣāṇām (Ma. em. °kānnabha°) asmākaṁ mūḍhacetasām. Sy A70. 1 Diese Geschichte habe ich dir darum erzählt, weil du mit dem Löwen nicht kämpfen darfst. (Then insertion.) Sobald du zu ihm kommst, wirst du merken, daß er dich haßt. Ar as Sy. **(453)** T A81. 1 text (om kathaya). SP 600 saṁjīvako (α adds 'pi) viditvā (α °tārtho) damanakam āha: kaś cāsya (α kas tasya) yuddhakrama iti. Hp 83. 14, Hm 55. 10 (Hm begins etac cintayitvā saṁjīvaka āha) bho mitra (Hp adds kathaya) katham asāu (Hp adds mayā) māṁ jighāṁsur (Hp adds iti) jñātavyaḥ. [Cf. So 195cd (speech of Damanaka) upasthitam idānīṁ tu yuddhaṁ piṅgalakena te.] Spl 91. 11 tad ākarṇya saṁjīvakas tam eva bhūyo 'pi papraccha: bho mitra, kathaṁ jñeyo mayāsāu duṣṭabuddhir iti. Pṇ 96. 8 avagatatattvārthaś... Sy A70. 11 Snzbug sprach: Wie werde ich erkennen, daß er mich haßt? Ar. **(454)** T A81. 2 damanakaḥ (β so 'bravīt): anyadāsāu...prathamam eva saṁgṛhītalāṅgūlaḥ (β om saṁ)...°caraṇaḥ (αρ °ṇa-) stab° ca tiṣṭhet. SP 601 damanakaḥ (α sa āha): yadāsāu stabdhakarṇaḥ samunnatalāṅgūlaḥ samunnatacaraṇo (α om) vivṛtāsyaḥ sthāsyati. Hp 83. 15, Hm 55. 11 damanako 'bravīt (Hm brūte): yadāsāu stabdhakarṇaḥ samunnatalāṅgūlaḥ saṁnatacaraṇo (Hm unnata°) vivṛtāsyas tvāṁ paśyati. So 196abc yadāivotkṣiptalāṅgūlaś caturbhiś caraṇāiḥ samam, utthāsyati sa te. Spl 91. 14 damanaka āha: bhadra, kim atra jñeyam. eṣa te pratyayaḥ. yadi raktanetras triśikhāṁ bhrūkuṭiṁ dadhānaḥ śṛkvaṇī parilelihat tvāṁ dṛṣṭvā bhavati. Pṇ 96. 9 so...śilātalasthito yathā tathāivāsīt. adya...prathamam eva saṁgṛhī-

māṇas tiṣṭhati, (455) *tadā jñātvā 'yaṁ mamo 'pari drugdhamatir* iti (tvam api) *vyavahariṣyasi.* (456) evam uktvā damanakaḥ karaṭaka*samīpaṁ* gataḥ. (457) tena (cā) 'bhihitaḥ: kim *anuṣṭhitaṁ bhavatā.* (458) *so 'bravīt: niṣpanno ('sāv) anyonyaṁ bhedaḥ. (phalena jñāsyasi.)* kaś (*cā 'tra*) *vismayaḥ.* uktaṁ ca:

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talāṅgūlaḥ saṁhitacatuścaraṇastabdhakarṇo dūrād... Sy A 70. 12 Dmng sprach: Sitzt er, wenn du vor sein Angesicht kommst, aufgerichtet auf seinen Hinterschenkeln und starrt seine Brust empor und blickt er dich mit weitgeöffneten Augen an und peitscht sein Schweif die Erde. Ar, JCap 84. 25—videris ipsum respicientem contra te et stantem cum audacia, quasi paratum ad bellum, et voluerit faciem suam adversus te ponere et commovere corpus eius, et stat contra te apertis oculis et ore et clausis auribus, et percutit terram cum sua cauda. **(455)** T A 81. 3 tatas tvayāvagantavyam: ayaṁ mamopari drogdhumatir (mss. drogdha°, drugdha°, see § 263) iti. SP 602 tadā tvam api jñātvā vyavahārayiṣyasi (α tadā jñātvā tvam api vyāhariṣyasi, v. l. vyavah°, v. l. adds iti). Hp 83. 16, Hm 55. 12 tadā tvam api (Hm eva) svavikramaṁ darśayiṣyasi. So 196cd[197] vidyāḥ prajihīrṣuṁ tadāiva tam. [sajjo nataśirā (B. sajjoddhūtaśirā) bhūtvā śṛṅgābhyām udare ca tam, hatvābhipatitaṁ kuryāḥ kīrṇāntranikaraṁ ripum.] Spl 91. 17 tad duṣṭabuddhir anyathā suprasādaś ceti. Pṇ 96. 11 tatas tvayāvagantavyaḥ: mamopari drohabuddhiḥ. iti. Sy A 70. 16 dann wisse, daß er bereit ist, dich zu töten, sieh dich vor. Ar (at end JCap 84. 30 et esto paratus, OSp p. 93, one-third down page, e apercíbete, e non te engañe; this seems to point to vyavahariṣyasi of SP). **(456)** T A 82. 1 evam (α ity evam) uktvā karaṭakasakāśam agamat. SP 603, Hp 83. 20, Hm 56. 1 text. So 198abc evam uktvā damanakaḥ saṁjīvakavṛṣaṁ sa tam, gatvā karaṭakāya. Kṣ 345ab(91cd) kṛtveti bhedanopāyaṁ yayāu karaṭakāntikam. Spl 92. 10 evam abhidhāya dam° karaṭakasakāśam agamat. Pṇ 96. 13 text (ka°-sakāśaṁ). Sy A 71. 1 Nachdem er sie nun miteinander überworfen hatte, erhob er sich und ging zu Ḳlilg. Ar. **(457)** T A 82. 1 text. SP 603 tenābhi°: kiṁ niṣpannam. Hp 83.21, Hm 56. 2 karaṭakenoktam: kiṁ niṣpannam. Spl 92. 10 karaṭako 'pi tam āyāntaṁ dṛṣṭvā provāca: bhadra kiṁ kṛtaṁ tatra bhavatā. Pṇ 96. 13 text (°hitam). Sy A 71. 2 Als dieser den Dmng erblickte, fragte er ihn: Wie weit hast du das Unternehmen gefördert, das du begonnen hast? Ar. **(458)** T A 82. 1 damanakaḥ (β so 'bravīt): bhinnāu tāu tāvat parasparaṁ phalena jñāsyasīti. kaś cātra vism°. SP 603 sa āha: (α inserts niṣpanno 'sāv) anyonya-(α °yaṁ) bhedaḥ kṛtaḥ (α om). uktaṁ ca. Hp 83. 22, Hm 56. 3 damanako brūte (Hm °kenoktam): niṣp° 'sāv anyonyabhedaḥ. karaṭako vadati (Hm, Hp v. l. brūte): kaḥ (Hm adds 'tra) saṁdehaḥ. yataḥ. So 198cd ubhāu siddhabhedāu śaśaṅsa tāu. Kṣ 345cd(92ab) (cf. also under § 456) hasan damanako 'bhyetya hṛṣṭo 'khilam uvāca tam. Spl 92. 11 damanaka āha: mayā tāvan nītibijanirvāpaṇaṁ kṛtaṁ parato dāivavihitāyattam. (Then insertion.) 92. 22 mayānyonyaṁ tābhyāṁ mithyāprajalpanena bhedas tathā vihito yathā bhūyo 'pi mantrayantāv ekasthānasthitāu na paśyasi. Pṇ 96. 14 so 'bravīt: bheditāu tāu tāvat parasparaṁ mayā. karaṭaka āha: kiṁ

bhinatti samyak prahito bhedaḥ sthiramatīn api
bhūdharān saṁhataśilān mahān *iva rayo* 'mbhasām. 128.
(459) *ity uktvā damanakaḥ* (*karaṭakena saha*) *piṅgalakasamīpaṁ gataḥ*. (460) saṁjīvako *'py* (*udvignamanā*) *mandaṁ-mandaṁ gatvā tadavasthaṁ* (*yathā*)*pūrvākhyātākāraṁ* siṁhaṁ dṛṣṭvā (*tatsakāśam evo 'paśliṣṭaś*) *cintayām āsa*: *sādhv idam ucyate*:

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satyam. damanako 'bravīt: phalena jñāsyati bhavān. karaṭaka āha': ko 'tra vismayaḥ. uktaṁ ca. Sy A71. 4 Dmng sprach: Es ist zu Ende gediehen, wie ich und du es wünschen; zweifle nicht daran. Ar contains also reference to enmity sown between lion and bull. **Vs 128**=T 129, SP 120, Pṇ 349, Sy 83, Ar. a, SPα bhinnaḥ kila tathā samyak. b, SP nayo nītiviśāradāiḥ (α prahito hi tato, v. l. vihito for hi tato, mayā). c, SP kiṁ (α ko) hi nāma na bhidyeta. Pṇ saṁhita°. d, SP bhidyamānaṁ (α °no) manīṣibhiḥ; Pṇ mahāpūra ivāmbhasām. Version of T, Pṇ is supported by Pa. Sy Mögen Freunde noch so sehr durch Liebe und Eintracht verbunden sein: wenn ein Verschlagener sich an sie herannaht, so trennt er sie voneinander, wie ein ins Wasser geworfener Stein (das Wasser trennt). Ar, KF 51. 19—even as water cuts thru a stone (the correct rendering of the Skt. of T, Pṇ). In T, Jn, Kṣ follows here a secondarily inserted passage, including the story of the Jackal outwitting Camel and Lion ("Der listige Schakal"). See my Introduction, Vol. II, page 76. **(459)** represented only in SP, H, Pa; but something of the sort seems required by the sequel in the other versions, all of which represent D. and K. as present at the battle. The omission in T, Jn, Kṣ may be connected with the insertion in those versions of the long passage and story just referred to; after which the secondary redactor of "Ur-T" forgot to put in the statement that K. and D. went to the lion. SP 607, Hp 84. 7, Hm 56. 9 (SPα begins ity uktvā, Hm tato) damanakaḥ piṅg° gatvā. Sy A72. 1 Als Ḳliḷg und Dmng erfuhren, daß Snzbug zum Löwen ging (cf. next), machten sie sich auf und gingen dorthin. Ar, JCap 85. 8 Et surgentes Kelila et Dimna iverunt ad leonem. **(460)** T A89 evam abhihitavati dūrād evātmaśaṅkayā tadavasthaṁ piṅgalakam ālokya saṁj° yathāpūrvākhyātākāraḥ saṁvṛttaḥ. śarīre yatnam āsthāyopaśliṣṭas tatsakāśam eva cintayām āsa: sādhv idam ucyate. SP 607 pūrvavyākhyātam (α pūrvākh°, and vv. ll.) ākāraṁ kārayām āsa. saṁjīvako 'py āgatas tathāvidhāṁ siṁhavikṛtiṁ (α tathāgataṁ siṁhaṁ vikṛtaṁ, v. l. as ed.) dṛṣṭvā. Hp 84. 7, Hm 56. 9 deva samāgato 'sāu pāpāśayas tat (Hm tataḥ) sajjībhūya sthīyatām ity uktvā pūrvoktākāraṁ (Hp °ktam āk°) kārayām āsa. saṁjīvako 'py āgatya (Hp āgatas) tathāvidhaṁ vikṛtaṁ (Hm vikṛtākāraṁ) siṁhaṁ dṛṣṭvā. So 199, 200abc tataḥ saṁjīvakaḥ prāyāc chanāiḥ piṅgalakāntikam, jijñāsur iṅgitākārāiś cittaṁ tasya mṛgaprabhoḥ, dadarśotkṣiptalāṅgūlaṁ yuyutsuṁ taṁ samāṅghrikam, siṁham. Spl (after insertion) 98. 12 evaṁ niścitya skhalitagatir mandaṁ-mandaṁ gatvā siṁhāśrayam apaṭhat: (vs) evaṁ paṭhan damanakoktākāraṁ piṅgalakaṁ dṛṣṭvā. Pṇ (after insertion) 100. 1 evaṁ svacetasi niścityodvignamanā mandaṁ-mandaṁ gatvā damanakā-

antar*guḍha*bhujaṅgamaṁ gṛham iva *vyālakulaṁ vā* vanaṁ
grāhākīrṇam ivā 'bhirāmakamalachāyāsanāthaṁ saraḥ
nityaṁ duṣṭajanāir asatyavacanāiḥ kṣudrāir anāryī*kṛtaṁ*
duḥkhene *'ha* vigāhyate *sucakitāi* rājñāṁ manaḥ *seva-*
kāiḥ. 129.

(461) (*?ity ātmanas tathāi 'va yatnam āsthitaḥ.*) piṅgalako *'pi*
tathāvidhaṁ taṁ vilokya damanakavākyaṁ śraddadhānaḥ (*kopāt*)

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khyātānukārarūpaṁ siṁhaṁ dṛṣṭvā sthānāntara upaviśyācintayat: aho viṣamatā prabhūṇām. uktaṁ ca. Sy A 72. 2 Wie nun Snzbug den Löwen gerüstet sah und auf den Hinterschenkeln sitzend, glaubte er, daß alles, was Dmng gesprochen, wahr sei, und sprach bei sich: Es heißt. Ar, JCap 85. 8 et invenerunt Senesbam supervenientem ei. Qui videns de leone signa que dixerat ei Dimna, quomodo staret sollicitus [etc.], credidit quoniam leo intendebat ipsum interficere. Et dixit in corde suo. The orig. is fairly clear in general sense, but hard to reconstruct with certainty in detail. **Vs 129**=T 135, Pṇ 356, Sy 84, Ar. a, T antarlīna°...ivāntaḥsthograsiṁhaṁ vanaṁ (poorer meter than Pṇ; Pa is doubtful; Sy Panther looks more like vyāla; OSp has león, but Derenbourg on JCap observes that this is a false translation of the Ar word, which apparently means simply "wild beast;" most Ar versions are not specific). cd, T kālenāryajanāpavādapiśunāiḥ kṣudrāir anāryāiḥ śritaṁ, duḥkhena pravigāh° sacakitaṁ rā° ma° sāmayam. Sy Gefährlich ist's, sich dem Schlafe hinzugeben in einem Hause, in welchem eine Schlange ist, und gefährlich, in einer Schlucht zu gehen, worin Panther sind, und gefährlich, in einem Wasser zu schwimmen, in dem Krokodile sind. Noch gefährlicher aber ist es, in die Gedanken der Herrscher einzudringen, die sich jederzeit durch Worte umstimmen und verwirren lassen. Ar, OSp p. 93, bottom, e que se le mudará al corazón por las mezclas de los malos. **(461)** T A 90. 1 saṁjīvako 'py ātmanā tathāiva yatnam āsthitaḥ. (This may be, as Hertel believes, a secondary repetition of part of § 460; in that case SP, H, and the first part of Spl here quoted would belong with § 460. But note that Pa supports T; and SP -patitaḥ looks like a verbal reminiscence of the end of our text.) pi° 'pi tathāiva vyaktalakṣaṇaṁ taṁ (β tr, taṁ vya°) dṛṣṭvā samutpatya tasyopari saṁnipatitaḥ. SP 608 svavikrameṇābhipatitaḥ (α om sva). Hp 84. 9, Hm 56. 12 svānurūpaṁ vikramaṁ cakāra. So 200cd, 201ab siṁho 'py apaśyat taṁ śaṅkoddhūtasvamastakam, tataḥ prāharad utpatya sa siṁho 'smin vṛṣe nakhāiḥ. Kṣ **390(131)** atrāntare piṅgalako dṛṣṭvā saṁkocakuñcitaṁ, grīvāṁ vṛṣasya sāśaṅkaṁ nakharāgrāir adārayat. Spl 98. 18 pracakitaḥ saṁvṛtaśarīro dūrataraṁ praṇāmakṛtiṁ vināpy upaviṣṭaḥ. piṅg°...'pari papāta. Pṇ 100. 7 pi° 'pi damanakajalpitākāraṁ tam avalokya sahasā tasyopari papāta. Sy A 73. 1 Und so wappnete er sich, denkend: Wenn ich in die Lage komme [or: wenn du mich angreifst — Schulthess], so kämpfe ich. Als der Löwe sah, daß er sich wappnete, sprach er: Dmng hat richtig gesprochen: Hüte dich vor ihm! Darauf sprang der Löwe auf Snzbug los. Ar (for the first part, KF 51. 35 And the

tasyo 'pari (*saṁni*)patitaḥ. (462) (*atha*) *saṁjīvako nakhakuliśāgrāvaluñcitapṛṣṭhaḥ svaśṛṅgāgraprahāreṇa tasyo 'daraṁ ullikhya tasmāt katham apy utthitaḥ.* (463) (*punar api ca*) tayor baddhamarṣayoḥ *parasparaṁ mahad* yuddham abhavat. (464) *ubhāv api ca tāu puṣpitapalāśatulyāu* dṛṣṭvā (*sādhikṣepaṁ*) karaṭako damanakam āha: (465) †*dhig durātman sarvam ākulitaṁ tvayāi 'tan mūrkhatayā.*†

kāryāṇy uttamadaṇḍasāhasaphalāny āyāsasādhyāni ye
prītyā saṁśamayanti nītikuśalāḥ sāmnāi 'va te mantriṇaḥ
niḥsārālpaphalāni ye tv avidhinā vāñchanti daṇḍodyamāis
'teṣāṁ durnayaceṣṭitāir narapater āropyate śrīs tulām. 130.

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ox thot on these things with his appearance altered and his body trembling; JCap 85. 16 Et meditatus in hoc deliberavit insurgere contra ipsum et pugnare secum). **(462)** T A 90. 2 text. So 201 c vṛṣo 'pi tasmiñ śṛṅgābhyāṁ (cf. also prec.). Kṣ cf. prec. Spl 98. 20 atha saṁjīvakaḥ kharanakharavikartitapṛṣṭhaḥ śṛṅgābhyāṁ tadudaram ullikhya katham api tasmād apetaḥ. Pṇ 100. 7 atha saṁ° tannakhakuliśāgravikartitaśarīraḥ svaśṛṅgāgrābhyāṁ siṁhasyodarapradeśam ullikhya katham api tasmād apetya. Sy A 73. 5 und sie gerieten in harten Kampf miteinander und gingen schließlich, beide mit Blut bespritzt, auseinander, jeder seine Wege. Ar. **(463)** T A 90. 3 text (β om ca). SP 608 tatas tayor anyonyaṁ baddhā° uddhataṁ yuddham abhavat. Hp 84. 10, Hm 56. 12 tatas tayor yuddhe (Hp pravṛtte mahāhave). So 201 d prāvartiṣṭāhavas tayoḥ. Spl 98. 22, Pṇ 100. 9 (Pṇ punar api) śṛṅgābhyāṁ hantum icchan yoddhum (Spl yuddhāya) avasthitaḥ. Pa cf. prec. **(464)** T A 91 text. SP 609 taṁ dṛṣṭvā karaṭ°... So 202 ab tac ca dṛ° dam° sādhuḥ kar° 'bravīt. Kṣ 360(107) cd pāiśunyabhedacakito (ŚP. and Ma. ms pāiśū°) dharmyaḥ (so Ma. em., ms. dharmaṁ; ŚP. dharmyaṁ) karaṭako 'bravīt. Spl 98. 22 atha dvāv api tāu puṣpitapalāśapratimāu parasparavadhakāṅkṣiṇāu dṛṣṭvā karaṭ°... Pṇ 100. 10 athobhāv api tāu puṣp° as Spl, parasparaṁ vadha° dṛ° kar° sākṣepaṁ dam° uvāca. Sy A 74. 1 Als Ḳḷḷg nun sah, wie der Löwe von Blut befleckt war und den Stier nicht zu töten vermocht hatte, sprach er zu Dmng. Ar, JCap 86. 7 Cumque vidisset Kelila hoc factum, cepit reprehendere Dimnam, dicens ei. [But OSp, KF, Wolff have no phrase like "cepit reprehendere D."] **(465)** T A 91 text (om durātman). SP 609 re re (α om re re) durātman, tvaddurmantravilasitāny (α tava for tvad, or om) anubhavati svāmī. Spl 99. 1 bho mūḍhamate, anayor virodhaṁ vitanvatā tvayā sādhu na kṛtam. na ca tvaṁ nītitattvaṁ vetsi. nītividbhir uktaṁ ca. Pṇ 100. 11 bho mūḍhamate, yad anayor virodhas tvayā kṛtaḥ, tan na sādhu vihitam. yataḥ sakalam api vanam idam ākulīkṛtaṁ bhavatā. tatas tvaṁ na nītitattvaṁ vetsi. uktaṁ ca. Sy A 74. 3 Sieh, du Unseliger, was für ein Unheil aus den Ränken entsprungen ist! Dmng sprach: Was ist es denn für ein Unheil? Ḳḷḷg sprach: Der Schaden, daß der Löwe den Stier nicht töten kann und du ihn törichterweise bloßgestellt hast; denn. Ar. **Vs 130**=T 136, Spl 376, Pṇ 357, Sy 85, 86, 87(?), Ar (?). b, Spl buddhyā

(*tat, mūrkha*:)

sāmnāi 'va *hi* prayoktavyam ādāu kāryaṁ vijānatā
sāmasiddhā hi vidhayo na *pra*yānti parābhavam. 131.
no *'n*mayūkhena ratn*ena* nā 'tapena na vahninā
sāmnāi 'va vilayaṁ yāti vidveṣaprabhavaṁ tamaḥ. 132.
sāmādi(r) daṇḍaparyanto nayo dṛṣṭaś caturvidhaḥ
teṣāṁ daṇḍas tu pāpīyāṁs tasmāt taṁ parivarjayet. 133.

(*api ca*:)

ye sām*a*dānabhedās te kila buddher a*n*āvṛtaṁ dvāram
yas tu caturth*a u*pāyas tam āhur āryāḥ puruṣakāram. 134.

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for prītyā. The three vss named in Sy probably contain (as suggested by Hertel ap. Schulthess) loose reproductions of this vs—perhaps confused with the following vss (131-133), none of which can be clearly shown to be represented in Pa. The Ar versions correspond roughly to Sy and throw no light on any of these vss. Sy 85 is longer in Ar (JCap 86. 13, KF 52. 17, OSp p. 94, middle); Sy 86 is briefer in Ar (JCap 86. 19, cf. Derenbourg's note, KF 52. 28, OSp); Sy 87 is JCap 86. 20, KF 52. 31, OSp p. 94 bottom. After this vs T, Pṇ tat, mūrkha. **Vs 131**=T 137, SP 121, N 97, Spl 379, Pṇ 358. a, N nāmāiva tu pra°; SP mūḍha sāma (α sāntvaṁ) pra°; Spl ādāu sāma pra°; Pṇ sāmnāivādāu pra°. b, N kā(r)yān. Spl puruṣeṇa vi°; Pṇ kāryākāryavicakṣaṇāiḥ. c, Spl sāmasādhyāni kāryāṇi. d, SP, N tu yānti. Spl vikriyāṁ yānti na kvacit. After this vs Pṇ has an insertion which goes fairly closely with a passage inserted in Spl *before* the vs (Pṇ 100. 21, Spl 99. 7) and which suggests to some degree the reading of Pa (Sy A 74. 6) quoted in the latter part under our § 465. Since, however, the position of the passage varies in the several versions, and since the versions do not correspond very closely and are not supported by any other authorities, it seems unlikely that they indicate any passage of the orig. **Vs 132**=T 138, SP 123, N 99, Spl 380, Pṇ 360. a, SP, N na mayūkhāiś ca (α na for ca, v. l. °khe-na; N °ṣe-ṇa!) ratnānāṁ; Spl na candreṇa na cāuṣadhyā. b, Tβ and one ms. of SPα na tāpena, Spl na sūryeṇa. c, Pṇ pralayaṁ. SPα, N yānti. d, Jn vidveṣi, SPα vidviṣa° or °ṣat°, N °ṣaḥ. N and v. l. of SPα prabhavan. **Vs 133**=T 139, SP 124, N 100, Spl **377**, Pṇ **359**. a, SP, N, Spl, and v. l. of T sāmādi; T, Pṇ °dir. b, N mayā for nayo. Jn proktaḥ svayaṁbhuvā. c, SPα pāpiṣṭhas. d, Spl taṁ paścād viniyojayet, Pṇ tasmād daṇḍaṁ vivarj°. Before next vs Tβ api ca, Pṇ anyac ca. **Vs 134**=T 140, Pṇ 362, Ar (?). a, T ed. with α sāmādidānabhedās, β sāmādibhedadānās (om ye). b, Pṇ apāvṛtaṁ. c, Pṇ caturthopāyas. Possibly KF 52. 35 may be a misunderstanding of this: And he who seeks to devise plans, or to invent sly tricks, or to set hidden snares, or to abuse the exalted and humiliate the mighty, and does not know a *door* or an *entrance*, his beginning is like your beginning and his end is as your end. Cf. JCap 87. 3, OSp p. 95 top. No correspondent in Sy. T vss 141 and 142

dvipāśīviṣasiṁhāgnijalānilavivasvatām
balaṁ balavatāṁ dṛṣṭam upāyākrāntiniṣphalam. 135.
pravṛttā bahavaḥ śūrāḥ prāṁśavaḥ pṛthuvakṣasaḥ
cakṣuṣmanto 'py abālāś ca kim ity anugatā gatam. 136.

(466) *yad* (*api ca*) mantriputro 'ham ity avalepād *atibhūmiṁ gato 'si, tad* apy ātmavināśāya.

yāṁ *labdhve* 'ndriyanigraho *na* mahatā bhāvena saṁ*pad*yate
yā buddher na vidheyatāṁ prakurute dharme na yā vartate
loke kevalavākyamātraracanā yāṁ prāpya saṁjāyate
'yā nāi 'vo 'paśamāya nā *'pi* yaśase vidvattayā kiṁ tayā. 137.

(467) (*śāstre cā 'bhihitaḥ pañcāṅgo mantraḥ, tad yathā: karmaṇām ārambhopāyaḥ, puruṣadravyasaṁpat, deśakālavibhāgaḥ, vinipātapratīkāraḥ, kāryasiddhiś ce 'ti.*) (468) *so* 'yam (*adhunā*) svāmi*no* mahātyayo vartate. tad (*atra vinipāta*)pratīkāraś cintyatām. *api* ca:

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nowhere else. **Vs 135=T 143, Pṇ 364, Sy 88.** Not in Ar versions. a, T mss. dviṣāśī, em. Hertel. c, Tα balavatā. d, Tα upāya°. Sy Denn trotz der Macht des Elefanten und der Listigkeit der Schlange und der Stärke des Löwen und der Gewalt von Wasser, Feuer, Sonne, Mond und Regen ist der schwache Mensch durch künstliche Mittel imstande, ihre Gewalt zu bändigen, so daß er sich dem Elefanten auf den Nacken setzt, etc. **Vs 136=T 144, Sy 89.** Not in Ar versions. Sy Und die schönen, herrlichen, guten, beherzten und reichen Menschen spannt er in seinen Dienst. Here follows Sy A75, see § 469. **(466)** T A92 text. SP 619 yo 'haṁ (α om) mantriputra ity avalepaḥ so 'py ātma°. Possibly cf. Spl below under § 467 ? Pṇ 101. 3 tad yadi mantri°...ātmavināśas tava. uktaṁ ca. **Vs 137=T 145, Pṇ 365, Sy 90, 91,** Ar. a, T mss. yaṁ, corr. in R; T kṛtvendriy° 'pi mahatāṁ bhāve na saṁjāyate (Tβ mahatā bhāvena as text). c, T mss. yaṁ, corr. R. d, T mss. ye, corr. R. T nāiva for nāpi. Sy 90 Wenn der Herrscher nicht weise ist, so entsteht ihm viel Unheil durch den Ratgeber und Vertrauten, der zu reden, aber nicht zu handeln versteht. Sy 91 is only a perversion of part of this vs, as becomes clear from a study of the Ar versions, JCap 87. 20, KF 54. 1-18, OSp p. 95 towards bottom. **(467)** [Kauṭilīya, Shama Sastri p. 28 bottom] T A93. 1 text. Spl 99. 21 (with first part cf. § 466?) tathā yat tvaṁ mantripadam abhilaṣasi, tad apy ayuktam, yatas tvaṁ mantragatiṁ na vetsi. yataḥ pañcavidho mantraḥ, sa ca karmaṇām... Pṇ 101. 9 tad atra śāstreṣv abhihitaḥ... **(468)** T A93. 2 text (mahān atyayo). SP 619 (α begins yato) ayaṁ svāmī mahatyāṁ (α mahātyayaṁ, v. l. mahatyāyaṁ, atyāhitaṁ, anyāhita) āpadi (α om) praviṣṭo vartate (α om). tat praśamaprakāraś (α tatra pratīkāraś) cintyatām. tathā ca. Spl 100. 1 so 'yaṁ svāmy amātyayor ekatamasya kiṁ vā dvayor api vinipātaḥ samutpadyate lagnaḥ. uktaṁ ca.

mantriṇāṁ bhinnasaṁdhāne bhiṣajāṁ sāṁnipātike
karmaṇi vyajyate prajñā svasthe ko vā na paṇḍitaḥ. 138.

(469) *tat, mūrkha, viparītabuddhir asi. vidvanmānitvād ātmano 'nartham utpādayasi. sādhu ce 'dam ucyate:*

jñānaṁ mad*opaśamanaṁ mand*ānāṁ kurute madam
cakṣuḥ*prabodhanaṁ* teja ulūkānām iva 'ndh*yakṛt.* 139.

(470) (*taṁ ca*) kṛcchrāvasthāgataṁ svāminaṁ dṛṣṭvā karaṭakaḥ (*paraṁ viṣādam agamat,*) āha (ca): kaṣṭam idam āpatitaṁ *svāmino 'nay*opadeśāt. (*athavā*) *sādhv idam ucyate:*

narādhipā nīcamatānuvartino
budhopadiṣṭena pathā na yānti ye
viśanti te durgam*amārganirgamaṁ*
samastasaṁbādham anarthapañjaram. 140.

Pṇ 101. 10 so...atra yadi tava śaktir asti, tad vinipāta° cint°. Sy **A 75. 8** (before our vs 137) Jetzt aber habe ich die Frucht gesehen, die deine Werke, d. h. deine Fehler und Anschuldigungen, gezeitigt haben, und [zeige dir — supplied by Schulthess, but better left out] das Unheil, das aus ihnen erwachsen ist. Denn du verstehst zu reden, aber zu handeln verstehst du nicht. Ar. **Vs 138**=T 146, SP 125, N 101, Spl 381, (cf. Pṇ 101. 12, prose, perhaps corrupt pratīka?,) Sy 92, Ar. b, Tα, SP saṁnipātake (SPα text, N sāṁnipātake). c, SPα śaktiḥ for prajñā. d, T mss. svasthaḥ ko nāma pa°, em. Hertel. Pṇ bhinnasaṁdhāne hi mantriṇāṁ buddhiparīkṣā. Sy Diese Aufwiegelei, die du betrieben hast, kann ein Weiser wieder dämpfen, wie ein geschickter Arzt die Krankheit zu heilen vermag. **(469)** T A 94 text. Spl 100. 5 tan mūrkha nāitat kartuṁ samarthas tvam. uktaṁ ca. Pṇ 101. 12 tat, mūrkha, tat kartum asamarthas tvam. yato viparītabuddhir asi. uktaṁ ca. Perhaps represented in Pa by Sy **A 75. 1** (Ar versions similarly), just after our vs 136; followed by second sentence quoted under § 480, then § 468, then our vs 137. — Ich habe nun deine Verworfenheit erkannt und deine Streitsucht durchschaut und bemerkt, daß du Aufwiegelung betreibst. Aber ein weiser Mann achtet auf sie, so daß sie ihm nichts anhaben kann. Ich habe dich deshalb nicht zurechtgewiesen und nicht mit dir gestritten von Anfang an, weil ich nicht leicht das Geheimnis offenbaren und mir nicht leicht einen Zeugen verschaffen konnte. **Vs 139**=T 147, Pṇ 368a, 367bcd, Sy 93, Ar. a, Pṇ madadarpaharaṁ. b, T khalānāṁ ku°. c, T cakṣuḥsaṁskārajaṁ. d, T ivāndhatām. Sy Der Weise hält den Wahn von sich fern, der Tor wird immer eingebildeter; gleich der Fledermaus, deren Augen durch das Licht, mittels dessen sonst jedermann sieht, verdunkelt werden. **(470)** T A 95 taṁ ca kṛcchrā° (β om sthā; α °gata or °gate)... (om karaṭakaḥ)...svāmino (ed. with α om) nīcopadeśāt...SP 623 kṛcchragataṁ svāminaṁ dṛṣṭvā punaḥ karaṭaka āha: kaṣṭaṁ bhoḥ. kim idam āpatitam anayos tavopadeśena (α durupad°; some mss. insert asya or tava before this). tathā ca. Pṇ 101. 21 taṁ ca kṛcchrāvasthaṁ...(kaṣṭaṁ for āha ca). **Vs 140**=T 148, SP 126, N 102, Spl 383, Pṇ 369. a, SP nīcapathānu° (v. l. text), Spl nīcajanānu°;

(471) (*tat, mūḍha,*) sarvas (*tāvat*) *svāmino guṇavatparigraham karoti. tvadvidhena* (*tu piśunavacasā bhedaḥ kṛtaḥ svāmino mitraviśleṣaḥ.*) *kutaḥ* svāmino guṇavatsahāya*sampat. uktaṁ* ca:

guṇavān apy asanmantrī nṛpatir nā 'dhigamyate
prasannasvādusalilo duṣṭagrāho yathā hradaḥ. 141.

(472) tvaṁ *tu* (*prāyaśa*) ātmavibhūtyarthaṁ viviktam (*eva*) *rājānam* (*kartum*) icchasi. (*tat, mūrkha, kiṁ na vetsi*:)

akīrṇaḥ śobhate rājā na viviktaḥ kadācana
ye taṁ viviktam icchanti te tasya ripavaḥ smṛtāḥ. 142.

(473) (*tvaṁ cāi 'tan nā 'vabudhyase. tad asaṁśayākṛtivisaṁvāda eva prajāpateḥ. kasmāt*:)

paruṣe hitam anveṣyaṁ tac ced *asty amṛtaṁ* hi tat
madhure śāṭhyam anveṣyaṁ tac ced *asti viṣaṁ* hi tat. 143.

(474) *yad* (*api ca*) *parasukhopabhogerṣyayā duḥkhito 'si, tad*

N °nuvṛttino. b, text SP, Pṇ; N °diṣṭaṁ vacanaṁ na yānti yo; T °ṭena na yānti vartmanā, and so Spl except ye pathā for vart°. c, Spl viśanty ato du°. SP, N durgamanirgamaṁ tadā (N mahat), SP$^{\alpha}$ durjananirgamaṁ mahat. d, Pṇ sapatnasaṁ°; SP saṁpādayanty artham an°, α visrastapanthānam an°, N samastasaṁbodha[na]m an°. **(471)** T A 96 text (-viśleṣaḥ with β; α -viśeṣaḥ, ed. em. -viśeṣataḥ; ζ inserts here kutaḥ [R kṛtaḥ] bhedakṛtānarthavan mantriṇā). SP 629 sarvathā tvayā svāmine guṇavatsahāyatā na (α om) pratipāditā. tathā ca. Spl 100. 14 tad yadi tvam asya mantrī bhaviṣyasi tadānyo 'py asya samipe sādhujano na sameṣyati. uktaṁ ca. Pṇ 101. 27 tat, mūrkha, sarvo 'pi jano guṇavatparijanasya svāminaḥ sevāparigrahaṁ karoti. tat kuto yuṣmadvidhena paśuneva kevalabhedavidāsanmantriṇā svāmino guṇavatsahāya°... Sy, cf. in middle of next vs? (No correspondent to this in Ar versions.) **Vs 141**=T 149, SP 127, N 103, Spl 384, Pṇ 370, Sy 95, 96, Ar. a, Spl guṇālayo 'py. d, SP °grāha iva (for yathā; v. l. text). Sy Auch heißt es: Mag ein Herrscher gut und milde sein: wenn seine Ratgeber und Nächsten verdorben sind, so nahen ihm die Rechtschaffenen und Weisen nicht, [und gerade das habe ich an dir da bestätigt gefunden, cf. prec. prose? Not in Ar], und er gleicht einem Wasserlauf mit süßem Wasser, worin Krokodile sind: wer über ihn Bescheid weiß, badet nicht in ihm. **(472)** T A 97 tvaṁ..., °rthaṁ kuvikalpam (β viviktam) enam icchasi. tat, mūrkha. SP 632 ("vs" 128) tvam apy (α na tvam) ātma° viviktaṁ kartum icchasi. So 202cd kiṁ svārthasiddhyāi vyasanaṁ prabhor utpāditaṁ tvayā. Pṇ 101. 31 text (ātmabhūty°; om kartum). In Pa fused with § 474, which see. **Vs 142**=T 150, SP 129, N 104, Pṇ 371, Sy 97, Ar. b, T kathaṁcana. d, Pṇ te tasya paripanthinaḥ. Sy Und der Glanz des Herrschers ist seine zahlreiche Umgebung. **(473)** only in T, A 98. Pṇ 102. 1 kiṁ ca. **Vs 143**= T 151, SP 130, N 105, Pṇ 372. a, T mss., SPα and N puruṣe. b, T, Pṇ tac cen (Pṇ ca) nāsti viṣaṁ hi tat. SP, N saḥ for tat. d, T, Pṇ tac cen (Tβ, Pṇ ca) nāsty amṛtaṁ hi tat. SP saḥ for tat; v. l. with N text. **(474)** T A 99

api na sādhu (labdhasadbhāveṣu) mitreṣv evaṁ vartitum. yataḥ:

śāṭhyena mitraṁ *kapaṭena* dharmaṁ
paropatāpena samṛddhibhāvam
sukhena vidyāṁ paruṣeṇa nārīṁ
vāñchanti ye nūnam apaṇḍitās te. 144. (*tathā*:)

yāi 'va bhṛtyagatā saṁpad vibhūtiḥ sāi 'va bhūpateḥ
ratnodbhāsibhir udbhūtāiḥ kas taraṁgāir vino 'dadhiḥ. 145.

(475) *yaś ca* svāmi*no labdha*prasādo *bhavati, sa nitarāṁ vinītataraḥ syāt. uktaṁ* ca:

yathā yathā prasādena bhartā bhṛtyasya vartate
tathā tathā saśaṅkasya gatir *nimnāi* 'va śobhate. 146.

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text (iti for yataḥ; β eva for evaṁ). SP 637 ("vs" 131) parāhitavibuddhyā (α om vi) tvaṁ (α pra- for tvaṁ) vartamāno na buddhimān (α adds asi tvam, yataḥ). Pṇ 102. 3 yad api ca parasukhavibhūtyor darśanād duḥkhito 'si tad apy asādhu labdhasvabhāveṣu mitreṣv evaṁ na vartitum ucitam. yataḥ. Sy A 77 (fusion with § 472) Du aber begehrst aus Neid und Eigennutz, daß der Löwe überhaupt keinen Umgang habe als dich. Es heißt aber. Ar. T vs 152 nowhere else. **Vs 144**=T 153, SP 132, N 106, Pṇ 373, cf. So 203, Kṣ 361 (108), Sy 98, Ar. a, kapaṭena with Tβ, SP ed., Pṇ, seemingly supported by Pa; T ed. with α, SPα, N kaluṣeṇa. b, SP samṛddha° (α text). c, N puruṣeṇa. d, Pṇ vyaktam for nūnam. So saṁpat prajānutāpena māitrī śāṭhyena kāminī, pāruṣyeṇāhṛtā mitra na cirasthāyinī bhavet. Kṣ lakṣmīṁ (so Ma. em., ms. °mī, ŚP. °mīḥ) paropatāpena koṣṭham (ŚP. with mss. kaṣṭān, v. l. prāpya, Ma. em.) anyadhanakṣayāiḥ, bhūtadāhena cāgāraṁ gacchanti (Ma. em. vāñchanti) bata durjanāḥ. Sy Wahnsinnig ist, wer sich Freunde durch Falschheit erwirbt und Wohltaten um des Scheines willen (= kapaṭena; JCap 88. 18 ad apparentiam; KF omits; OSp p. 96 towards bottom, e haber el otro mundo con adulterio! — which suggests rather kaluṣeṇa, but seems to be secondary, judging from the other Pa versions) übt und die Liebe einer Frau mit Gewalt fordert und das eigene Wohlleben mittelst Bedrücken der andern sucht. After this vs T, Pṇ tathā. **Vs 145**=T 154, Pṇ 374, **Ar.** Cf. Schulthess, note 171 (p. 189). JCap **88. 15** scias tamen quoniam rex cum suis adiutoribus est, sicut mare cum suis undis. Similarly OSp p. 96 middle, et tal es el rey con los buenos vasallos así como el mar con sus ondas. Perverted in KF. Wolff p. 91, top, Der König besteht nur durch seine Diener, wie das Meer durch seine Wellen. **(475) T** A 100 text (mss. bhavati, Hertel em. bhavatu, for syāt). SP 640 svāmiprasādārthino nayabhuvaḥ (α vinayaḥ śobhanaḥ). tathā ca. Pṇ 102. 11 tathā ca, yaḥ svāmilabdha° bha° sutarāṁ sa vinītaḥ syāt. uktaṁ ca. **Vs 146**=T 155, SP 133, N 107, Pṇ 375. b, Pṇ bhṛtye pravartate. c, T ed. with α, N śaśāṅkasya; Tβ, SP, Pṇ text. d, SP, N nīcāiva, Pṇ nimnāsya, T ed. vyomny eva, but β text. Hertel assumes in c a corruption of the very common word śaśāṅka to the rare saśaṅka—lect. diff. for lect. fac.—contrary to the canons of text criticism. N shows how easy it was for saśaṅka to become śaśāṅka;

(476) (*tal laghudharmo 'si. uktaṁ ca*:)

mahān praṇunno na jahāti dhīratāṁ
na kūlapātāiḥ kaluṣo *mahārṇavaḥ*
laghor vikāras tanunā 'pi hetunā
calanti darbhāḥ śithile 'pi mārute. 147.

(477) *athavā svāmina evāi 'ṣa doṣaḥ, yad yuṣmadvidhāir* (*mantramātravyapadeśakevalopajīvibhiḥ ṣāḍguṇyopāye 'tyantabāhyāis trivargaprāptyartham asamīkṣya*) *mantrayate.* sādhu ce (*'dam*) ucyate:

(*citrasvāduk*athāir bhṛtyāir anāyāsitakārmukāiḥ
ye ramante nṛpās teṣāṁ ramante ripavaḥ śriyā. 148.)

(478) (*tat sarvathā*) *vibhāvitaṁ tvayā* (*'tmīyam anvayāgataṁ mantritvam anenā*) *'nuṣṭhānena. nūnaṁ* tava pitā *'py evaṁlakṣaṇa* (*evā 'sīt. kathaṁ punar etaj jñāyate*). yataḥ:

avaśyaṁ pitur ācāraṁ putraḥ *s*amanuvartate
na hi ketakavṛkṣasya bhavaty āmalakīphalam. 149.

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for N cannot possibly go back to anything other than saśaṅkasya in c, because its d, agreeing with SP, makes nonsense otherwise. The substantial agreement of all authorities but Tα in d proves, to anyone not blinded by Hertel's obsession of Tα's superiority, that it has secondarily changed d to fit its secondary reading (śaśāṅkasya) in c. **(476)** T A101 text (β °dharmāsi). Pṇ 102. 14 tvaṁ tu laghuprakṛtir asi. uktaṁ ca. **Vs 147**= T 156, Pṇ 376, Sy **94, Ar.** b, Pṇ mahodadhiḥ. Sy Ein Weiser wird durch ein Glück nicht trunken, aber ein Tor wird durch wenige Güter trunken und fliegt wie Grashalme vor dem Winde her. **(477)** T A102 text (α °kevalopāyajīvibhiḥ; sādhu cocyate). SP 643 sādhu cocyate). Spl **100. S** (before vs 383, our vs 140) athavā na te doṣo 'yaṁ svāmino doṣo yas te vākyaṁ śraddadhāti. uktaṁ ca. 100. 18 tathā śiṣṭajanarahitasya svāmino 'pi nāśo bhaviṣyati. uktaṁ ca. Pṇ **101. 16** (position as Spl 100. 8) athavā na tavāyaṁ doṣaḥ, api tu svāmina eva, yas tava mandamater vākyaṁ śraddadhāti. uktaṁ ca. 102. 19 athavā svāmina evāyaṁ doṣaḥ, yad yuṣmadvidhe mantrimātravyapadeśajīvini ṣāḍguṇyopāyātyantabāhye triv°...(Cf. also under § 478.) Sy **A 76** (between vss 90 and 91, both of which are our vs 137, q. v.) Der Löwe nun hat darum auf dich vertraut und darum ist es ihm so ergangen. Ar. **Vs 148**=T 157, Spl 385, Pṇ 377. a, Spl citrāsvāda°, Pṇ citracāṭukārāir. d, Pṇ śriyam. **(478)** T A103 tat sar° vibh° tvayā (β tr tvayā vibh°)...anenāgamena. nūnaṁ pitāpi ta evaṁ°...punar etaj (β tr etat punar) jñā°. SP 646 tathā ca (α om; the following is called "vs 135" in ed.; α begins tava) anuṣṭhānenānumitaḥ (α °numānitas tava) pitāpi sadṛśīkṛtaḥ (α adds yataḥ). Pṇ 107. 18 tat, mūrkha, īdṛśā mantriṇo bhavanti, na bhavadvidhāḥ kevalamantrimātravyapadeśopajīvino nitimārgānabhijñāḥ. (Cf. § 477.) sarvathā prakaṭīkṛtaṁ tvayānvayāgataṁ anena duścaritena durmantritvam. nūnaṁ tava pitāpy evaṁ° āsīt. yataḥ. **Vs 149**=T 158, SP 136,

(479) (*na ca svabhāvagambhīrāṇāṁ viduṣāṁ pareṇā 'gamaranudhrāntaraṁ labhyate bahunā kālenā 'pi, yadi svayam eva cāpalād ātmanaś chidraṁ na prakāśayeyuḥ. sādhu ce 'dam ucyate*:)

yatnād api kaḥ paśyec chikhināṁ āhāraniḥsaraṇamārgam
yadi jaladadhvanimuditās ta eva mūḍhā na nṛtyeyuḥ. 150.

(480) (*tat sarvathā,*) kiṁ tavo 'padeśenā (*'pasadasya. uktaṁ ca*):

nā 'nāmyaṁ nāmyate dāru *na* śastraṁ *vahate* 'śmani
sūcīmukhaṁ vijānīhi *nā 'śiṣyāyo 'padiśyate.* 151.

(481) damanaka āha: kathaṁ (cāi) 'tat. *karaṭaka āha*:

KATHĀ 12 (STORY 12: APE, GLOW-WORM AND BIRD)

(482) asti kasmiṅścid van*oddeśe* vānarayūtham. (483) tac ca

N 109, Pṇ 381. a, P'ṇ yo 'vaśyaṁ pitur ācāraḥ. b, SP, Pṇ putras tam anu°; N with T text. c, Tβ, Pṇ ketaki°. d, SP āmalakam. SPα, N jāyate (N jāyetāṁ) kaṇṭakaṁ phalam. **(479)** T A 104 text. Pṇ 107. 23 na...viduṣāṁ bahunāpi kālenāgamyaṁ randhrāntaraṁ labhyate. yadi na svayam eva gāmbhīryam apahāyātmamatichidraṁ darśayeyuḥ. yataḥ. **Vs 150**=T 159, Spl **408**, Pṇ 382, Sy 99; not in Ar versions. b, Pṇ āhāranirgamasthānam. c, T mss. jaladharādamuditās, corr. R to jaladanādamuditās (so ed.). Sy Und es heißt: Wenn der Pfau seine Blöße nicht aufzeigt, so kann, so lange sein Schweif groß ist, niemand sie sehen. **(480)** T A 105 text (β ki- for kiṁ; mss. tavopadeśo nāpaśadasya, v. l. na°, em. Hertel). SP 650 kiṁ tavopadeṣṭavyam. So cf. 204a alaṁ vā (in next). Kṣ 362 (109)abc sakhe virama pāpāt tvaṁ śṛṇu matto 'nuśāsanam, athavā. Spl 100. 21 tat kiṁ mūrkhopadeśena. kevalaṁ doṣo na guṇaḥ. uktaṁ ca. Pṇ 108. 1 tat sar° kiṁ tavāpasadasyopadeśena. uktaṁ ca. Sy A 78 Und so ist es auch dem Löwen mit deinem Rat ergangen, einem Rat wie dem, welchen der Magier jenem schwarzgefiederten Vogel gab. Cf. also **A 75. 7** (see our § 469). Zudem wußte ich, daß du dich nicht bessern läßt. Ar. **Vs 151**=T 160, SP 137, N 110, Spl 386, Pṇ 383, So 204, Kṣ 362 (109)cd, Sy 100, Ar. a, Tα nānamyaṁ. Spl namate. b, SP, N śastram aśmani bhidyate (N vidhyate, α dhīyate); Spl nāśmani syāt kṣurakriyā; Pṇ kramate for vahate. c, Pṇ °mukhyā ivāśiṣye; T ed. nu (all mss. but P of α na) jānīhi. SPα °jānīyāt. d, T yo 'śiṣyāyopadiṣṭavān (α yaḥ śi°); SP svanāśāyopadeśakam (α °yopayujyate); Pṇ nopadeśaḥ sukhāvahaḥ; text Spl; N nāśiṣṭā[ṁ]yopad°. So alaṁ vā yo bahu (B. bahu yo) brūte hitavākyāvamāninaḥ, sa tasmāl labhate doṣaṁ kapeḥ sūcīmukho yathā. Kṣ mūrkhaśāstāro hatāḥ (ŚP. hataḥ) sūcīmukho yathā. Sy Belehre nicht den, welcher durchaus nicht zu belehren ist, denn man schneidet Eisen nicht mit Wasser durch und müht sich nicht damit ab, einen Stein zu biegen. **(481)** T A 106 damanakaḥ (β so 'bravīt): kathaṁ cāitat (ms. P om ca). karaṭakaḥ (ms. z sa; β adds āha). SP 653 damanakaḥ (α sa āha): kathaṁ cāitat (α om ca). kar° (v. l. adds āha; α so 'bravīt). Spl 101. 1, Pṇ 108. 4 dam° āha: katham etat. so 'bravīt. Sy A 79, Ar similarly. **(482)** T 53. 19 asti kas° van° mahān (β om) vānarayūthaḥ. SP 654 asti kasmiṅścid vane śītārtaṁ vānarayūtham.

(*kadācid*) dhemant(*akāl*)e *śītārtam ativihvalatayā* khadyotaṁ dṛṣṭvā 'gnir (ayam) iti (*matvā*), (484) *āhāryāiḥ* śuṣkadārutṛṇa-parṇāir ācchādya *prasāritabhujaṁ* (*kakṣakukṣivakṣaḥpradeśān kaṇḍūyamānaṁ*) tāpa(*manoratha*)sukhaṁ kilā 'nubhavati (sma). (485) (*atha tatrāi*) 'kaḥ *śākhāmṛgo* (*viśeṣataḥ śītārtas tadgata-manā*) *muhur-muhus tam eva mukheno 'pā*dhamat. (486) *atha* sūcīmukho nāma pakṣī (*tad dṛṣṭvā*) *vṛkṣād avatīryā 'bhidhatte*: (487) (*bhadra,*) mā kliśyatām, nā 'yaṁ vahniḥ, khadyoto 'yam

So 205ab pūrvam āsan vane kvāpi vānarā yuthacāriṇaḥ. Kṣ **363 (110) a b** (in next) pūrvaṁ vānarāḥ. Spl 101. 3 asti kas° parvatāikadeśe vān°. Pṇ 108. 6 text. Sy Story XII. 1 In einer Berggegend wohnte einmal eine Affenherde. Ar. **(483)** T 53. 19 sa kad° dhem° 'sukhāsīno 'tivihv°...ity. SP 654 tac ca jātisvabhāvatayā hemante śītārtam agnidhiyā khadyotasaṁcayaṁ kṛtvā (for all of this α khadyotāgnāu pratipatat). So 205cd te śīte jātu khadyotaṁ dṛṣṭvāgnir iti menire. Kṣ 363 (110)a, c hemantakarṣitāḥ [here prec., and first of next] kṛtvā (ŚP. gatvā) khadyotaṁ. Spl 101. 3 tac ca kadācid dhemantasamaye [then insertion] na kathaṁcic chāntim agamat. atha kecid vānarā vahnikaṇasadṛśāni guñjāphalāni vicitya vahnivāñchayā. Pṇ 108. 6 tac ca hemantakāle 'tivihvalaṁ niśāmukhe khadyotam apaśyat. tac ca taṁ dṛṣṭvā, agnir ayam iti matvā. Sy Story XII. 2 In der Nacht sahen sie einst jenes fliegende Würmchen, das sich wie ein Feuerfunke ausnimmt, und hielten es für Feuer und liefen hinter ihm her. Ar. **(484)** T 53. 20 āhār° śuṣkatṛṇa° ācchādya (mss. āsādya) prasāritabhujaḥ kakṣa° kaṇḍūyamānaḥ pratāpamanorathasukhāni kilānubhavati. SP 655 śuṣkadāruśakalaparṇādibhir ācchādya samantataḥ parivārya śvasitāiḥ [punaḥ punar dhamat, cf. next] tāpasukham anubhavat kilāvasthitam. (α om all this!) So 206ab tasmiṁś ca tṛṇaparṇāni vinyasyāṅgam atāpayan. Kṣ 363 (110)bcd kāṣṭhasaṁcayam, āhṛtya [here last of prec.] madhye sarveṣv apāvrajan (so all mss.; Ma. em. sarve 'bhyavījayan; better, as suggested by Ma. in note, sarve 'bhyupāvrajan). Spl 101. 6 phutkurvantaḥ samantāt tasthuḥ. Pṇ 108. 8 yatnād āhṛtya śuṣkatṛṇa° avachādya prasāritabhujakakṣā°... Sy XII. 4 Und als es sich niederließ, holten sie Holz und dürres Gras, legten es auf dasselbe und fachten es mit Mund und Händen an, daß es sie in Brand setzte. Ar. **(485)** T 53. 22 tatrāikaḥ śākhā° tadgata°... SP **656** in prec., punaḥ punar dhamat (α om all). So 206cd ekas tu teṣāṁ khadyotam adhamat taṁ mukhānilāiḥ. Pṇ 108. 10 text (om mukhena). Sy **XII. 6,** in prec., fachten es mit Mund und Händen an. **Ar. (486) T** 53. 23 atha sūcī° nāma (lacuna here assumed by Hertel) tena vṛ° ava° 'bhihitaḥ. SP 656 tatra (α om) sūcī° nāma (α om) pakṣī [here § 490] evam (α om) abhidhatte. So 207ab tad dṛṣṭvā tatra taṁ prāha pakṣī sūcīmukhābhidhaḥ. (Cf. also under § 490.) Kṣ 364 (111)abc dṛṣṭvā sūcīmukhaḥ pakṣī tat teṣāṁ mūrkhaceṣṭitam, prāha. Spl 101. 7 atha sūcī° nāma pakṣī teṣāṁ taṁ vṛthāyāsam avalokya provāca. Pṇ 108. 11 atha sūcīmukhī nāma pakṣiṇī vṛkṣād avatīrya dāivāhatātmopaghātāya tam uvāca. Sy XII. 7 Ein schwarzgefiederter Vogel saß auf einem Baum und sprach zu ihnen. Ar similarly (but JCap inserts descendens, applied to bird). **(487)**

iti. (488) *athā 'sāu tadvacanam anādṛtya punar dhamati.* (489) *punaś ca tenā 'sakṛn nivāryamāṇo 'pi nāi 'va śāmyati.* (490) *(kiṁ bahunā: tāvat) tena* karṇābhyāśam āgatyā *'gatya prabalam udvejitaḥ,* (491) *yāvat tena* kupitena *sahasā gṛhītvā* śilāyām *āvidhya vigataprāṇaḥ kṛto 'sāu.*

(End of Story 12)

(492) ato 'haṁ bravīmi: nā 'nāmyaṁ nāmyate dārv iti. (493) *athavā:*

T 53. 23 mā kliśaḥ, nāyaṁ... SP 657 nāyaṁ... (ed. khadyotagaṇo, α text). So 207cd nāiṣo 'gnir eṣa khadyoto mā kleśam anubhūr iti. Kṣ 364 (111)cd vyarthaśrameṇālaṁ khadyoto 'yaṁ na pāvakaḥ. Spl 101. 8 bho bhavantaḥ sarve mūrkhatamāḥ. nāite vahnikaṇā vahnikaṇasadṛśāni guñjāphalāny etāni. tat kiṁ vṛthāśrameṇa. [Then expansion.] Pṇ 108. 13 text. Sy XII. 8 Gebt euch keine vergebliche Mühe, denn es ist kein Feuer. Ar. **(488)** T 54. 1 athāsāv adhamat tasya tad vacanam avamanyāiva. So 208a tac chrutvāpy anivṛttaṁ taṁ. Kṣ 365 (112)abc iti śikṣāṁ bruvāṇasya (Ma. ms. kravāṇ°, em. kurvāṇ°) kaścic chuśrāva no vacaḥ, yadā. Spl diff. (101. 11 a monkey replies: "None of your business; go along!") Pṇ 108. 14 text. Sy XII. 9 Sie aber hörten nicht auf ihn. Ar. **(489)** T 54. 1 text (ed. with α vāry°, om ni; om 'pi). So cf. next. Kṣ cf. prec. Pṇ 108. 14 tatas tayāsakṛn nivā° 'pi nopaśāmyati. Sy XII. 9 (fuses this and next) Da flog er hinab und ging zu ihnen. Da sah ihn ein Magier [some Ar versions say a monkey] und sprach zu ihm [repetition of catch-vs, 151]. Er aber hörte nicht und ging zu den Affen. Ar. **(490)** T 54. 2 text. SP 657 (in § 486) punaḥ punaḥ karṇayor. So 208bc pakṣī so 'bhyetya vṛkṣataḥ (cf. § 486), nyavārayad yan nirbandhāt. Kṣ 365 (112)cd tadā sa karṇānte vānarān avadat punaḥ (cf. also under next). Spl 101. 18 so 'pi tam anādṛtya bhūyo 'pi vānarān anavaratam āha: bhoḥ kiṁ vṛthākleśena. Pṇ 108. 15 atha kiṁ bahunā, tāvat tayā karṇābhyarṇam āgatya prabalam udve°. Sy cf. prec. Ar. **(491)** T 54. 3 text (om kupitena; α āvidhyo or av°; adds iti at end). SP 657 iti vadann eva kupitavānareṇa kenāpi (α om) śilopary (α śilāpaṭṭe or śilātaṭe) āropya vyāpāditaḥ. So 208d, 209ab kapis tena cukopa saḥ, kṣiptayā śilayā taṁ ca sūcīmukham acūrṇayat. Kṣ 366 (113) tatrāiko vacanaṁ śrutvā tasya nirbandhabhāṣitam (cf. prec.), gṛhītvā taṁ jaghānāśu śilāyāṁ bhartsayan kapiḥ. Spl 101. 19 atha yāvad asāu na kathaṁcit pralapan viramati, tāvad ekena vānareṇa vyarthaśramatvāt kupitena pakṣābhyāṁ gṛhītvā śilāyām āsphālita uparataś ca. Pṇ 108. 16 yāvat tena sā gṛhītvā śil° āsphālitā piṣṭavaktranetraśirogrīvā pañcatvam āpa. Sy XII. 15 Da langte einer von ihnen nach ihm, packte [Ar versions insert "flung it on the ground"] und tötete ihn. Ar. **(492)** T A107, SP 659, Spl 101. 21, Pṇ 108. 19, text. So 209cd tasmān na tasya vaktavyaṁ yaḥ kuryān na hitaṁ vacaḥ. Kṣ 367 (114) evaṁ tavopadeṣṭāro na vayaṁ kuśalāśpadam, yeneyaṁ svāmino lakṣmīḥ pāiśūnyāt (Ma. em. pāiśu°) saṁśaye dhṛtā. (Cf. vs 152.) **(493)** T A107 athavā. SP 659 tathā ca (α hi). Spl inserts a story, then 103. 3 tan mūrkha śikṣāpito 'pi na śikṣitas tvam. athavā

kiṁ kariṣyati pāṇḍityam *apātre* pratipāditam
sapidhāne *dhṛtaḥ kumbhe* pradīpa iva veśmani. 152.

(494) (*tan nūnam apajātas tvam. uktaṁ ca*:)
(jātaḥ putro 'nujātaś ca abhijātas tathai 'va ca
apajātaś ca loke 'smin mantavyāḥ śāstradṛṣṭibhiḥ. 153.)
(*mātṛtulyaguṇo jātas tv* anujātaḥ pituḥ samaḥ
abhijāto 'dhikas tasmād apajāto 'dhamādhamaḥ. 154.)

(495) (*sādhu ce 'dam ucyate*:)
prajñayā 'tivisāriṇyā yo dhanena balena *ca*
dhuraṁ vahati gotrasya jananī tena putriṇī. 155. (*api ca*:)
āpātamātrasāundaryaṁ kutra nāma na vidyate
atyantapratipattyā tu durlabho *'laṁkṛto* janaḥ. 156.

(496) *tat, mūrkha,* na kiṁcid *abhivadasi. uktaṁ* ca:
bhinnasvaramukhavarṇaḥ śaṅkitadṛṣṭiḥ samutpatitadehaḥ
bhavati hi pāpaṁ kṛtvā svakarmasaṁtrāsitaḥ puruṣaḥ. 157.

(497) sādhu ce 'dam ucyate:

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na te doṣo 'sti yataḥ sādhoḥ śikṣā guṇāya saṁpadyate nāsādhoḥ. uktaṁ ca. Pṇ 108. 19 athavā. Bṛ, Pa cf. next vs? **Vs 152=T 161**, Spl 394, Pṇ 384, cf. So 210, Kṣ as quoted under § 492, perhaps Sy A 80, and probably Ar, JCap 89. 16. a, Spl karoty eva. b, T vastuṣv aprat°, Spl asthāne viniveśitam. c, Pṇ sapidhānaghaṭāntaḥsthaḥ, Spl andhakārapratichanne. d, Spl ghaṭe dīpa ivāhitaḥ. So ataḥ kiṁ vacmi doṣāya bhedas tāvat kṛtas tvayā, duṣṭayā kriyate yac ca buddhyā tan na śubhaṁ bhavet. Sy Und du, Dmng, bist hinterlistig, und der Hinterlistige ist überaus schlecht [Does this correspond to SP mss. FHO, quoted under § 497?] Ar, JCap Verum autem sic es; non enim iuvat in te doctrina et comprehensio, maxime quia cor tuum deceptum est in vana gloria et fraude, que ambe sunt mali mores. The orig. of the prec. prose and of this entire passage is hard to reconstruct with certainty. **(494)** T A 108 text (om nūnam). Pṇ 108. 22 text. **Vs 153=T 162**, Pṇ 385. c, T ms. p tu for ca. d, Tβ and ms. p mantavyaḥ. Pṇ °darśibhiḥ. **Vs 154=** T 163, Pṇ 386. a, T sāmānyajanmā jātas tu (ms. p tvam). **(495)** T 54. 13, Pṇ 109. 1 text. **Vs 155=T 164**, SP 138, N 111, Pṇ 387. a, SP svaprajñayā vis°, SPα text with hi for 'ti, T vā (β 'pi) for 'ti. b, SP yāuvanena dhanena (α text). Pṇ, N, SPα vā for ca. Here Tβ, Pṇ add 'api ca. **Vs 156=** T 165, SP 139, N 112, Pṇ 388. a, SP āpāda° (v. l. text), °daryaḥ (v. l. text). b, Tβ kṛta-nāmā. SP ko hi nāma na jāyate (α vidyate). d, for 'laṁkṛto, SP hi kalāu (α 'sāu, or hi, or yo, khalo), N māu (read 'sāu) kalāu. **(496)** T A 109 text (ms. R abhibhavasi). SP 664 ity ucyamāno damanako na kiṁcid ūce. (Two α mss. add karaṭaka āha.) [Spl 103. 7 tad vyarthapāṇḍityaṁ tvam āśritaḥ, mama vacanam aśṛṇvann ātmanaḥ śāntim api na vetsi.] **Vs 157=** T 166, SP 140, N 113. b, SPα, N samāpatita°. d, T mss. sukarma°, corr. R. SPα svakarmavitrā°. **(497)** T 54. 21 suṣṭhu ce... SP 667 sādhu cedam (α adds ucyate. Instead of this, mss. FHO read punaḥ karaṭakaḥ: ativāidagdhyaṁ

duṣṭabuddhir abuddhiś ca dvav etāu dhīmatāu mama
tanayenā 'tipāṇḍityāt pitā dhūmena māritaḥ. 158.

(498) damanaka *āha*: kathaṁ (cāi) 'tat. *karaṭako 'bravīt*:

KATHĀ 13 (STORY 13: EVIL-WIT AND HONEST-WIT)

(499) (asti,) kasmiṁścin *nagare* vaṇikputrāu (*priya*)suhṛdāu dharmabuddhiduṣṭabuddhināmānāu staḥ. (500) tāv arth(op)ārjana-*nimittaṁ* (*viprakṛṣṭaṁ*) deśāntaraṁ gatāu. (501) (*atha*) tatra

hi doṣāya. tathā coktam. This is probably merely an anticipation of the following vs; but cf. Sy A 80, under our vs 152.) Spl 103. 11 aho sādhv idam uc°. Pṇ 109. 6 athavā sādhu... **Vs 158**=T 167, SP 141, N 114, Spl 396, Pṇ 389, cf. So 210 (see our vs 152), Kṣ 368 (115), Sy 101, Ar. On this vs and the following story see Edgerton, *JAOS.* 40. 271 ff. I note (what I had not noted when I publisht this article) that Wolff thruout the story (he omits the catch-vs) speaks of Dharmabuddhi as "der Ehrliche"! KF and OSp call him "the simpleton" or the like, agreeing with Sy. JCap has Velox (presumably meaning "hasty, careless.") Arabic specialists whom I have consulted inform me that both Cheikho and DeSacy have a word which can only mean "simpleton". Where Wolff got his "der Ehrliche" is a mystery. a, T ms. R, and Pṇ dharmabuddhir abu°; Spl dharmabu° kubu°; SP duṣṭa° dharmabuddhir, om ca (α subuddhiś ca; best ms., with N and T, text). b, Jn viditāu for dhīm°; SP vaṇigātmajāu for dhīm° mama (but α intends to read text). c, SP putreṇa cāti°, α svaputrasyāti°, N putreṇa yasya, Spl putreṇa vyartha-. d, N sādhitaḥ, Spl ghātitaḥ. Kṣ abuddhiyogād adhamāḥ sarvadā vipadāspadam, pitā dhūmena nihataḥ sutenādharmabuddhinā. Sy Denn der Einfältige versteht nichts zu tun, aber der Listige sucht mit listigen Mitteln zu handeln. Es geht ihm aber wie jenem Listigen, dem Kompagnon des Einfältigen, der seinen Vater durch Rauch erstickte und auf der Totenbahre davontrug, indes der Einfältige die Denare nach Hause trug. **(498)** T A 110 damanakaḥ (β so 'bravīt): katham etat (β cāitat). karaṭakaḥ (β sa āha). SP 670 damanakaḥ: kathaṁ cāitat (α etat). kar° (α adds 'bravīt). Spl 103. 14, Pṇ 109. 9 dam° āha: katham etat. so 'bravīt. Sy A 81, Ar similarly. **(499)** T 55. 1 asti kasm° adhiṣṭhāne vaṇiksutāu suhṛdāu staḥ, eko duṣṭabuddhir aparo dharmabuddhiḥ. SP 671 kasm° nagare (α v. l. paṭṭane) vaṇik° priya° duṣṭabuddhidharmabuddhinā° staḥ. So 211 tathā cābhavatāṁ pūrvaṁ bhrātarāu dvāu vaṇiksutāu, dharmabuddhis tathā duṣṭabuddhiḥ kvacana pattane. Kṣ 369(116)abc dharmabuddhir abuddhiś ca dvāv eva suhṛdāu purā, vaṇikputrāv. Spl 103. 16 kasm° deśe dharmabuddhiḥ pāpabuddhiś ca dve mitre prativasataḥ. Pṇ 109. 11 asti...°putrāu dharma° suhṛdāv āstām. Sy 45. 20 Es lebten einst [zwei] Kaufleute an einem gewissen Orte, Kompagnons und Freunde; der eine war listig, der andere einfältig. Ar. **(500)** T 55. 2 tāv artho° viśiṣṭaṁ deśa° (α deśābhyantaraṁ) gatāu. SP 671 tāv arthārjanāya deśā° ga°. So 212ab tāv arthārthaṁ pitur gehād gatvā deśā° saha. Spl diff. Pṇ 109. 12 tāu cārtho°... Sy 45. 22 Und sie beschlossen, nach einer gewissen Gegend zu reisen, um Geschäfte zu machen. Ar (Wolff, p. 93, middle — giengen miteinander in Handelsgeschäften auf eine Reise). **(501)** T 55. 2

dharmabuddhir *nāma yaḥ* (*sārthavāhasutas*) *tena* (*kasyacit sādhoḥ pūrvasthāpitaṁ*) *kalaśikāgataṁ* (*svabhāgyapracoditaṁ rāupya*)dīnārasahasraṁ prāptam. (502) *sa* (*tu*) *duṣṭabuddhinā saha saṁpradhārya kṛtārthāv āvām, (tad gṛhītvā) svanagaraṁ* gacchāva iti (*niścitya*) *pratyāgatau.* (503) *adhiṣṭhāna*samīpe dharmabuddhina *'bhihitam: dīnārā ardhavibhāgena vibhajyantām. (svagṛhān praviśāvaḥ, adhunā suhṛtsvajanādisamakṣam ujjvalaṁ vatsyāvaḥ.)* (504) (*atha*) duṣṭabuddhir *antaḥkuṭilahṛdayaḥ svārthasiddhaye tam āha:* (505) bhadra, *vittaśeṣo yāvad āvayoḥ*

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atha... nāma yaḥ (so ms. R, ed. with other mss. nāmāikaḥ) sārtha° (ed. adds by em. yaḥ) tena (α adds ca) kasyacit...(β om rāupya). SP 672 tatra dharmabuddhinā kathaṁcit tatkālād eva dīnārasahasrapūrṇaṁ (α only tatra dharm° dīnārāpūrṇaṁ [so!]) bhāṇḍaṁ prāptam. So 212cd kathaṁcit svarṇadīnārasahasradvayam āpatuḥ. Kṣ 369(116)cd alabhatāṁ (Ma. em. to °etāṁ; why?) sahasraparamaṁ dhanam. Spl diff. Pṇ 109.13 atha yo dharmabuddhināmā tena svabhāgyodayavaśāt kasyāpi sādhoḥ pūrva° kalaśagataṁ dīnā° prāptam. Sy 45.23 Als sie noch nicht sehr weit gekommen waren, fand der Einfältige eine Kiste mit tausend Denaren Inhalt. Ar. **(502)** T 55.4 sa duṣṭa° ...āvāṁ svadeśaṁ gacchāva iti pratyā°. SP 673 tena cātisāuhārdād duṣṭabuddhir abhihitaḥ (α °dher abhihitam): vayasya, dīnārā mayā prāptāḥ (α dīnārāṇāṁ, or °ra-bhāṇḍaṁ, or °rāṇāṁ sahasraṁ, prāptaṁ mayā). so 'bravīt (α om so 'br°) tān eva (α tad, om eva) gṛhītvā nagaraṁ gac°. iti tāu (α om) calitāu. So 213ab tad gṛhītvā svanagaraṁ punar ājagmatuś ca tāu. Spl 104.7 tataś ca tāu dvāv api prabhūtopārjitavittāu prahṛṣṭāu svagṛhaṁ praty āutsukyena prasthitāu. Pṇ 109.14 sa...āvāṁ svadeśaṁ gacchāva iti niś° dvāv api pratyā°. Sy 45.25 und er kam und zeigte sie dem Listigen und sie kehrten um. Ar (JCap adds in regionem suam). **(503)** T 55.5 text (mss. 'bhihitaḥ; α suhṛtsujanā°, β °svajanādhi°; β vartsyāvaḥ). SP 674 nagarasamīpe. Spl 104.11 atha svasthānasamīpavartinā. Pṇ 109.16 svādhi° ca dharma° °hitam: bhadra, ardhavibhāgas tvayy āgacchati; tad gṛhāṇa, yenādhunā svagṛhaṁ prāpya mitrāmitrasamakṣam ujjvalaṁ vyavahariṣyāmaḥ. Sy 45.26 In der Nähe der Stadt angelangt, setzten sie sich nieder, um dieselben zu teilen, und der Einfältige sprach zum Listigen: Die Hälfte mir und die Hälfte dir. Ar. **(504)** T 55.7 text (antaḥkathinahṛd°). SP 674 duṣṭabuddhinā dharmabuddhir (α om) abhihitaḥ (α °tam). Spl 104.11 pāpabuddhinā dharmabuddhir abhihitaḥ. Pṇ 109.19 atha duṣṭa° kuṭilahṛdayatayā svārthapuṣṭaye tam āha. Sy 45.29 Der Listige aber, in der Absicht, wenn möglich dem Einfältigen alle Denare wegzunehmen, sprach. Ar. **(505)** T 55.8 text (β tr yāvad vitta°; mss. tad for tāvad, corr. R; β avachinnaḥ). SP 675 bhadra [here expansion in same sense as Spl, but not in SPα, and proved by agreement of T, Pṇ, Pa to be unoriginal]. Spl 104.11 bhadra na sarvam etad dhanaṁ gṛhaṁ prati netuṁ yujyate, yataḥ kuṭumbino bāndhavāś ca prārthayiṣyanti. Pṇ 109.20 bhadra, yāvad āvayor ayam arthaḥ sāmānyaḥ, tāvad avyavachinnaḥ sneha°. Sy 45.30 Wir wollen sie nicht

sāmānyaḥ, tāvad avichinnaḥ snehasadbhāvaḥ. (506) kiṁ tv ekam-ekaṁ śataṁ gṛhītvā *śeṣam* (*ihāi 'va*) *bhūmāu* nikṣipya (sva)gṛhaṁ praviśāvaḥ, *bhūyo 'pi prayojane saṁjāte tanmātraṁ sametyā 'smāt sthānān neṣyāvaḥ.* (507) *teno 'ktam: yathā 'ha bhavān. tathā cā 'nuṣṭhite śeṣaṁ* vṛkṣamūle *bhūmāu suguptaṁ* kṛtvā (sva)gṛhaṁ praviṣṭāu. (508) (*atha tadvarṣābhyantare duṣṭabuddhir asadvyayavyasanitvād bhāgyachidratayā ca kṣīṇapratyaṅśaḥ punar api ca nidhito dharmabuddhinā sahā 'paraṁ śataṁ-śataṁ vibhaktavān. tad api dvitīyavarṣābhyantare*

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teilen, denn so lange sie einträchtig beieinander sind, bleiben auch wir in der Eintracht, die uns verbindet, ungetrennt. Ar. **(506)** T 55.9 kiṁ...gṛhītvā praviśāvaḥ, yatkāraṇam, puṇyaparīkṣā hrāsavṛddhibhyāṁ (so Hertel em.; mss. °vṛddhitā, °vuddhitā, °vaddhitā, °vardhitā; R om hrāsa) bhaviṣyaty ekārthatā ca janaspṛhaṇīyā. SP 677 kiṁ tu sarvadīnārān (α om kiṁ tu sarva) ihāiva vṛkṣamūle (α om) nikṣipya kāṅścid gṛhītvā gṛhaṁ (α nagaraṁ) gacchāveti (α v. l. praviśāvaḥ). So **214ab** (cf. next) śatam ekaṁ gṛhītvā ca dīnārāṇāṁ vibhajya ca. Kṣ cf. next. Spl 104.13 tad atrāiva vanagahane kvāpi bhūmāu nikṣipya kiṁcinmātram ādāya gṛhaṁ praviśāvo bhūyo... Pṇ 109.21 tata ekāikaṁ śataṁ... (om ihāiva) praviśāvaḥ, yato 'syārthasya hrāsavṛddhibhyāṁ puṇyaparīkṣā kṛtā bhavati. Sy 45.33 Vielmehr laß uns von ihnen nehmen, was wir brauchen, jeder hundert Denare. [Here lacuna in Sy.] Ar (as Sy, then, Cheikho)—and we will bury the rest in a safe place. And when we need ready cash, we will go together and take what we need.—The last part of the text, with Spl, is supported by Pa; the version of T, Pṇ is evidently secondary. **(507)** T 55.11 tathā cānu° śeṣaṁ kutracit (β kutaścit) sugu° kṛ° prav°. SP 678 tenoktam... bhavān (α yathā bhavān manyate tathāiva karomi). iti vṛkṣa° gartaṁ kṛtvā nikṣipya gṛhaṁ prav°. So 213cd vṛkṣamūle ca dīnārān bhūtale tān nicakhnatuḥ. Kṣ 370(117)abc (cf. prec.; the two passages are fused in Kṣ) tato gṛhītvā daśamaṁ bhūmāu bhāgaṁ nidhāya tam, jagmatus tāu. Spl 104.21 tad ākarṇya dharmabuddhir āha: bhadrāivaṁ kriyatām. tathānuṣṭhite dvāv api tāu svagṛhaṁ gatvā. Pṇ 109.23 tato dharmabuddhinā svabhāvāryatayā tadantargataduṣṭābhiprāyam avijñāya tatheti pratipanne tāu dvāv api kiṁcid ādāya śeṣaṁ bhūmāu sugu° kṛ° nagarāntaḥ prav°. Sy [lacuna; 45.36—] und den Rest vergruben sie an der Wurzel eines Baumes, worauf sie fortgingen. Ar (Cheikho) Said the thotless man: Agreed. So he took only a few of the ducats, and the two buried the rest at the root of a big tree with spreading branches. (Versions omit " with spreading branches; " JCap adds et abierunt pro factis suis, and so OSp.) **(508)** T 55.11 text (α abhāgyachi°; mss. kṣīṇaḥ pratyaśaḥ; ed. sahāpara-śataṁ, β text; om second śataṁ). [SP 679 (om α) atha tatra cātisnehena tiṣṭhataḥ.] So 214cd parasparaṁ samāśena tasthatuḥ pitṛveśmani. [Spl 104.22 sukhena sthitavantāu.] Pṇ 109.25 atha duṣṭabuddhir asadvyayavyasanasevitayā sachidrabhāgyatayā ca kṣīṇa° punar api dharma°... vibhaktavān. atha tasya tad api varṣasyāntare tathāiva

tathāi 'va kṣīṇam.) (509) *evaṁ gate* duṣṭabuddhiś *cintayām āsa*: (510) (*yadi punas tena saha śataṁ vibhajāmi, tataḥ śeṣāiś caturbhiḥ śatāir apahṛtāir api kim alpāiḥ. śeṣāiḥ ṣaḍbhir apahṛtāiḥ*) *samastāny evā 'sādayāmi.* (511) iti *niścityāi 'kākī bhūtvā tām arthamātrām apanīya* (*taṁ bhū*)*pradeśaṁ samīkṛtavān.* (512) *atikrānte* (*ca*) māsa*mātre* (*svayaṁ gatvā*) dharmabuddhi*m* abhihita*vān*: (513) *bhadra, asti me vyayaḥ*; (*ehi,*) *samavibhāgaṁ śeṣa*(*sya*) *vittasya kurva* iti. (514) *pratipanne ca dharmabuddhinā saha* gatvā *tam evo 'ddeśaṁ khātakarma kartum ārabdhaḥ.*

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parikṣīṇaṁ. **(509)** T 55. 15 text. SP 679 tataḥ kiyatā kālena (α evaṁ gacchati kāle) duṣṭabuddher adhārmikatayāiṣā buddhir upajātā (α utpannā). So 215a ekadā duṣṭabuddhiḥ sa (B. ca). Spl 104. 22 anyadā ca pāpabuddhir. Pṇ 110. 3 evaṁ ca duṣṭa°... **(510)** T 55. 15 yadi punaḥ śatavibhāgena (β saṁ-)vibhajāvaḥ, tat kiṁ mayā kṛtaṁ bhavati. śeṣāiḥ... SP 680 yad aham eka eva nibhṛtaṁ gatvā dīnārān utpāṭya gṛhṇāmi (α aham eva tān dīnārān gṛh°). Pṇ 110. 4 yadi...alpāiḥ, tasmāt ṣaṭ śatāny evāpaharāmi. **(511)** T 55. 16 evaṁ matvāikākī (α °tvāikī)...apanīya pradeśaṁ samīkṛtya. SP 680 iti niścitya rātrāu (α om) gatvā gṛhītavān. So 215bcd gatvā tarutalāt tataḥ, eka evāgrahīt svāiraṁ dīnārāṁs tāu asadvyayī (B. asaddvayī). Kṣ 370(117)cd tato gūḍham abuddhiḥ prajahāu (Ma. em. prayayāu) dhanam. Spl 104. 22 niśīthe tatrāgatya sarvaṁ vittam ādāya gartāṁ pūrayitvā svabhavanaṁ jagāma. Pṇ 110. 6 iti vicintyāikākībhūya tām... Sy 45. 37 Sodann machte sich der Listige auf, ging heimlich hin und nahm die Denare, ebnete die Stelle und ging davon. Ar (Cheikho) Then the deceitful man, unknown to his companion, went to the ducats and took them, and smoothed the earth over the place where they had been buried. **(512)** T 55. 17 māsātikrānte kāle dharmabuddhim (α °dhir) abhih°. SP 681 katipayadivasāiś ca duṣṭabuddhinā dharmabuddhir abhihitaḥ. So 216ab māsamātre gate (B. om gate!) taṁ ca dharmabuddhim uvāca saḥ. Spl 104. 23 athānyedyur dharmabuddhiṁ sametya provāca. Pṇ 110. 7 text. Sy 46. 2 Nach einer gewissen Zeit sprach der Einfältige zum Listigen. Ar (Cheikho "several months after that." Cheikho, JCap, KF, Wolff all make Dharmabuddhi speak to Duṣṭabuddhi, like Sy and Tα; curiously, OSp agrees with all Skt. versions except Tα in making Duṣṭabuddhi do the speaking.) **(513)** T 55. 18 bhadra, samavi° śeṣavitt° (β śeṣasya vi°) ku° iti. SP 682 dīnārā ānīyantām iti (α he vayasya dī° ihāivānīy° iti). So 216cd ehy ārya vibhajāvas tān dīnārān asti me vyayaḥ. Spl 105. 1 sakhe bahukuṭumbā vayaṁ vittābhāvāt sīdāmaḥ; tad gatvā tataḥ sthānāt kiṁcid vittam ānayāvaḥ. Pṇ 110. 8 bhadra, śeṣadravyaṁ samavi° kurvaḥ. ity. Sy 46. 3 Ich brauche bares Geld zum Verausgaben, auf, laß uns gehen und von den Denaren holen. Ar similarly. **(514)** T 55. 18 text (β om ca). SP 682 tenāpi tathāivety ukte tata ubhāv api vṛkṣamūlaṁ gatāu. gatvā cotpāṭyamāne (α tenātisvacchatayā tathāivānuṣṭhitam. gatvotpāṭyamāne.) So 217 tac chrutvā dharmabuddhis tāṁ gatvā bhūmiṁ tatheti saḥ, cakhāna tenāiva samaṁ dīnārān yatra tān

(515) *khanyamāne ca bhūbhāge* yadā *'sāv artho* na dṛśyate, (516) tadā (*prathamataraṁ dhṛṣṭatayā*) duṣṭabuddhiḥ *pāṣāṇenā 'tmanaḥ śiro 'tāḍayad abravīc ca sasaṁbhramam*: (517) (*bho*) dharmabuddhe, tvayai ('vā) 'pahṛtam *etad dhanaṁ* (*nā 'nyena. tat prayaccha me tasyā 'rdham*). (518) *sa āha*: †*nāi 'tac cāurya-karmā 'carāmi, tvayā 'pahṛtam*† iti. (519) evaṁ parasparaṁ

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nyadhāt. Spl 105. 2 so 'bravīt: bhadrāivaṁ kriyatām iti. atha dvāv api gatvā yāvat sthānaṁ khanatas. Pṇ 110.9 uktvā dharma° saha tam uddeśaṁ gatvā khāta° kartum ārabdhāu. Sy 46.5 Und sie gingen beide. Als sie die Stelle bloßlegten. Ar. (515) T 56. 1 khan° ca yadā na dṛśyate. SP 683 (cf. prec., utpāṭyamāne; α inserts yadā) na kiṁcid (α om) dṛśyate. So 218ab saṁprāptā na yadā te ca dīnārāḥ khātakāt tataḥ. Spl 105. 3 tāvad riktabhāṇḍaṁ dṛṣṭavantāu. Pṇ 110. 10 text. Sy 46. 6 fanden sich die Denare nicht vor. Ar. (516) T 56. 2 text. SP 683 tadā duṣṭabuddhinātmahṛdayam āghātya ruditvāivam uktam (α om all but tadā). So 218cd tadā sa duṣṭa-buddhis taṁ dharmabuddhiṁ śaṭho 'bravīt. Also 220b so 'śmanātāḍayac chiraḥ. Kṣ 371(118)a sa eva hṛtvā provāca. Spl 105. 4 atrāntare pāpabuddhiḥ śiras tāḍayan provāca. Pṇ 110.10 tadā dhṛṣṭa° duṣṭa° prathamata eva tenāiva riktabhāṇḍenātmanaḥ śiras tāḍayann abravīt. Sy 46. 6 Nun schlug sich der Listige heftig Kopf und Brust und sagte wehklagend zum Einfältigen. Ar. (517) T 56. 3 kva tad brahmahṛdayam (mss. brahman hṛdayam), dharmabuddhe, nūnaṁ tvayāpahṛtam iti. SP 683 hā hato 'smi dharmabuddhināpahṛtam iti (α only tvayāpahṛtam). So 219ab nītās te bhavatā tan me svam ardhaṁ dīyatām iti. Kṣ 371(118)b hṛtaṁ me dharmabuddhinā. Spl 105. 5 bho dhar° tvayā hṛtam...nānyena. yato bhūyo 'pi gartāpūraṇaṁ kṛtam. tat...'rdham, athavāhaṁ rājakule nivedayiṣyāmi. Pṇ 110. 12 kva tad brahmahṛdayam, nūnam, dhar°, tvayāivāpa°. tad arpaya tasyārdham. no cet, ahaṁ rājakule nivedayiṣyāmi. Sy 46. 8 Nie mehr soll einer auf seinen Freund vertrauen, denn die Denare hast du weggenommen, sintemalen niemand um sie wußte außer mir und dir. Ar.—Hertel assumes here and at Book II, § 141, a new word brahmahṛdayam, meaning 'gold'. I am very suspicious of it. No ms. of T reads brahmahṛdayam in either passage, nor does any other version have it in II § 141; here only Pṇ has it. The reading of the T mss. makes perfectly good sense in II § 141. Until further evidence is forthcoming it seems to me safer to assume a corruption, at present unintelligible, in T (with Pṇ depending thereon) at this place. (518) T nothing. SP 684 so 'pi duṣṭabuddhināpahṛtam iti (α only tvayāpahṛtam iti). So 219cd na te nītā mayā nītās tvayety āha sma taṁ ca saḥ. Spl 105. 7, Pṇ 110. 14 sa āha: bho durātman mā (Pṇ om) māivaṁ vada. dharmabuddhiḥ khalv aham, nāitac cāurakarma karomi (Pṇ text). Sy nothing; but Ar, Cheikho, Thereupon the thotless man began to deny and to swear. Versions similarly. (519) T 56. 3 evaṁ parasparaśaṅkayā vivadamānāu (α vivād°) dharmasthānam upāg° (v. l. upag°). SP 684 evaṁ (α om) parasparavivādaṁ (α paraspararaṁ vi°) kṛtvā rājñe (α rājakule) niveditam. So 220a, cd evaṁ pravṛtte kalahe [b, see on § 516] duṣṭabuddhī rājakulaṁ dharmabuddhiṁ ninīya ca. Spl

vivadamānāu *rājakulam upāgatāu.* (520) *āvedite ca tasmiṃn (arthe 'vagate) 'vyaktavyavahāraduśchedatayā* dharmādhi*kṛtāiḥ saṃniruddhāu.* (521) pañca*rātrābhyantarāc ca* duṣṭabuddhinā (*'dhikṛtānāṃ*) *pratijñātam*: (522) sakṣī mama *'sty (atra vyavahāre dināvāṇām; idānīṃ pṛcchyatām)* iti. (523) tāis (*tu vyavahāranivartanārthaṃ*) *pṛṣṭaḥ*: kas (*te*) sākṣī (*darśayasve*) 'ti. (524) so 'bravīt: yasyai ('va) vṛkṣasya *mūle* sthāpitaṃ *dravyam,* sa eva (*vṛkṣaḥ*) sākṣi 'ti. (525) (*atha*) *tāir* (*dharmādhikṛtāir*) vismayād abhihitam: *kathaṃ vanaspatir mantrayiṣyati. bhavatu,*

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105. 11ª evaṃ tāu dvāv api vivadamānāu dharmādhikāriṇaṃ gatavantāu procatuḥ parasparaṃ dūṣayantāu. Pṇ 110. 18 tatas tāu dvāv api vivadantāu dharmādhikaraṇaṃ gatvā dravyāpaharaṇavṛttāntaṃ kathayataḥ. Sy 46. 10 Und sie machten sich auf und gingen vor den Richter. Ar. **(520)** T 56. 4 text (om dharmādhi°). SP 685 tatra (α om) dharmādhikṛtāiḥ pāñcadivasiko 'vadhiḥ (α °divasāvasaraḥ) kṛtaḥ. (Cf. next.) So 221 tatroktasvasvapakṣāu tāv anāsāditanirṇayāiḥ, sthāpitāv ā dinachedam (B. divyache°) ubhāu rājādhikāribhiḥ. Spl 105. 12 atha dharmādhikaraṇādhiṣṭhitapuruṣāir divyārthaṃ yāvan niyojitāu. Pṇ 110. 19 tac chrutvā dharmādhikaraṇikāis tayor divyam ādiṣṭam. Sy 46. 11 Und der Listige klagte den Einfältigen vor dem Richter an: Du hast die Denare genommen. Der Richter wollte Zeugen für den Listigen haben. Ar. **(521)** T 56. 6 text. SP 686 (cf. also under prec.) tathā 'pi (α ca) duṣṭabuddhinābhihitam. So **223ab** ity uvācātha tān duṣṭabuddhī rājādhikāriṇaḥ. Kṣ **371(118)d** ity abravit sabhām. Spl 105. 13 tāvat pāpabuddhir āha. Pṇ 110. 20 atha pāpabuddhiḥ prāha. Sy 46. 13 und der sprach. Ar. **(522)** T 56. 6 sākṣiṇo mama santy atravyavahāra- (β °re, °raṃ) dīn° iti. SP 686 sākṣī mamāsti. sa (α om) idānīm eva (α om) pṛcchyatām iti. Spl 105. 13, Pṇ 110. 20 aho na samyag dṛṣṭo nyāyaḥ. (vs about witnesses.) Sy 46. 14 Ich habe Zeugen. Ar. **(523)** T 56. 7 text (α deśayasveti). SP 686 tāir uktam: sākṣī kaḥ (α tr kaḥ sā°). Sy 46. 14 Der Richter fragte: Wer sind deine Zeugen? Ar diff. (the judge asks "have you any witnesses?" before the dishonest man mentions the subject). **(524)** T 56. 8 so 'bravīt (β evam ukto 'sāv abr°): yasyāiva vṛkṣasyādhastāt sthā° dra° tenāiva vibhāvayāmīti. SP 687 so...(om eva) sthā° dhanaṃ sa vṛkṣa eva (α tr as text) sākṣīti. So 222 yasya mūle nyadhīyanta dīnārās te vanaspateḥ, sa sākṣī vakti yaṇ nītās te 'munā dharmabuddhinā. Kṣ 371 (118)cd sākṣī vakṣyati tatratyo vṛkṣa. Spl 105. 17 atra viṣaye mama vṛkṣadevatāḥ sākṣibhūtāḥ santi. tat tā evāvayor ekatamaṃ cāuraṃ sādhuṃ vā kariṣyanti. Pṇ 110. 24 tad atra viṣaye mama vanadevatā sākṣibhūtā tiṣṭhati, sāpi bhavatām āvayoḥ sādhum asādhuṃ vā kathayiṣyati. Sy 46. 15 Der Listige antwortete: Jener Baum legt für mich Zeugnis ab. Ar (JCap 91. 22 arbor sub cuius radice reposuimus nostrum argentum—). **(525)** T 56. 9 atha te vismayam upagatāḥ: kathaṃ vanaspatir mantrayiṣyatīti. SP 688 dharma° vismayād uktam (α abhihitam): tathā (α om) bhavatu. susākṣiṇaṃ pratipādayati. śvodine parāmarśo bhaviṣyati (α bhavatu etc. as text). So 223cd

parasmin dine pratipādayiṣyatī 'ti. (526) *kṛta*pratibhuvāu (*dvāv api sva*)gṛhaṁ visarjitāu. (527) (*atha*) duṣṭabuddhinā (*sva*)gṛhaṁ gatvā pitā *yācitaḥ*: (528) tāta, *mad*dhastagatās (te) dīnārāḥ. (*kiṁ tu*) *tava* vāṇmātrāvabaddhās *tiṣṭhanti*. (529) *pitā 'ha*: *kim atra kāryam*. (530) *sa āha*: asmin vṛkṣakoṭare *'dya* rātrāu

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prakṣyāmas tarhi taṁ prātar ity ūcus te 'tivismitāḥ (B. te 'pi vi°). Kṣ 372(119)abc tac chrutvā vismitāḥ sarve dharmādhikaraṇo (Ma. em. °ṇe) dvijāḥ, prātar vicāra. Spl 105.18, Pṇ 111.1 atha tāiḥ sarvāir (Pṇ om) abhihitam: bho (Pṇ om) yuktam uktaṁ bhavatā. (vs) tad asmākam apy atra viṣaye mahat kāutuhalam (Pṇ kāutukam) asti. tat (Pṇ om) pratyūṣasamaye (Pṇ pratyūṣe) dvābhyām (Pṇ yuvābhyām apy) asmābhiḥ saha tatra vanoddeśe gantavyam iti (Pṇ om). Sy 46.16 Da wunderte sich der Richter, wie ein Baum Zeugnis ablegen könne, [here next]—damit er am nächsten Tage komme und sein Zeugnis erhärte. Ar. **(526)** T 56.10 text (om dvāv api). SP 689 iti visarjitāu. So 224 tatas tāir dharmabuddhiś ca duṣṭabuddhiś ca tāv ubhāu, dattapratibhuvāu muktāu vibhinnāu jagmatur gṛham. Kṣ 372(119)cd ity evaṁ (Ma. em. enaṁ) cakruḥ pratibhuvā sthitam. Pṇ 111.6 tatas tāir dvāv api pratibhuvaṁ gṛhītvā gṛhaṁ prati visarjitāu. Sy **46.17** (in prec.) und er übergab den Listigen einem Bürgen. **Ar. (527)** T 56.11, Pṇ 111.7 atha...gatena pitābhihitaḥ (Pṇ pitā prārthitaḥ). SP 689 text (om atha and sva). So 225ab duṣṭabuddhis tu vastūktvā dattvārthaṁ (B. dattār°) pitaraṁ rahaḥ. Kṣ 373(120)a abuddhir atha. Spl 105.23 atha pāpabuddhiḥ svag° ga° svajanakam uvāca. Sy 46.19 Nun bat der Listige den Bürgen um Erlaubnis, ging nach Hause und erzählte seinem Vater alles, was geschehen war. Ar. **(528)** T 56.11 text (paṇāḥ for dīn°; om tava). SP 690 tāta hastagatā dīnārā vāṇmātreṇa (α adds tava before or after vāṇ°) bhavantīti. So cf. prec. Spl 106.1 tāta prabhūto 'yaṁ mayārtho dharmabuddheś coritaḥ. sa ca tava vacanena pariṇatiṁ yāsyati. anyathā mama prāṇāiḥ saha yāsyati. Pṇ 111.8 tāta matpāṇigatās... tvadvacanamātrāpekṣiṇas ti°. Sy 46.21 Die Denare habe ich genommen, aber wenn mein Vater will, so kann ich den Prozeß gewinnen. Ar. **(529)** T, Pṇ, Br nothing. SP 690 text (some α mss. om this; others only pitā katham iti). Spl 106.3 sa āha: vatsa drutaṁ vada yena procya tad dravyaṁ sthiratāṁ nayāmi. Sy 46.22 Sein Vater sprach zu ihm: Und ich, was soll ich tun? Ar similarly. **(530)** T 56.12 ahaṁ tu tvām adya rātrāu vṛkṣavivare 'smin sthāpayāmi. SP 691 sa āha (α v. l. om sa āha) asmiṅs tarukoṭare (α tasmin vṛkṣako°) rātrāu prav° 'dṛśyībhūya (α °bhūtena) sthī°. So 225cd bhava me vṛkṣagarbhāntaḥ sthitvā sākṣīty abhāṣata. Kṣ 373(120)abc kṛtvā taṁ (Ma. em. tad) vṛkṣasya suṣirāntare (Ma. śuṣ°), pitaraṁ. Spl 106.4 pāpabuddhir āha: tātāsti tatpradeśe mahāśamī. tasyāṁ mahat koṭaram asti. tatra tvaṁ sāṁpratam eva praviśa. Pṇ 111.9 ato 'ham adya rātrāv adṛśyam eva pūrvotkhātanidhānasaṁnidhānapradeśasthaśamītarukoṭarāntare tvāṁ sthāpayiṣyāmi. Sy 46.23 Er sprach: Der Baum ist hohl und es ist eine Höhlung darin, und wenn Väterchen in dieser Nacht in das Loch gehen und sich

praviśyā 'dṛśyībhūya sthīyatām. (531) *prātar* dharmādhikṛtāiḥ pṛṣṭe *vaktavyam*: dharmabuddhinā *tad dhanaṁ gṛhītam* iti. (532) (*tatas*) *tenā 'bhihitam*: *putra* vinaṣṭāv āvām. yat kāraṇam: (*anupāya eṣaḥ. sādhu ce 'dam ucyate*:)

upāyaṁ cintayet prājño hy apāyam api cintayet
paśyato bakamūrkhasya nakulāir bhakṣitāḥ sutāḥ. 159.

(533) *so 'bravīt*: kathaṁ (cāi) 'tat. pitā 'ha:

KATHĀ 14

(STORY 14: HERONS AND SNAKE AND MONGOOSE)

(534) (asti,) kasmiṅścid (*arjuna*)vṛkṣe bakadampatī prativasataḥ

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hineinsetzen will. Ar. **(531)** T 56. 13 prabhāte dharmādhikṛtasamakṣaṁ pṛṣṭas taṁ vibhāvayeti (α om vi). SP 691 text (α om tad dhanaṁ and tr vaktavyam to end). Spl 106. 5 tataḥ prabhāte 'haṁ yadā satyaśrāvaṇaṁ karomi, tadā tvayā vācyaṁ yad dharmabuddhiś cāura iti. Pṇ 111. 11 prātas tvayā dharmādhikaraṇikapratyakṣaṁ sākṣitvaṁ vidheyam. Sy 46. 26 und wir dann morgen kommen, ich und der Richter, und der Richter den Baum verhört, so sprich: Die Denare, welche an meiner Wurzel vergraben waren, die hat der Einfältige genommen. Ar. **(532)** T 56. 13 text (kiṁ, for yat, -kār°; ed. with α tathā ca for sādhu etc.). SP 692 pitāha: vinaṣṭāv āvāṁ tatkaraṇāt (α naṣṭāv āvām, vinaṣṭam asmatkulam, yatkāraṇam). So finishes the story first, then adds the following story, which is told to Damanaka by Karaṭaka. Kṣ also puts the following story at the end but has it told by Duṣṭabuddhi's father after his discovery, and precedes it with 376(123)cd, see § 552. Spl likewise puts the next story at the end of this, having it told by the judges to Dharmabuddhi. Pṇ 111. 12 tataḥ pitrābhihitam... Sy 46. 29 Sein Vater sprach zu ihm: Mein Sohn, (cf. part of next vs?). Ar. Vs 159=T 168, SP 142, N 115, Hp IV. 10, Hm IV. 9, Spl 406, Pṇ 393, So 233, Kṣ 377(124), Sy 102, Ar. a, SP, N, H cintayan (SPα v. l. text). Pṇ vidvān. SPα 'py for hy; Pṇ, Hp om. b, Spl tathāpāyaṁ ca ci°. SP anu for api (α text). d, Spl nakulena hatā; SP bhakṣitā babhruṇā (α ba° bha°, in order as text). Jn, Tβ bakāḥ for sutāḥ, Hm prajāḥ. So evaṁ anyāyyayā buddhyā kṛtaṁ karmāśubhāvaham, tasmāt tan nyāyyayā kuryād bakenāheḥ kṛtaṁ yathā. Kṣ dhig upāyān apāyāikaparyantān mūrkhakalpitān, purā svayaṁ samānītāir nakulāir bhakṣitā bakāḥ. Sy einem Weisen erwächst aus einer Verteidigung, die er inszeniert, Unheil, und diese Verteidigung ist nichts nutz [does this last phrase represent anupāya eṣaḥ of our § 532? It seems not to be found in Ar]. Schau zu, daß nicht aus dieser Verteidigung ein Schaden entsteht wie der, welcher durch jenen Fischreiher geschah. **(533)** T 56. 18 so 'br°: katham etat (β cāitat). asāv āha. SP 696 putraḥ (α adds āha): kathaṁ cāitat (α om ca). pitāha. Pṇ 111. 16 duṣṭabuddhir abravīt: katham etat. pitā kathayati. Sy 46. 36, Ar similarly. **(534)** T 56. 19 text. SP 697 text (om asti, arjuna, and sma). H diff. So 234a pūrvaṁ bakasya kasyāpi. Spl 107. 3, Pṇ 111. 18 asti kasmiṅścid vanoddeśe bahubakasanātho (Pṇ bakakadambakasanātho) vaṭapādapaḥ. Sy 47. 3 Es war

(sma). (535) *tatra* ca (*tad*)vṛkṣavivarānusārī (*mahākāyaḥ*) sarpo *yāvanti* (*bakā*)patyāni *bhavanti, tāvanty* evā (*'saṁjātapakṣāṇi*) bhakṣayati sma. (536) *tena ca nirvedena naṣṭasaṁjña āhārakriyām utsṛjya* sarastīraṁ *gatvā* bako (*vimanaska*) *āste.* (537) (*atha*) tatrāi (*'kaḥ*) kulīra(ka)s *taṁ dṛṣṭvā 'ha*: (*māma,*) kim (*adyo*) *'dvigno bhavān* iti. (538) *sa tu* (*tasmāi*) *yathāvṛttam* (*apatyabhakṣaṇam*) *ākhyātavān.* (539) *kulīrakas tu taṁ samar-*

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einmal ein Fischreiher und seine Gattin. Ar. **(535)** T 56. 19 tatra ca (β adds tad-)vṛkṣa° mahā° 'hir asaṁjātakriyāṇy (β pakṣāṇy for kriyāṇy, in z first written kriyāṇy) evāpatyāni bhakṣayati (α °te) sma. SP 697 tayoś ca yāvanty apatyāni bhavanti tāvanty eva sarpo 'bhakṣayat (α bhakṣayati sma). Hp 132. 3, Hm 114. 13 tasya vṛkṣasyādhastād vivare sarpo (Hp adds tiṣṭhati. sa ca sarpas teṣāṁ bakānāṁ) bālāpatyāni khādati. So 234bc jātaṁ jātam abhakṣayat, bhujago 'patyam āgatya. Kṣ 378 (125)ab bādhyamānā bhujaṁgena bakāḥ. Spl 107. 3, Pṇ 111. 18 tasya koṭare kṛṣṇasarpaḥ prativasati sma. sa ca bakabālakān (Pṇ °kāny) ajātapakṣān api (Pṇ °kṣāṇy eva) sadāiva bhakṣayan kālaṁ nayati. Sy 47. 3 und eine Schlange wohnte in ihrer Nähe, und so oft sie Junge zeugten, fraß die Schlange sie. Ar. **(536)** T 57. 1 tena...naṣṭasaṁjñāv āhāra° utsṛjya jalāśayāikadeśe vimanaskāv āsāte (α z āsate). SP 698 atha punaḥ prasūtiyogyāṁ bhāryāṁ dṛṣṭvā katham apatyāni gopayāmīty (α prasutāyāṁ bhāryāyām apatyāni kathaṁ jīvayāma iti) udvignamanā bakaḥ sarastīre (α °raṁ gatvā) 'cintayat. Hp 132. 4, Hm 114. 13 tataḥ (Hm atha) śokārtānāṁ bakānāṁ pralāpaṁ (Hm vilā°) śrutvā. So 234d sa saṁtepe tato bakaḥ (B. bakas tataḥ). Spl 107. 5, Pṇ 111. 20 athāiko bako (Pṇ adds sarpa-)bhakṣitaśiśuvāirāgyāt sarastīram āsādya bāṣpapūraplutalocano (Pṇ bāṣpabharam utsṛjann) 'dhomukhas tiṣṭhati. Sy 47. 5 Der Fischreiher mochte sich, weil an die Stätte gewöhnt, nicht von ihr trennen, und er wurde betrübt und aß und trank nicht. Ar. **(537)** T 57. 3 atha...tam āha: māma, kim adyāpy (v. l. om 'py) āhāro nānuṣṭhīyata iti. bakaḥ (β asāv āha): adhṛtiparītasya me kuta āhārābhilāṣa iti. yato 'sāv āha: kiṁlakṣaṇasamutthādhṛtiḥ. (T has borrowed from § 201, in the story of Heron, Fish and Crab; see my Introduction, Vol. II, p. 178.) SP 699 tatra priyasakhena (α om sakhena) kulīreṇa dṛṣṭaḥ pṛṣṭaś ca: kim ity (α om ity) udv° bha° iti. Hp 132. 5, Hm 114. 14 kenacid bakenoktam (Hm bakenābhihitam). Spl 107. 6, Pṇ 111. 22 taṁ ca tādṛkceṣṭitam (Pṇ tathāvidham) avalokya (Pṇ °kyāikaḥ) kulīrakaḥ provāca: māma, kim evaṁ rudyate bhavatādya (Pṇ evam adya rud°). Sy 47. 7 Da beobachtete ihn ein Krebs [who was his friend, JCap, but not so Cheikho or OSp] und fragte ihn: Was ist dir, daß du in trüben Gedanken dasitzest? Ar. **(538)** T 57. 5 text. SP 700 asāv api sarvavṛttāntam (α vṛttāntam aśeṣam) akathayat. Spl 107. 8 sa āha: bhadra, kiṁ karomi. mama mandabhāgyasya bālakāḥ koṭaranivāsinā sarpeṇa bhakṣitāḥ. duḥkhito 'haṁ tadduḥkhena. Pṇ 111. 23 baka āha: bhadra, kiṁ karomi. mandabhāgyo 'ham. mama bālakāni svajanāpatyāni ca vaṭakoṭaranivāsinā sarpeṇa bhakṣitāni. tadduḥkhaduḥkhito 'haṁ rodanaṁ karomi. Sy 47. 9 Und er erzählte ihm alles, was ihm von der Schlange widerfahren war. Ar. **(539)** T 57. 5

thitavān: (*bhadra*, aham) upāyaṁ *tad*vadhāya (*te*) kathayāmi. (540) *ye 'yaṁ* nakula*vasatiḥ, etatprabhṛtyavichinnaparaṁparayā* sarpa*vivaraṁ* yāvan matsya*piśitaṁ prakīryatām.* (541) tatas *tadāhāralubdhāir nakulāir ayam āgatyā* (*'tra*) *draṣṭavyaḥ* (*svabhāvavidveṣād*) *vyāpādayitavyaś ca.* (542) tathā (*cā*) 'nuṣṭhite nakulāir matsya*mārg*(*amārg*)ānusāri*bhiḥ* (*pūrvavāirakriyām*

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text (om bhadra and te). SP 700 sa āha: bhadra, upāyaṁ te kathayāmi tasya vadhe (α kathayiṣyāmīti. tasmin vane [to next!]). Hp 132. 5, Hm 114. 15 evaṁ kuruta yūyam. So 235a jhaṣopadeśāt (B. udropa°). Kṣ 378 (125)bc śrutvā kulīrakān (Ma. em. °kāt), upāyaṁ. Spl 107. 9, Pṇ 112. 3 tat kathaya me (Spl adds yady asti) kaścid upāyo 'sti (Spl om) tadvināśe (Spl °śāya). tad ākarṇya (Pṇ tac chrutvā) kulīrakaś [reflects that he will deliberately deceive the heron] āha ca: māma, yady evaṁ. Sy 47. 10 Spricht zu ihm der Krebs: Ich will dir einen Ausweg zeigen, dich an der Schlange zu rächen; und jener sprach: Was ist das für ein Ausweg? Ar (no speech of heron). **(540)** T 57. 6 yeyaṁ...°paraṁparayā (α °ratayā) matsya° prakī° yāvat sarpavasatiḥ. SP 701 tvaṁ nakulavivarād ārabhya sarpavivaraparyantaṁ matsyapaṅktiṁ (α matsyān sarpa°) viracaya (α vikira). Hp 132. 5, Hm 114. 15 matsyān upādāya (Hp ādāyāgamya) nakulavivarād ārabhya sarpavivaraṁ yāvat paṅktikrameṇa vikirata (Hp °krameṇāikāikaśo matsyān vistīrya dhatta). So 235 tenātha bakena nakulālayāt, āruhyāhibilaṁ yāvan matsyamāṁsaṁ vyakīryata. Kṣ 378 (125)cd nakulāhvāne matsyamāṁsaṁ daduḥ pathi. Spl 107. 15, Pṇ 112. 9 tan matsyamāṁsaśakalāni (Pṇ °sa-khaṇḍāni) nakulasya (Pṇ nakula-) biladvārāt sarpakoṭaraṁ yāvat prakṣipa. Sy 47. 13 Da wies ihm der Krebs das Loch eines Wiesels und sprach zu ihm: Vom Loch des Wiesels bis zum Loch der Schlange lege eine Anzahl Fische in einer Reihe hin. Ar. **(541)** T 57. 8 tatas ta evāinaṁ ghātayiṣyanti. SP nothing, except that one ms. adds (evidently secondarily) sarpo nāśaṁ gamiṣyati. Hp 132. 7, Hm 115. 1 text (Hm om ayam; Hm āgatya sarpo dra° svabhāvadveṣād; Hm om ca). Spl 107. 16, Pṇ 112. 10 yathā nakulas (Pṇ yena) tanmārgeṇa gatvā (Pṇ adds sa) taṁ duṣṭasarpaṁ vināśayati. Sy 47. 15 und wenn das Wiesel herauskommt, um die Fische zu fressen, wird auch die Schlange herauskommen, um zu fressen. Ar, Cheikho The weasel will eat the fish, one after another, and will finally reach the hole of the snake and kill her. (So versions.) **(542)** T 57. 8 tathā...nakulāiḥ (z °lena) piśitamārgānu° pūrva° anusma° (β anusmṛtya) khaṇḍaśo 'hiṁ kurvadbhiḥ. SP 702 tathāivānuṣṭhite nakulena nirgatya matsyapaṅktiṁ (α matsyaparaṁparāṁ) bhakṣayitvā (α °ṣayatā) sarpo 'pi bhakṣitaḥ. Hp 132. 8, Hm 115. 3 tathānuṣṭhite tad vṛttam. So 236 nirgatya nakulas tac ca khādaṅs tadanusārataḥ, dṛṣṭvā bilaṁ praviṣṭas taṁ sāpatyam avadhīd ahim. Kṣ 379 (126)abc āhūtā nakulā jaghnur matsyamāṁsānusāriṇaḥ, sarpe (Ma. em. °paṁ) tasmin hate. Spl 107. 17 atha tathānuṣṭhite matsyamāṁsānusāriṇā nakulena taṁ kṛṣṇasarpaṁ nihatya. Pṇ 112. 11 tathānu° nakulena matsyamāṁsakhaṇḍānusāriṇā taṁ duṣṭasarpaṁ vyāpādya. Sy 47. 17 Und er tat so. Das Wiesel ging hinaus, den Fischen

anusmaradbhiḥ) sarpaṁ *vyāpādya*, (543) *pūrvadṛṣṭamārgam ādhāvadbhis tadvṛkṣe* bakāvāsaṁ *gatvā bakāpatyāni bhakṣitāni.*

(End of Story 14)

(544) ato 'haṁ bravīmi: upāyaṁ cintayet prājña iti. (545) *etac chrutvā* 'pi (*lobhākrāntena*) duṣṭabuddhinā (*balād*) *rātrāu* nītvā pitā vṛkṣa*koṭare* sthāpitaḥ. (546) (*atha*) prabhāt(*asamay*)e dharmādhika*raṇaprakṛtipratyakṣaṁ* dharma(śāstra)vacanā*bhi*śrāvitā*d* vanaspate*r niḥsṛtā vāk*: dharmabuddhināi *'tad* dhanam apahṛtam.

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nach, und die Schlange begegnete ihm und da tötete es sie. Ar. **(543)** T 57. 9 pūrva° ādhā° (β ādhāvitaḥ phaṇāviṣṭo 'hir) bakāvāsaṁ gatvā (β gataḥ, β adds taṁ prāpya, α adds nakulāir) bakasya śeṣāpatyabhakṣaṇaṁ kṛtam (β śeṣabakāpatyabhakṣaṇam avāptaṁ nakulād) iti. SP 702 tathāiva tadapatyāny api bhakṣitāni (α cābhakṣayat, om api). Hp 132. 8, Hm 115. 3 tatas tatra vṛkṣe nakulāir bakaśāvakarāvaḥ śrutaḥ, paścāt tāir vṛkṣam āruhya (Hp atha tāir nak° tadvṛkṣe bakaśāvakānāṁ rāvaḥ śru° paś° tāir nakulāis te) bakaśāvakāḥ khāditāḥ. Kṣ 379 (126)cd jñātvā mārge (Ma. em. °gaṁ) jaghnur bakān api. Spl 107. 18, Pṇ 112. 12 te 'pi (Pṇ adds ca) tadvṛkṣāśrayāḥ sarve bakāś ca (Pṇ om) śanāiḥ-śanāir bhakṣitāḥ. Sy 47. 19 und errettete die Jungen von der Schlange (!). Ar, Cheikho Then the weasel began to return to that place, on the hunt as usual, and finally, by reason of the nearness of his own place of abode to the nest of the duck, came upon the nest of the duck, and ate the duck and its young ones. **(544)** T 57. 11, SP 704, H, Spl 107. 19, Pṇ 112. 14 text (two pādas in T). So 237ab evaṁ bhavaty upāyena kāryam. Sy 47. 20, Ar sense as text. **(545)** T 57. 11 (iti) bruvann api tenāsāu nītvā sthāpito vṛkṣavivare. SP 704 etac...balāt pitā (α tr pitā balād) vṛkṣa° nikṣiptaḥ (α v. l. sthāpitaḥ). So 226 bāḍham ity uktavantaṁ ca nītvā mahati koṭare, niveśya taṁ tarāu tatra rātrāu sa gṛham āyayāu. Kṣ cf. under § 530. Spl 106. 7 tathānuṣṭhite. Pṇ 112. 14 atha duṣṭabuddhinā tat pitṛvacanam avagaṇayatā tasmin vṛkṣavivare rātrāv adṛśya eva pitā sthāpitaḥ. Sy 47. 22 Da sprach der Listige: Väterchen, ich habe dies gehört, du aber sei in deiner Sache unbesorgt. Daraufhin ging er nach dem Wunsche seines Sohnes und setzte sich in den Baum hinein. Ar (JCap ends, 93. 20 et mansit pater in ventre arboris tota nocte). **(546)** T 57. 12 atha prabhā° 'dhikaraṇa° dharma°vitena vanaspatinā yathāprastutam abhihitam (β eva for abhi°): dharmabuddhinārtho (β °dhir anenārtho) 'pahṛta iti. SP 705 prabhāte dharmādhikṛtān gṛhītvāgatya dharmavacanāiḥ (α v. l. dharmaśāstreṇa śapathapuraḥsaraṁ) śrāvito vṛkṣaḥ (α v. l. °tād vanaspater) tatas (α tadā or om) tadvṛkṣasyāntarān (α om or vṛkṣakoṭarāt) niḥ° vāk: tad dhanaṁ dharma° (α tr dharma° tad dha°) gṛhītam (α v. l. dīnārā apahṛtā) iti. So 227, 228 prātaś ca rājādhikṛtāiḥ saha tāu bhrātarāu tarum, gatvā papracchatuḥ kas tān dīnārān nītavān iti, dīnārān dharmabuddhis tān nītavān iti sa sphuṭam, tadvṛkṣakoṭarāntaḥsthas tato 'bhāṣata tatpitā. Kṣ 373 (120)cd gūḍhavacanāis tad ukto (Ma. em. uktāir) vyajayat (ŚP. nya°) param. Spl 106. 7 pratyūṣe pāpabuddhiḥ snātvā dharmabuddhipuraḥsaro rājapuruṣāiḥ saha tāṁ śamīm abhyetya

(547) tac (*ca*) śrutvā dharmabuddhir *acintayat*: katham *etat, asatyam alāukikam āpatitam. tad aham imam eva vṛkṣam āruhya*

tārasvareṇa provāca: (vs.) tat kathayata vanadevatā āvayor yaś cāura iti. atha pāpabuddhipitā śamīkoṭarasthaḥ provāca: bho dharmabuddhinā hṛtam etad dhanam. Pṇ 112. 16 atha prātar eva snātvā pāpabuddhir dhāutaprāvaraṇo dharmabuddhipuraḥsaro dharmādhikaraṇikāiḥ saha tāṁ śamīṁ samabhyetya tārasvareṇa provāca: (vs as Spl) bhagavati vanadevate, āvayor madhye yaś cāuraḥ, taṁ kathaya. atha śamīkoṭarasthaḥ pāpabuddhipitā provāca: bhoḥ, dharmabuddhināpahṛtam etad dravyam. Sy 47. 25 Und am folgenden Tage begab sich der Richter dorthin und verhörte den Baum, und der Vater des Listigen redete aus dem Baume heraus und sprach: Die Denare an meiner Wurzel, die hat der Einfältige genommen. Ar. **(547) T 57. 15 tac...** cintayām āsa: katham avāk pādapo vācaṁ vyāhariṣyati. tat kāraṇenātra bhavitavyam. sarvathā buddhisādhyam etat. atha dharmasthānīyān āha: aho vismayaḥ, adyāpy (α om py) avipluta eva loke dharmabuddhir (β dharmo or °maḥ; so read, with punctuation after it, as in ms. R. The meaning is not what Hertel assumes, but "Righteousness is after all undestroyed in the world!" Cf. the Gujerati text based on this passage of T, Hertel, Pañc., p. 160 f.) ahaṁ vijane 'smin vana ekāky āgamya tad dravyaṁ gṛhītavān. athāpaśyam ahim (mss. aham; see below) atikāyam āyāntam. cintitaṁ ca mayā: kaṣṭam idam āpatitam. abhihitaṁ ca: punar api viṣayā labhyante na tu prāṇāḥ. (mss. add na hi, om Hertel) punar āgamiṣyāmi. ity atrāiva (α anyatrāiva) vṛkṣamūle 'vasthāpitam. adhunāvaśyaṁ rājavaśāt samarpitavyam. kiṁ tv asmāt sthānād ekānte 'vasthānaṁ kurudhvam, yāvad aham enaṁ nidhipālaṁ kṛṣṇasarpaṁ parājayāmi. SP 707 text (om ca; α āpāditam, ed. here adds iti [α om]; α om imam...āruhya; α nirūpayāmi). So 229 tad asaṁbhāvyam ākarṇya niścitaṁ duṣṭabuddhinā, atrāntaḥ sthāpitaḥ ko 'pīty uktvā. Kṣ 374 (121) dharmabuddhir jitas tatra vicintya kṣaṇam ātmanā, hṛtaṁ tan nidhipālena taṁ nudāmīty (so Ma. em.; Ma ms. nudāsīty, ŚP. tu dāsīty) abhāṣata. Spl 106. 14 tad ākarṇya sarve rājapuruṣā vismayotphullalocanā yāvad dharmabuddher vittaharaṇocitaṁ nigrahaṁ śāstradṛṣṭyāvalokayanti. Pṇ 113. 1 tac chrutvā sarve te rājapuruṣā vismayotphullanayanā yāvad vittaharaṇocitaṁ śāstradṛṣṭyā dharmabuddher nigrahaṁ vicārayanti. Sy 47. 29 Da stutzte der Richter und verwunderte sich und sprach: So etwas kann nicht mit einfachen Dingen zugehen. Untersucht den Baum ringsum. Ar Then the amazement of the judge increast, and he was at a loss to know what to think of the matter. And he began to consider and to reflect: Has anybody gone around the tree and lookt at that hollow?—For Hertel's views on this passage see Tantr. Einl. pp. 92—94; and see my remarks, Introduction, Vol. II, p. 97. I cannot agree with Hertel that T alone preserves the sense of the orig.; on the contrary T seems to me secondary. First: even with Hertel's two emendations, the text of T reads very ill; it sounds bizarre and badly constructed. Second: there is no support for it in any other version except Kṣ, which is known to be dependent on T. [In passing I may note that I think Kṣ undoubtedly means a snake by its nidhipāla, not a yakṣa as Hertel assumes, and that it is unnecessary to suppose that Kṣ had before him a

nirīkṣayāmi. (548) iti *nirīkṣyā 'hāryāiḥ śuṣkadāruparṇanicayāir* vṛkṣa*vivaram āpūryā* 'gnim *ādīpayitum ārabdhaḥ.* (549) *atha* (*jvalati tasminn*) ardhadagdh(*aśarīr*)*aḥ* (*sphuṭitadṛṣṭiḥ*) *karuṇam ākrandan* duṣṭabuddhipitā *kiṁcic*(*cheṣa*)*jīvito* (*vṛkṣakoṭarān*)

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text reading ahiṁ for ahaṁ (T 58. 2) or emended ahaṁ to ahiṁ, since T 58. 6 contains the unambiguous word kṛṣṇasarpaṁ, which Hertel apparently forgets. A late interpolation of this passage from T is found in Yaśodhīra's Pañcākhyāna, in Gujerati; Hertel, Pañc., p. 159 ff.] Third, Hertel is wrong in stating that the "later versions", except SP, agree in making the judge(s) start the bonfire; for the Jn versions agree with T, SP, and Kṣ in making Dharmabuddhi start the fire, and this is certainly what the orig. had. Fourth, Hertel's argument that Dharmabuddhi, because he stood condemned on *prima facie* evidence, could not take any further action (such as burning out the tree) without first making a "confession" as in T, is most unconvincing. Neither in Hindu law nor in any other law is there anything to prevent a defendant, against whom *prima facie* evidence of guilt has been presented, from trying to disprove the credibility of the hostile testimony. That is what Dharmabuddhi does. He undertakes to prove that the supposed oracle is a fraud; and he succeeds.—The only point in the reconstruction on which I feel doubtful is whether the orig. made the judge(s) express astonishment at the oracle (as in Pa, Jn, So), instead of (or perhaps originally in addition to) Dharmabuddhi. The close verbal agreement of T and SP on this point, making Dharmabuddhi alone express astonishment, suggests that they probably have preserved the orig.; and it is difficult to conceive any verbal combination of the T-SP version with one in which the judges show astonishment. The variation which attributes the astonishment to the judges is a simple and natural one and may easily have occurred independently in Pa, Jn, and So. In Pa and So—but not in Jn—this led to a further departure from the orig.; Pa and So make the judge(s), instead of Dharmabuddhi, responsible for the "smoking out" of Duṣṭabuddhi's father. **(548)** T 58. 7 ity uktvāhāryāiḥ...°vivaram (α °rāiḥ) āpūryāgnim (α, z pūry°; β °gninā) ādī° āra°. duṣṭabuddhis tv adhomukham ekenākṣṇā vilokya (β 'valokya) vṛkṣavivarāntargataṁ vaṇikputraṁ (mss. vaṇigbhadraṁ) dṛṣṭvā vyathitamanā abhavat. SP 708 iti nirīkṣya vṛkṣakoṭaraṁ tatrāgniṁ nikṣiptavān. (α iti nirūpite vṛkṣa° dṛṣṭvā tatrā [v. l. °koṭare tṛṇāni nikṣipyā] 'gniṁ ni°.) So 229d, 230a (a)dhikṛtakāś ca te, tarugarbhe dadur dhūmaṁ. Kṣ 375 (122) tato vidhāya bahulaṁ tuṣaparṇatṛṇānalam, dhūmenāpūrayām āsa vivaraṁ mārgaśākhinaḥ. Spl 106. 16, Pṇ 113. 3 tāvad dharmabuddhinā tacchamīkoṭaraṁ vahnibhojyadravyāiḥ parivārya (Pṇ vahni° āveṣṭya before taccham°) vahninā saṁdīpitam. Sy 47. 31 Und sie erblickten das Loch und guckten hinein. Nun gab der Richter Befehl und man stopfte es mit dürrem Gras zu und steckte es in Brand. Ar similarly. **(549)** T 58. 9 pradīpte ca vahnāu samantata ujjvalībhūtād (β samantajvāl°, α °tatojjvāl°) vṛkṣavivarāt sphaṭitatanuḥ (β °ta-nayanaḥ) pluṣṭakeśaḥ srastatvag yadā jāto vaṇik, tadā bhūmāu nipatitaḥ. Cf. also next, kiṁcijjīvitaṁ (°cicchejajīvitaṁ). SP 709

niḥsṛtya bhūmāu nipatitaḥ. (550) tataḥ *sa*vismaya*ṁ* sarvāir dṛṣṭaḥ pṛṣṭaś *ca*: (551) (*bhoḥ, kim idam.*) (552) (*tato*) *'sāv abravīt*: aham *anena duṣputreṇa* (duṣṭabuddhinā) *'vasthām imāṁ prāpita* (iti). (553) *evam abhivadan* pañcatvam upagataḥ. (554) *atha* (*tāi*) *rājādhikṛtāis tam arthaṁ jñātvā* dharmabuddh*aye tad dhanaṁ dāpayitvā* duṣṭabuddhi*ḥ* śūle *nikṣiptaḥ.*

(End of Story 13)

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anantaraṁ duṣṭabuddheḥ (α v. l. °dhi)pitārdhadagdho niḥsṛtya nipatitaḥ (α v. l. om ni). So 230bcd yenādhmātaḥ sa niḥsaran, nipatyādhogataḥ kṣmāyāṁ duṣṭabuddhipitā. Kṣ 376 (123)abc dhūmātikvathitaprāṇo durbuddher (Ma. ms. °dhir, em. °dhi) janakas tataḥ, nirgatya. Spl 106. 17 atha jva° tas° śamīkoṭare 'rdha° sphuṭitekṣaṇaḥ karuṇaṁ paridevayan pāpabuddhipitā niścakrāma. Pṇ 113. 4 atha...pāpabuddhipitā śamīkoṭarān niścakrāma. Sy 47. 34 Jener aber konnte es vor Rauch nicht aushalten, schrie kläglich [und starb, see § 553]. Dann schaffte man ihn dort heraus. Ar, Cheikho, And the father of the deceitful man endured for a while, and then gave up the attempt, and screamed and cried out and called for help. And the judge gave orders, and he was taken out, after he was near death. (So Ar versions.) **(550)** T 58. 11 tat tu mahad vāikārikaṁ dṛṣṭvā kim idam iti (β om kim idam iti) paraṁ vismayam upagatāḥ. kiṁcijjīvitaṁ (β °ciccheṣajī°; cf. prec.) ca pratyakṣam abhijñāya vaṇikputraṁ (mss. vaṇigbhadraṁ) papracchuḥ. SP 709 text (α °mayāiḥ, most α mss. om dṛṣṭaḥ, α pṛṣṭena, α om ca). Spl 106. 19, Pṇ 113. 6 tatas (Pṇ adds ca) tāiḥ sarvāiḥ pṛṣṭaḥ. **(551)** T 58. 12 kiṁ idam īdṛśam agnipatanam adhyavasitaṁ bhavateti (v. l. °ta iti; Hertel, *WZKM.* 25. 2, would regard īdṛśam agni° as a gloss). Pṇ 113. 6 text. **(552)** T 58. 13 tato (β ato) 'sāv abr°: anena duṣputreṇāham (β aham before anena) ava°... SP 710 tenoktam: kūṭakāriṇā duṣṭabuddhināsadvādārthaṁ (α om sadvā°) balād (α most mss. om) asmin vṛkṣakoṭare nikṣipto 'ham (α itthaṁ kārito 'smi for asmin etc.). Kṣ 376(123)cd prāha putreṇa hā hato 'smīti vihvalaḥ. (After story of Heron, Snake and Mongoose, see on § 532) 380 (127)ab evaṁ kutanayenāhaṁ nihato duṣṭabuddhinā. Spl 106. 19 sarvaṁ pāpabuddhiceṣṭitaṁ nivedayām āsa. Pṇ 113. 6 ity ukte sa: pāpabuddhiviceṣṭitaṁ sarvam idam, iti kathayām āsa. **(553)** T 58. 14 text. SP 711 ity uktvā (α iti vadann eva) pañc° upa°. So 230d mṛtaḥ. [Kṣ 380(127)cd vadann iti jagāmāstaṁ dhūmasphuṭitalocanaḥ.] Sy **47. 35** (in § 549) und starb. Ar see next. **(554)** T 58. 14 anantaraṁ dharmādhikṛtās tam arthaṁ jñātvābhihitavantaḥ: duṣṭabuddhir ayaṁ pāpaḥ śūle 'vataṁsyatām iti. SP 711 tato duṣṭabuddher dhanaṁ dharmabuddhir gṛhṇātv ity uktvā (for all this α some mss. nothing, some mss. tato rājājñayā dharmabuddhaye tad dhanaṁ dāpayitvā) rājñā duṣṭabuddhiḥ (α tr du° rā°) śūle nikṣiptaḥ. So 231, 232 tad dṛṣṭvā vastu buddhvā ca rājādhikṛtakāiḥ (B. °kṛtāiḥ) sa tāiḥ, dāpito duṣṭa° tān dīnārān dharmabuddhaye, nikṛttahastajihvaś ca tāiḥ sa nirvāsitas tataḥ, duṣṭabuddhir yathārthākhyo dharmabuddhiś ca mānitaḥ. Kṣ 381 (128)ab tato yathārthaṁ vijñāya duṣṭabuddhir hato dvijāiḥ. Spl 106. 20, Pṇ 113. 8

(555) ato 'haṁ bravīmi: duṣṭabuddhir abuddhiś ce 'ti. (556) *ākhyāte cā 'khyān(ak)e* punaḥ karaṭako (damanakam) *abravīt*: (*dhiṅ mūrkha,*) atipāṇḍit*yena* (*tvayā*) *daydhaḥ* sv*avaṅśaḥ. sādhu ce 'dam ucyate*:

lavaṇajalānta nadyaḥ strībhedāntāni bandhuhṛdayāni
piśunajanāntaṁ guhyaṁ duṣputrāntāni ca kulāni. 160.

(557) (*api ca,*) *yasya* (*tāvan*) *manuṣyasyāi 'kasminn* (*eva*) *mukhe jihvādvayaṁ* (*bhavati*), *kas tasya viśvāsam iyāt.* (*uktaṁ ca*:)

dvijihvam udvegakaraṁ krūram *ekā*ntaniṣṭhuram
khalasyā 'heś ca vad*anam* apakārāya kevalam. 161.

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atha te rājapuruṣāḥ pāpabuddhiṁ (Pṇ taṁ duṣṭabuddhiṁ tasyām eva) śamīśākhāyāṁ pratilambya (Pṇ pravil°) dharmabuddhiṁ praśamyedam ūcuḥ (here in Spl story of Snake, Heron and Mongoose, see § 532; Pṇ °dhiṁ praśasya rājaprasādādinā saṁtoṣayām āsuḥ). Sy 47. 36 Und den Listigen ließ der Richter auspeitschen, und die Denare gab er sämtlich dem Einfältigen. Der Listige aber trug seinen Vater auf der Totenbahre davon. Ar, Cheikho, And punishment was visited on the deceitful man; then he was forced to restore what he had stolen; then he was turned over with his father on his back,—dead. And the thotless man departed with the ducats. [In JCap father and son are beaten, and the father dies.] **(555)** T A 111, SP 713, Pṇ 113. 10 text. [Spl 107. 20 different.] **(556)** T A 111 ākh° cākhyāne pu° kar° 'bravīt: mūrkha, atip° te dagdho vaṅśaḥ (β sva-v°). sādhu cocyate. SP 713 ity ākhyāya punaḥ kar° dam° āha: apāṇḍityād (α ati-p°) vināśitaṁ svakulam (α some mss. tr before vinā°). tathā ca. Kṣ 381(128)cd evaṁ tvam api dāurātmyāt pāiśūnyān (Ma. em. pāiśu°) nāśam eṣyasi. Pṇ 113. 10 text (om damanakam; atiśayapāṇḍ°). Sy A 82 Du, Dmng, bist schlecht und gefährlich, und durch deine schlechten Anschläge hast du das Gefolge aufgewiegelt, den Löwen verwirrt gemacht und den Stier gekränkt. Wahr heißt es. Ar (closer to Skt.; predicts that D. will come to ruin). **Vs 160**= T 169, SP 143, N 116, Pṇ 396, Sy 103, Ar. c, SP °nāntaḥ sneho (α intends text). With c cf. Kṣ in prec.? Sy Das Wasser des Flußkanals ist süß bis zum Meere, und die Familie bleibt angesehen bis zu mißratenen Söhnen, und die Freundschaft bis zu den Verleumdern. **(557)** T A 112 text (om bhavati and uktaṁ ca). Pṇ 113. 14 text (manuṣyasyāpy eka°; om eva; upāiti for iyāt). Kṣ possibly cf. 381 (128)d, under § 556? Not in Sy; Ar possibly cf. KF 58. 25 (just before next vs) How quiet and peaceful are brothers and kinsmen so long as a double tongue does not speak among them.—This last may represent part of the prec. vs, or a confusion of it with the following vs. The other Ar versions are too confused to make it possible to be sure of them. Altho this § has no certain representatives outside of T and Pṇ, I feel quite sure that the orig. had something of the sort; it is needed to introduce the following vs. **Vs 161**=T 170, Pṇ 397, Sy 104, Ar. b, Pṇ atyantaniṣṭhuram. c, Tβ and ms. P of α vacanam. Sy denn ihre Zunge gleicht der Doppelzunge der Schlange, und mit ihrer Hinterlist beißen

(558) (*tan*) mamā 'py (*anena*) tava caritena bhayam (*utpannam*). *kasmāt*:

mā gāḥ piśunavisrambhaṁ mamā 'yaṁ pūrvasaṁstutaḥ
cirakālopacīrṇo 'pi daśaty eva bhujaṁgamaḥ. 162.
vidvān ṛjur abhigamyo viduṣi śaṭhe cā 'pramādinā bhāvyam
ṛjumūrkhas tv anukampyo mūrkhaśaṭhaḥ sarvathā varjyaḥ.
163.

(559) (*tan na kevalam ātmīyavaṁśavināśas tvayā prayatitaḥ,*

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sie wie die Schlange. **(558)** T A113 text (om tava, but ms. P has it). SP 717 mamāpi tava caritād bhayam. yataḥ. Ks 382 (129)ab asmākam api nāśvāsas tvayi mithyāsuhṛddruhi. Spl **108. 6** (after § 560) tasmān mamāsannena bhavatā na bhāvyam. uktaṁ ca. Pṇ 113. 18 text. Sy A83 Auch ich bin infolge deiner Ränke und Verleumdungen in Aufregung geraten und wünsche sehr, weit von dir wegzukommen, denn es heißt. Ar. **Vs 162**=T 171, SP 144, N 117, Pṇ 398, Sy 105, Ar. a, Pṇ khaleṣu for piśuna. Pṇ, N viśvāsaṁ. b, SP, N mayāyaṁ pūrvasaṁstutaḥ (N °saṁśritaḥ), SPα ayaṁ me pūrvasaṁskṛtaḥ, Pṇ mamāite pūrvasaṁstutāḥ; T °saṁbhṛtāḥ. c, T mss. and SP °jīrṇo (SPα v. l. text; see Hertel's note on T); N °oparikīrṇo 'pi. d, Tα daśyateva. Sy Vertraue nicht auf Böse, in der Erwägung: Wir sind in Freundschaft miteinander verbunden. Denn wenn man auch die Schlange aufzieht und einschüchtert, so beißt sie doch, bis sie stirbt. After this T, Pṇ have a passage found nowhere else. T A114 kathaṁ cājasraṁ paraparābhavagrahaṇena nodvijasi. athavā svabhāva eṣaḥ. (For all this Pṇ 113. 23 athavā svabhāva eṣa khalānām. uktaṁ ca.) Vs T 172=Pṇ 400, Vs T 173=Pṇ 401. Then T A115, Pṇ 114. 3 tat sarvathā parīkṣya parasvabhāvaṁ (Pṇ om) manuṣyeṇa (Pṇ om) saṁgaḥ kāryaḥ (Pṇ saṁgataṁ kāryam). uktaṁ ca.—It seems to me most unlikely that this passage is orig. It interrupts the connexion of thot between our vs 162 and vs 163, and introduces, very inartistically, a wholly diff. topic, only to return again in vs 163 to the topic of vs 162. T A115 (Pṇ 114. 3) is apparently put in to reestablish the connexion of thot. **Vs 163**=T 174, SP 145, N 118, Pṇ 403, Sy 106, Ar. a, SP agamyo (α adhigamyo, v. l. abhi°); N intends adhi°. b, SP 'py apra° (α text). T mss., and SP v. l., bhavitavyam. c, SP mūrkho hy ṛjur, α (v. l. inserts na) mūrkho ṛjur (with vv. ll.); N mūrkhārjavo 'nukampo 'pi. Tα anugamyo, SP adhigamyo (α abhi°, anu°). d, SP mūrkhaḥ śa° (α mūrkhasaṁghaḥ). Tβ sarvadā, N sarvatā, SP sadā. SPα, Pṇ tyājyaḥ. Sy Vertraue nicht auf einen listigen Weisen, sondern geh' klug mit ihm um und empfange Belehrung von seiner Weisheit; wende dich aber rechtzeitig von ihm ab und vertraue nicht auf ihn. Von einem einfältigen Toren wende dich nicht ab und lerne nicht von seiner Torheit, wohl aber laß dir's so viel als möglich leid tun um ihn und lehre ihn Einsicht. Dem törichten Listigen aber geh' weit aus dem Wege. Ar contains a rendering of pāda a of Skt., which is lost in Sy. **(559)** T A116 text (α etan for tan; om kiṁ punar; α and z add 'pi after adhunā). Perhaps cf. Spl 107. 22

kiṁ punar adhunā svāmino 'pi vyabhicaritam.) (560) tad *yatas* tvaṁ (*svaṁ*) svāminam imāṁ daśāṁ nayasi, tasya tavā 'nyas tṛṇa*bhūtaḥ*. uktaṁ ca:

tulāṁ lohasahasrasya yatra khādanti mūṣakāḥ
gajaṁ tatra harec chyeno dārake ko 'tra vismayaḥ. 164.

(561) damanako *'bravīt*: kathaṁ (cāi) 'tat. *so 'bravīt*:

KATHĀ 15 (STORY 15: IRON-EATING MICE)

(562) asti kasmiṁścid *adhiṣṭhāne* kṣīṇa*vibhavo* vaṇikputraḥ. (563) *sa deśāntaram arthopārjananimittaṁ prasthitaḥ*. (564) tasya

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jñāto mayā svāminaḥ prāṇasaṁdehānayanāt. Pṇ 114. 6 tan na kev° tvayātmīyavaṁśavināśāya yatitam, kiṁ...'pi. **(560) T A 116** tad...svaṁ (β sva) svā° imāṁ avasthāṁ prāpayasi, tasya tavānyas (mss. bhavān yas, em. Hertel) tṛṇa°. kasmāt. SP 722 adya yas tvaṁ (α tad yat for adya etc.) svāminam...tasyānyas te (α tava) tṛṇāyate. uktaṁ ca. Kṣ 382(129)cd yasyopajīvye na prītiḥ kutas tasyopajīvake. Spl 108. 5 tad yadi tvaṁ svāmina (read °nam) enāṁ daśāṁ nayasi, tad asmadvidhasya kā gaṇanā. Pṇ 114. 6 yas tvaṁ svāminam apy enām avasthāṁ prāpayasi tasya tavānyo jano jīrṇatṛṇabhūta eva. uktaṁ ca. Sy A 84 Und dir, Dmng, geht man am besten weit aus dem Wege, denn wenn einer gegen seinen Herrn so handelt, mit welchem Rechte können seine Kameraden zu ihm Vertrauen haben? (Cf. also Sy A 86, under § 583.) (Es ist) wie der Kaufmann sagte. Ar. **Vs 164=T 175, SP 146, N 119, Spl 409 and 414,** Pṇ 404 and **409, So 247,** Kṣ **388**(130), Sy 107, Ar. a, N tulāsāhasahasrasya. Tα °sahasreṇa. b, T khādate yatra mūṣakaḥ. SPα, Spl mūṣikāḥ. c, Pṇ śyenaḥ kuñjarahṛt tatra. N gajaṁ śyeno haret tatra. SP, Spl rājaṅs tatra harec° (but SPα tatrāiva haratacchyeno, or °cāharac chyeno). d, Pṇ kiṁ citraṁ yadi putrahṛt. SP dārakaṁ, Spl bālakaṁ; T, N text. Spl nātra saṁśayaḥ. So [in this place 237b anyac ca me śṛṇu; below] 247 mūṣakāir bhakṣyate (B. bhakṣitā) lāuhī deśe yatra mahātulā, tatra dvipam api śyeno nayet kiṁ punar arbhakam. Kṣ yatra lohasahasrasya bhakṣayanty ākhavas tulām, śyenaḥ kuñjarahṛt tatra kiṁ citraṁ yadi bālahṛt (cf. Pṇ!). Ma.'s text of Kṣ lacks the entire text of the following story. Sy Wo Mäuse hundert Pfund Eisen gefressen haben, da ist auch ein Falke, der einen Elefanten errafft, nichts Besonderes (cf. also under vs 165 below). **(561) T A 117** dam° (β adds 'bravīt): katham etat (β cāitat). karaṭakaḥ (β asāv akathayat). SP 725 as T ed. (except cāitat; but SPα etat, so 'bravīt). Spl 108. 9, Pṇ 114. 10 dam° āha: katham etat. so 'bravīt (Pṇ karaṭakaḥ kathayati). Sy A 85, Ar as usual. **(562) T** 59. 25 asti...kṣīṇabāndhavo vaṇiksutaḥ (R °putraḥ). SP 726 asti ka° nagare (α paṭṭane) kṣīṇa°...So 237cd āsīt ko 'pi tulāśeṣaḥ pitryārthāt prāg vaṇiksutaḥ. Spl 108. 11, Pṇ 114. 12 asti ka° adhi° jīrṇadhano (Pṇ nāḍuko) nāma vaṇik°. Sy 49. 7 Es war einmal ein armer Kaufmann. Ar. **(563) T** 59. 25 text. SP cf. under § 565. Spl 108. 11, Pṇ 114. 12 sa ca dravyakṣayād (Pṇ vibhavakṣ°) deśāntaragamanamanā vyacintayat (Pṇ °gamanam aci°). Sy 49. 7 der ging in eine andere Gegend, um Geschäfte zu machen. Ar. **(564) T**

(*ca gṛhe pūrvapuruṣopārjitā*) lohapalasahasraghaṭitā tulā *'sti.* (565) sa (cā) *'nyasmin vaṇikputrake* tāṁ nikṣipya deśāntaram (*arthopā*rjanāya) prāyāt. (566) *sa* ca *manda*bhāgya*tayā* (*bahunā 'pi kālena*) na kiṁcit *prāpya pratyāgatas* (*tāṁ nikṣiptāṁ*) tulāṁ *tasmāt prārthitavān.* (567) *asāv api* (*lubdho*) *'bravīt*: sā (tulā) mūṣakāir bhakṣite 'ti. (568) (*athā*) 'sāv acintayat: (*vismayanīyam etat.*) *kathaṁ* lohasahas*ramayīṁ* tulāṁ mūṣakā bhakṣ*ayiṣyantī* 'ti. (569) *antarlīnam avahasyā 'bravīt*: *avaśyam etad evam.* (*yat*

60. 1 tasya tulā lohasahasrakṛtā (α °sahasrasya kṛtā) vidyate. SP see next. So 238a'b ayaḥpalasahasreṇa ghaṭitāṁ tāṁ tulāṁ ca saḥ. Kṣ see next. Spl 108. 18, Pṇ 114. 19 text (Spl tr pūrva° after lohabhāraghaṭitā [so Spl]; Spl 'sīt for 'sti). Sy 49. 8 Er besaß hundert Pfund Eisen. Ar. **(565)** T 60. 1 text (om ca; mss. vaṇigbhadrake, em. Hertel). SP 726 (fuses the two prec. §§ with this) sa ca dravyārjanāya suhṛdi (α v. l. priyasuhṛdi dravyārjanāya) lohasahasrasya tulāṁ nikṣipya (α v. l. puts dravyā° here) deśā° prāyāt. So 238cd kasyāpi vaṇijo haste nyasya deśāntaraṁ yayāu. Kṣ 383abc (with all this story om in Ma) purā lohasahasrāṇikāṁ nyāsīkṛtya tulāṁ vaṇik, vaṇiggehe. Spl 108. 18, Pṇ 114. 20 tāṁ ca kasyacid vaṇijo gṛhe (Pṇ ca śreṣṭhilakṣmaṇasya) nikṣepabhūtāṁ kṛtvā deśā° prasthitaḥ. Sy 49. 9 Weil er nun keinen Hausgenossen hatte, übergab er es einem Bekannten zur Hut und verreiste. Ar. Note that arthopārjanāya seems pleonastic here after § 563; it is supported only by SP in addition to T, and SP seems to have got it from § 563, which SP fuses with this §. **(566)** T 60. 2 kṣīṇabhāgyatvāc ca tena bahunāpi kālena na kiṁcid āsāditam, pratyā° ca tāṁ tulāṁ tas° prār°. SP 727 sa ca manda° na kiṁcit prāpya nivṛttaḥ. suhṛdi nikṣiptāṁ tulām (α tataḥ suhṛdaṁ lohatulām) ayācata. So 239ab āgataś ca tato yāvat tasmān mṛgayate (B. mārgayituṁ) tulām. Kṣ 383cd, 384a ciraṁ bhrāntvā digantāt punar āyayāu, taṁ yācamānaṁ svatulām. Spl 108. 20 tataḥ suciraṁ kālaṁ deśāntaraṁ bhrāntvā punas tad eva svapuram āgatya taṁ śreṣṭhinam uvāca: bhoḥ śreṣṭhin dīyatāṁ me sā nikṣepatulā. Pṇ 114. 21 tataś ca suciraṁ yadṛcchayā deśāntareṣu bhramitvā punas tad eva nagaraṁ samāgatya taṁ lakṣmaṇaśreṣṭhinaṁ jagāda: bho lakṣmaṇa, samarpaya me nikṣepatulām. Sy 49. 10 Heimgekehrt, forderte er von seinem Bekannten das Eisen zurück. Ar. **(567)** T 60. 4 tenoktam ca: sā (β adds tulā)... SP 728 asāv... 'bravīt: mūṣakāir (α mūṣi°) bha° 'ti. So 239cd ākhubhir bhakṣitā seti tāvat taṁ so 'bravīd vaṇik. Kṣ 384bc abravīn madhuraṁ vaṇik, bhakṣitā mūṣakaiḥ sārdhaṁ. Spl 108. 21 sa āha: bho nāsti sā tvadīyā tulā, mūṣikāir bhakṣitā. Pṇ 114. 23 tato lakṣmaṇaḥ prāha: bho nāḍuka, tvadīyatulā mūṣakāir bhakṣitā. Sy 49. 12 Der aber hatte das Eisen verkauft und den Erlös für sich ausgegeben. Und er sprach zum Kaufmann: Das Eisen haben die Mäuse gefressen. Ar. **(568)** T 60. 4 text. SP 729 so 'py (α asāv) acin°: kim idam apūrvam (α v. l. āścaryam, and adds lohasahasratulā mūṣikāir bhakṣitā) iti. Others om. **(569)** T 60. 5 text. SP 729 sa evopāyaḥ. tatheti kṛtvā. (α om all this.) So 240 satyaṁ susvādu tal (B. yal)

kāraṇam: vṛṣyaṁ) svādu (*mṛdu ca*) lohaṁ *katham ākhavo na* bhakṣayiṣyanti. *iti pratipannavāk.* (570) *asāv api* (*su*)*parituṣṭa-hṛdayaḥ* (*pādyādipuraḥsarāṁ tasya pūjāṁ kartum ārabdhavān*) bhojanaṁ (*ca*) prārth*itavān.* (571) (*tasya ca nā 'tidūre nadī. tatra*) snānābhyudyatasya *ca tasya svīyaṁ* putram (*ekam*) āmalaka*snānaśāṭikāsametaṁ* (*pṛṣṭhataḥ*) *preṣitavān.* (572) *asāv api* snātvā (*pratyāgacchaṁs taṁ*) *dārakam* anya*smin mitra*gṛhe

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lohaṁ tena jagdhaṁ tad ākhubhiḥ, iti so 'pi tam āha sma vaṇikputro (B. bahiḥ śocan) hasan hṛdi. Kṣ 384d, 385ab tac chrutvā so 'bhyabhāṣata, mūṣakā bhakṣayanty eva lohaṁ madhurapeśalam. Spl 108.22 jīrṇadhana āha: bhoḥ śreṣṭhin, nāsti doṣas te yadi mūṣikāir bhakṣiteti. īdṛg eva saṁsāraḥ. na kiṁcid atra śāśvatam asti. Pṇ 114.24 tac chrutvā nāḍukaḥ prāha: lakṣmaṇa, nāsti te doṣaḥ, yadi sā mūṣakāir bhakṣitā, yata īdṛg evāyaṁ saṁsāraḥ. na etc. as Spl. Sy 49.14 Der Kaufmann nun, um seinen Bekannten nicht ängstlich und furchtsam zu machen, sprach zu ihm: So ist's denn wahr, was man sagt [I assume that this represents iti pratipannavāk]: Nicht gibt es unter den Vierfüßlern, noch unter den Zweifüßlern ein Wesen, das schärfere Zähne hat als die Maus. Aber während dies geschehen ist, finde ich wenigstens dich gesund und wohl, und so ist der Verlust, den mir die Mäuse zugefügt, zu verschmerzen. Ar. **(570)** T 60.8 text (β om su; ed. with α °parihṛṣṭahṛd°; ed. em. bhojane for mss. bhojanaṁ). So 241 prārthayām āsa ca tato vaṇijo 'smāt sa bhojanam, so 'pi saṁtuṣya tat tasmāi pradātuṁ pratyapadyata. Kṣ 385cd niśamyeti vacas tuṣṭas tasmāi tathyam akalpayat. Sy 49.21 Jener aber freute sich, daß ihm der Kaufmann Glauben schenkte. Und nachdem er ihn eingeladen, an dem Tage in seinem Hause zu speisen. Ar. On bhojanaṁ see my Introduction, Vol. II, page 96. **(571)** T 60.10 text (β om 1st ca; β āmala-snā°). SP 729 (α begins tadanantaraṁ, or evaṁ gacchati kāle) tatputreṇābhyaṅgasnānārthaṁ (α °putraṁ snān°) tāilādikaṁ grāhayitvā (α v. l. gṛhītvā; α v. l. adds snātuṁ) gataḥ. So 242 tataḥ sa saha kṛtvāsya vaṇijaḥ putram arbhakam, snātuṁ vaṇiksutaḥ prāyād dattāmalakamātrakam (B. °pātrakam). Jn diff.; Spl 109.2, Pṇ 114.26 param ahaṁ nadyāṁ snānārthaṁ gamiṣyāmi. tat (Pṇ tatas) tvam (Pṇ adds dhanadevanāmānam) ātmīyaṁ śiśum etaṁ mayā saha (Pṇ ātmīyaputraṁ, om rest) snānopakaraṇahastaṁ preṣayeti (Pṇ °pakaraṇagrahaṇāya mayā saha saṁpreṣaya). so 'pi cāuryabhayāt tasya śaṅkitaḥ svaputram (Pṇ so 'pi lakṣmaṇo nijacāuryaśaṅkitaḥ putraṁ dhanadevam) uvāca: vatsa, pitṛvyo 'yaṁ tava (Pṇ te nāḍukaḥ) snānārthaṁ nadyāṁ yāsyati. tad gamyatām anena sārdhaṁ (Pṇ saha) snānopakaraṇam ādāyeti. (vss.) athāsāu vaṇikśiśuḥ (Pṇ lakṣmaṇaputraḥ) snānopakaraṇam ādāya prahṛṣṭamanās tenābhyāgatena saha prasthitaḥ (Pṇ nāḍukena saha nadyāṁ gataḥ). Sy, Ar cf. next. **(572)** T 60.11 text (om snātvā, taṁ, and tadgṛham; praviṣṭaḥ for āgataḥ). SP 730 sa ca snātvā tatra (α om sa...tatra) tasya putram anyatra guptaṁ kṛtvā (α adds tadgṛham) samāgataḥ (α om saṁ). So 243 snātvārbhakaṁ taṁ (B. om) nikṣipya guptaṁ kvāpi suhṛdgṛhe, eka evāyayāu tasya sa dhīmān vaṇijo gṛham. Kṣ 386ab tat putraṁ so 'py athāikānte hṛtvā nikṣepahā-

(su)guptaṁ kṛtvā (*tad*)gṛham āgataḥ. (573) pṛṣṭaś *ca tena vaṇijā*: (574) kvā 'sāu dārakas *tavā 'nupadapreṣitaḥ*. (*iha na praviṣṭa*) iti. (575) (*atha*) *so* 'bravīt: śyenenā 'pahṛta iti. (576) tac chrutvā (*param*)āvigno (*nirdayībhūtaś ca taṁ bāhāu gṛhītvā*) dharmasthānam (*upa*)*nītavān*. (577) *āha ca*: paritrāyadhvaṁ (paritrāyadhvam), anena (*durātmanā*) *me* dārakaḥ (*kvāpi*) *gopita*

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riṇaḥ. Spl 109. 13 tathānuṣṭhite vaṇik snātvā taṁ śiśuṁ nadīguhāyāṁ prakṣipya taddvāraṁ bṛhacchilayāchādya satvaraṁ gṛham āgataḥ. Pṇ 115. 12 atha nāḍuko nadyāṁ snātvā taṁ lakṣmaṇaputraṁ dhanadevaṁ giriguhāyāṁ prakṣipya taddvāre bṛhacchilāṁ dattvā lakṣmaṇagṛham āyāto. Sy 49. 23 nahm der Kaufmann den Sohn seines Bekannten mit sich und versteckte ihn. Ar (JCap adds in domo cuiusdam). **(573)** T 60. 12 atha bhojanasamaye sārthavāho dārakam adṛṣṭvā samākulamanāḥ śaṅkitahṛdayaś ca tam aprcchat. SP **731** (after next) iti pṛṣṭaḥ. So **244ab** (after next) evaṁ (B. eva) prcchantaṁ vaṇijaṁ ca tam. Spl 109. 14 text. Pṇ 115. 14 lakṣmaṇena pṛṣṭaḥ. Sy 49. 24 Spricht zu ihm sein Bekannter. Ar. **(574)** T 60. 13 text. SP 731 kvāsāu dāraka (iti, cf. prec.). So 244a arbhakaḥ kva sa ity. Spl 109. 15 bho abhyāgata tat kathyatāṁ kutra me śiśur yas tvayā saha nadīṁ gata iti. Pṇ 115. 14 bho nāḍuka kathyatām, kva me putro dhanadevas tvayā saha gataḥ sthitavān. Sy 49. 25 Als du meinen Sohn nahmst, was hast du mit ihm gemacht? Ar. **(575)** T 60. 14 text. SP 731 (α begins asāu) śyenenāpahṛta ity abravīt. So 244cd śyenena so 'rbhako nītaḥ khān nipatyety uvāca saḥ. Kṣ 386cd śyenena te hṛtaḥ sūnur ity āha vikṛtānanaḥ. Spl 109. 16 sa āha: nadītaṭāt sa śyenena hṛta iti. Pṇ 115. 15 nāḍuka āha: bho lakṣmaṇa, nadītaṭāc chyenenāpahṛtaḥ. Sy 49. 26 Spricht zu ihm der Kaufmann: Ich habe deinen Sohn nicht genommen, sondern er ist mir aus freien Stücken nachgegangen und da habe ich gesehen, daß ein Falke niederstieß und ihn erraffte. Ar. **(576)** T 60. 14 text (ms. R āvignahṛdayo; β °bhūtaś ca tasyopari grāhayitvā ca dharm°; ed. with α om upa). SP 731 tac chrutvā dārakanāśād udvigno dharmādhikṛtānāṁ sthānaṁ (α °dārakapitā dharmasthānaṁ) gatvā. So 245 chādito me tvayā putra iti kruddhena tena ca, nītaḥ sa vaṇijā rājakule 'py. Kṣ 387ab tato vivāde saṁprāpte nagarādhipateḥ puraḥ. Jn first have a mutual recrimination between the two; then Spl 109. 21 evaṁ vivadamānāu dvāv api rājakulaṁ gatāu. Pṇ 115. 20 evaṁ vivadantāu tāu dvāv api rājadvāram upagatāu. Sy 49. 29 Da wehklagte er und schrie und reklamierte [literally "appellierte an den König" says Schulthess; this should have been his translation! JCap and other Ar versions "complained to the men who were there"], sich Kopf und Brust schlagend. Ar. **(577)** T 60. 15 text (om one pari° and durātmanā). SP 732 parit° parit° (α om pari twice, and adds mama putro) anena durātmanā dārako (α om) nīta (α vināśita) iti. So cf. 245a in prec. Spl 109. 21, Pṇ 115. 21 tatra śreṣṭhī (Pṇ tato lakṣmaṇas) tārasvareṇa provāca: bho abrahmaṇyam abrahmaṇyam (Pṇ adds vartate). mama śiśur (Pṇ putro dhanadevanāmā) anena cāureṇāpahṛtaḥ (Pṇ nāḍukenāpa°). Sy, Ar cf. prec.

iti. (578) pṛṣṭaś cā 'sāu dharmādhikṛtāiḥ: (†*kim etat. kathyatām iti.*†) (579) *sa* (*vihasyā*) 'bravīt: śyenenā 'paḥṛta iti. (580) (*tatas*) tāir (*vismitamanobhir*) abhihitaḥ: (*alāukikam etat.*) kathaṁ śyeno *dārakam apaharişyatī* 'ti. (581) *sa āha*: kim atra citram.

tulāṁ lohasahasrasya yatra ḳhādanti mūṣakāḥ
gajaṁ tatra harec chyeno dārake ko 'tra vismayaḥ. 165.

(582) tac chrutvā tāir *adhigatavṛttāntāir uktam*: *samarpayā*

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(578) T 60. 16 text (prāḍvivākāiḥ for dharmādhi°). SP 733 atha tāir (α om atha tāir) dharmādhikṛtāiḥ (α adds api) pṛṣṭaś cāsāv. Spl 109. 23, Pṇ 115. 22 atha dharmādhikāriṇas tam (Pṇ adds nāḍukam) ūcuḥ: bhoḥ samarpyatāṁ śreṣṭhisutaḥ (Pṇ samarpaya lakṣmaṇaputram). **(579)** T 60. 17 text. SP 733 āha (α abravīt): śye°... So 245d āha sma tat tathā. Spl 109. 23, Pṇ 115. 24 sa āha (Pṇ nāḍuko jagāda): kiṁ karomi, paśyato me nadītaṭāc chyenenāpahṛtaḥ śiśuḥ (Pṇ chyenena nītaḥ). **(580)** T 60. 17 text (om alāuk° etat). SP 734 tāiś cābhihitam: katham etad alāuk° iti (α om iti). So 246abc asaṁbhāvyam idaṁ śyeno nayet katham ivārbhakam, iti sabhyāiś ca tatrokte (B. °to). Kṣ 387cd kathaṁ śyeno hared bālaṁ vismitān. Spl 110. 2, Pṇ 116. 1 (Spl begins tac chrutvā) te procuḥ: bho (Pṇ adds nāḍuka) na satyam abhihitaṁ bhavatā (Pṇ uktaṁ tvayā). kiṁ śyenaḥ śiśuṁ (Pṇ pañcadaśavārṣikaṁ putram apa-) hartuṁ samartho bhavati (Pṇ śaknoti). Sy 49. 31 Wo hat man gesehen oder gehört, daß ein Falke einen Knaben erraffen kann? Ar. **(581)** T 60. 18 dharmādhikṛtāis tathyaṁ pṛcchyamāno 'bravīt: kim...SP 734 text (α asāv for sa). So 246d vaṇikputro jagāda saḥ. Kṣ 387d ity uvāca saḥ. Spl 110. 3 sa āha: bho bhoḥ śrūyatāṁ madvacaḥ. Pṇ 116. 2 tato nāḍuko vihasya provāca: bhoḥ śrūyatāṁ madvacanam. Sy 49. 32 Da sprach der Kaufmann zu ihm. Ar (as Sy; JCap adds Ita est). **Vs 165**, same as vs 164; repeated verbatim in Jn; given only here in So, Kṣ; the Pa versions here point to an orig. vs, altho T and SP have prose. T 61. 1 yatra tulā lohasahasrasyāsya gehe madīyā mūṣakāir (β mūṣi°) bhakṣitā, tatra kathaṁ dārakaḥ śyenena nāpahriyata iti. SP 734 kathaṁ (α v. l. yal) lohasahasratulā mūṣakāir (α mūṣi°) bhakṣiteti. Jn, Bṛ see on vs 164. Sy 49. 33 Wo die Mäuse hundert Pfund Eisen haben fressen können, da ist auch ein Falke, der einen Elefanten errafft, nichts Besonderes. Ar similarly. **(582)** T 61. 3 tac ca (β om) śrutvā pratipāditavantas te prāḍvivākāḥ parasparasya tattulātaddārakadānam (β om tad, α la for tad; α °dāram) iti. SP 735 text (ed. upagatavṛtt°, α adhigatārthāir; α ānayatu or °ti; α tathāivānu°). So 248 tac chrutvā kāutukāt pṛṣṭavṛttāntāis (B. °tas) tasya dāpitā, sabhyāis tulā sā tenāpi sa ānīyārpito 'rbhakaḥ. Spl 110. 6 te procuḥ: katham etat. tataḥ śreṣṭhī sabhyānām āditaḥ sarvaṁ vṛttāntaṁ nivedayām āsa. tat tāir vihasya dvāv api tāu parasparaṁ saṁbodhya tulāśiśupradānena saṁtoṣitāu. Pṇ 116. 6 te procuḥ: katham etat. nāḍuko 'pi teṣāṁ tulāvṛttāntam akathayat. taṁ śrutvā vihasyāikasya tulām aparasya putraṁ samarpayām āsuḥ. Sy 49. 35 Sein Bekannter sprach: Bruder, dein Eisen habe ich gegessen und habe

'sya (lohasahasra)tulām *ayam api* dārakam *āneṣyatī 'ti.* (*tatas tāu tathā 'nuṣṭhitavantāu.*)

(End of Story 15)

(583) ato 'haṁ bravīmi: tulāṁ lohasahasrasyo 'ti. (584) †(*tat kiṁ paśor iva niḥsaṁjñasyo 'padiṣṭena.*) *śrutavati prajñā jale tāilaṁ* (*rakte viṣaṁ*) *satsu saṁgataṁ* (*prema priyāsu*) *guhyam avinīteṣu visarpitaṁ kīrtimatāṁ ca loke sādhujanma.* (*kasmāt*:)†

na jātidharmaḥ puruṣasya sādhutā
caritramūlāni yaśāṁsi dehinām
akīrtir āpacchatajālakarṣaṇī
kṛtaghnam anveti paratra ce 'ha ca. 166.

Bitteres gegessen. Nimm so viel, als ich mir dafür habe zahlen lassen, und gib mir meinen Sohn. Ar as Sy (with addition "they did so"). **(583)** T A118, SP 737, Spl 110. 8, Pṇ 116. 9 text. Here follows So 249—251, with no correspondents elsewhere; and Sy A86, a repetition of the sense of § 560: Da du, Dmng, deinem Herrn eine solche (Art) Freundschaft bewahrt hast, welches Vertrauen können nun wir, deine Kameraden, in dich haben? Es heißt. Ar similarly. **(584)** T A118 text (for visarpitaṁ Hertel em. vimarśitaṁ, which spoils the sense and is proved wrong by Ar; the emendation is withdrawn by Hertel, *ZDMG.* 69. 296, at the suggestion of Winternitz, *WZKM.* 25. 57). No correspondents elsewhere except in Ar, JCap 98. 10, also KF, OSp. I am very doubtful whether T has preserved the form of the orig. In fact, I believe that the orig. had here the familiar vs: jale tāilaṁ khale guhyaṁ pātre dānaṁ manāg api, prājñe śāstraṁ svayaṁ yāti vistāraṁ vastuśaktitaḥ (found with unimportant variants in Vikramacarita and elsewhere, see Boehtlingk, *I. Spr.* 2365; Winternitz, *WZKM.* 25. 58, recalls this vs in connexion with the T passage). The vs may have been introduced by a prose sentence like the first sentence of T's text. The Ar versions clearly reflect pātre dānaṁ, prājñe śāstraṁ, and khale guhyaṁ (in this order), and have no representative of the other comparisons found in T or of any other comparison except that their opening phrase suggests a misunderstanding of jale tāilaṁ or a synonymous phrase. I believe that the orig. of Pa (Ar) understood jala as the equivalent of jaḍa, "stupid", and took tāila as an equivalent of sneha in the sense of "affection" (unless the orig. had jale snehaḥ instead of j° tāilaṁ?). JCap reads: nec scis nil esse in mundo peius illo qui credit in eo qui non habet fidem (jale tāilaṁ!), et qui facit misericordiam illi qui non recognoscit illam (pātre dānaṁ, turned topsy-turvy), et qui dat doctrinam non recipienti (prājñe śāstraṁ, again topsy-turvy), et secretum revelat non celanti illud (khale guhyaṁ). OSp p. 103, top, ca non es cosa que peor empleada sea que el amor en quien non ha lealtad, e el bien en quien non lo agradesce, e el saber en quien non lo entiende, et la poridad en quien non la cela. KF p. 60 middle is looser and more remote. **Vs 166**=T 176, Sy 108, Ar. Sy Deinen

(585) *yac cā ('jasraṁ) parārdhyaguṇaparo 'si, tad api tvāṁ prakṛtir ākarṣati. katham.*

prāyeṇe *'ha* kulānvitaṁ kukulajāḥ strīvallabhaṁ durbhagā
dātāraṁ kṛpaṇā ṛjūn anṛjavas tejasvinaṁ *pūtarāḥ*
vāirūpyopahatāś ca kāntavapuṣaṁ *sāukhya*sthitaṁ duḥsthitā
nānāśāstraviśāradaṁ ca puruṣaṁ nindanti mūrkhāḥ sadā. 167.

athavā:

tasyo 'padeśaḥ *saphalaḥ* sakṛduktaṁ *hi vetti* yaḥ
tvaṁ tu pāṣāṇaniścesṭa upadeśena kiṁ tava. 168.

(586) (*kiṁ ca mūrkha,*) tvayā (*saha*) *saṁvāso* 'pi na *śreyān.* (*anyathā kadācit tvatsaṁparkād asmākam apy anarthaḥ syāt. uktaṁ ca*:)

labhate puruṣas tāṁs tān guṇadoṣān sādhvasādhusaṁparkāt
nānādeśavicārī pavana iva śubhāśubhān gandhān. 169.

Ruf kann nicht irgend jemand ändern. Ar, JCap 98. 13 Nec spero aliquo modo posse transmutari tuos mores, sed in natura in qua natus es permanebis. **(585)** T A119 text (I read with mss. of α; β parārdhyaparaguṇo; Hertel em. parārdhyaguṇanindāparo, failing to understand the correct reading of the α mss.). Spl 110. 9 tan mūrkha saṁjīvakaprasādam asahamānena tvayāitat kṛtam. aho sādhv idam ucyate. Pṇ 116. 9 karaṭakaḥ punar abravīt: tat, mūrkha, piṅgalakakṛtaṁ saṁjīvaka° etc. as Spl (yad vā for aho). In Sy and Ar this and the following vs are put after our vs 169. Sy **A88** Und du betrachtest die Worte der Freunde wie Vorwürfe. Es heißt. Ar, JCap **98. 22** Et ego quidem scio tedium verborum meorum aput te, sed nunquam mundus cessavit ab hac sua natura (prakṛtir ākarṣati!). **Vs 167**=T 177, Spl 415, Pṇ 410, Sy **111, Ar.** a, Jn prāyeṇātra. Spl śrīvallabhaṁ. b, Tβ tejasvināṁ; all T mss. pūtanāḥ, em. Hertel, Pṇ kātarāḥ, Spl vittānvitaṁ nirdhanāḥ for te° pū°. c, T mss. vṛttasthitaṁ, ed. em. vṛtti°, Spl dharmāśrayaṁ pāpino for sāu° duḥ°. d, Spl °śāstravicakṣaṇaṁ. Spl janāḥ for sadā. Sy Die aus schlechter Familie sehen die aus vornehmer Familie, die verschmähten die begehrten Frauen, die Geizigen die Freigebigen, die Unfähigen die Tüchtigen, die Bösen die Guten, die Verdorbenen die Rechtschaffenen, die Toren die Weisen wie einen Vorwurf an. Ar similarly. Before next vs T and three mss. of SP insert athavā. **Vs 168**=SP 147, N 120; prose in T A120. 1, Pṇ 116. 19 tasyāiva yuktam (T mss. tasyāyuktam, ed. em. tasya yu°) upadeṣṭum, yaḥ sakṛduktaṁ gṛhṇāti. tvaṁ (Pṇ adds tu) pāṣāṇa iva (Pṇ adds śūnyahṛdayo) niścesṭaḥ. kiṁ tavopadiṣṭena. Variants of SP, N: b, SPα tu for hi, N ca. d, SP ed. upadeśo nirarthakaḥ, α, N text. The general character of the sentiment favors the assumption that the orig. had a vs; but of course this cannot be regarded as certain. **(586)** T A120. 2 text (om kiṁ ca). SP 740 tvayāsmākaṁ saṅgo (α v. l. saṁyogo) 'py anucitaḥ. Pṇ 116. 20 text (°saṁvāṣa eva na yujyate. kadācit°). Sy A87 Mit dir darf man überhaupt

(*pāiśunya*mātrakuśalaḥ sāuhārd*asya* vināśa*kaḥ*
pramāṇaṁ *tvādṛśo* yatra tat kāryaṁ na śubhaṁ bhavet. 170.)
(587) api ca: (*piśunānāṁ na kiṁcit svārtham upapadyate vināśād ṛte. antyāsv apy avasthāsu nāi 'vā 'kāryaṁ vyavasyanti sādhavaḥ kartum. tathā hi*:)

yad akāryam akāryam eva tan
na budhas tatra matiṁ prayojayet
parayā 'pi tṛṣā prabādhitāir
na hi rathyāgatam ambu pīyate. 171.

(588) ity uktvā *tatsakāśād apetaḥ* karaṭakaḥ. (589) atha piṅgalakaḥ śaṁjīvakaṁ vyāpādya, (590) *praśāntakopo ('sṛgdigdhaṁ*

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nicht verkehren, denn. Ar as Sy. **Vs 169**=T 178, SP 148, N 121, Pṇ 415, Sy 110, Ar. a, SP guṇavān for tāṅs tān, but SPα text; N tāvat. b, SP guṇadoṣāu (α guṇāguṇān, one ms. with N text). c, SP, N °vihārī. Sy Wer den Bösen anhängt, holt sich bei ihnen Bösheit, und wer den Rechtschaffenen, Rechtschaffenheit; wie der Wind, wenn er über Gestank fährt, Gestank mit sich bringt, wenn über Wohlgerüche, angenehmen Duft. T adds athavā. **Vs 170**=T 179, Pṇ 422. T reads in a bhedanāmātra°, b sāuhārdānāṁ vināśanaḥ, c damano for tvādṛśo, d na before tat (one ms. omits na). **(587)** T A121 text. SP 743 api ca. Kṣ **346a (92c)** pāiśūnyo (Ma. em. piśuno) 'si (?? It is barely possible that this, which follows our § 458 in Kṣ, is a reflex of this section). Pṇ vs 423 sthito 'py antyāsv avasthāsu nāivākāryaṁ vyavasyati, sādhus tat kurute yena na loke dūṣyate yaśaḥ. The orig., if it contained anything of the sort, may have had a vs like Pṇ. **Vs 171**=T 180, SP 150, N 122, Pṇ 425. c, SP ed. vibādhitāir (α with Pṇ text), N corrupt (omits the word), T pipāsitāir. **(588)** T A122 text (ms. z om kara°, R tr kara° before apetaḥ). SP 748 ity uktvā karaṭakadamanakāu piṅgalakasamīpaṁ gatāu. Pṇ 123. 24 ity uktas tadīyanītimārgānugaṁ vacanaṁ kṛtabuddhitvād viṣam iva manyamāno damanako 'pasṛtaḥ. Sy nothing. Ar, JCap 98. 25 Fuit autem finis verborum Kelile cum Dimna hic; OSp. p. 103, towards bottom, Et en este lugar se acabó la razón de Calila e Dimna. **(589)** T A123. 1 atha vyā° saṁ° pi°. SP 748 pi° tu (α ca) saṁ° vyā°. Hp 84. 10, Hm 56. 13 saṁjīvakaḥ siṁhena vyāpāditaḥ. atha... (Hp text; Hm atha saṁ° sevakaṁ pi° vyā°). So 252 ity ādi jalpato yāvaj jambukāu tāu parasparam, tāvat saṁjīvakavṛṣaṁ yuddhe piṅgalako 'vadhīt. Kṣ 391(132)a hatvā tam. Spl 113. 3 athāivaṁ saṁvadatos tayoḥ saṁjīvakaḥ kṣaṇam ekaṁ piṅgalakena saha yuddhaṁ kṛtvā tasya kharanakharaprahārābhihato gatāsur vasuṁdharāpīṭhe nipapāta. atha taṁ gatāsum avalokya piṅgalakas. Pṇ 123. 26 atrāntare tāu piṅgalakasaṁjīvakāu krodhāndhitadhiyāu yuddhāya punar udyatāu. tataḥ piṅgalakaḥ saṁj° vyā°. Sy A 89. 1 Während der ganzen Zeit nun, wo Kḷilg den Dmng schmähte, kämpfte der Löwe mit dem Stier und endlich tötete er ihn. Ar, JCap 99. 1 Et iam leo interfecit Senesbam. **(590)** T A123. 1 ekānte 'sṛg° pāṇiṁ pram° (v. l. vimṛjya, or visṛjya) cedam abravīt. SP 748 atiśok° saṁniṣṣ° damanakam

pāṇiṁ pramṛjyā) *'tiśokārtaḥ saṁniḥśvasya sapaścāttāpam idam abravīt*: (591) kaṣṭam. (*mahad*) idam *akṛtyaṁ* mayā kṛtaṁ dvitīyam iva śarīraṁ saṁjīvak*aṁ* vyāpād*ayatā*. uktaṁ ca:

bhūmyekadeśasya guṇānvitasya
bhṛtyasya vā buddhimataḥ praṇāśe
bhṛtyapraṇāśo maraṇaṁ nṛpāṇāṁ
naṣṭā 'pi bhūmiḥ sulabhā na bhṛtyāḥ. 172.

(592) *taṁ* (*cāi*) *'vam adhṛtiparītaṁ* (*pralapantaṁ piṅgalakaṁ*) *dṛṣṭvā* (*śanāir upaślişya*) damanako *'bravīt*: katara eṣa nyāyo (*nayo vā*), yat *sapatnaṁ* hatvā *'dhṛtiḥ* kriyate. uktaṁ ca:

āha (for all this α only avatiṣṭhate. piṅgalaka āha). Hp 84. 11, Hm 56. 14 viśrāntaḥ saśoka ivāvatiṣṭhate (Hm iva tiṣṭhati) brūte ca. Kṣ 391(132)a(b?) anutāpārtaḥ svāiram āyāsito hariḥ (b belongs here if āyāsito is right; Ma. em. to āśvāsito, which proves to be the reading of one of ŚP. 's mss.! If āśvās° is right, this pāda belongs with our § 592 or § 594). Spl 113. 5 tadguṇasmaraṇārdrahṛdayaḥ provāca. Pṇ 123. 27 praśānta° 'srgdigdhapāṇinā smṛtapūrvasnehavaśāt karuṇayā bāṣpārdre nayane pramṛjya sapaścāt°... Sy A 89. 3 Aber kaum hatte er sich von seinem Zorne erholt, da machte er sich Skrupeln. (Then vs 112,=our § 591 and vs 172;) **A 90. 1** Und er empfand Reue und saß trüben Sinnes da. Ar as Sy. **(591)** T A 123. 1 text (sādhu cedam ucyate for uktaṁ ca). SP 749 kaṣṭam idam atidāruṇam (α atinṛśaṁsam) āpatitam. dvitīyaṁ śarīram iva saṁjīvako vyāpāditaḥ (α om dvitīyaṁ etc.). uktaṁ ca. Hp 84. 12, Hm 56. 15 kiṁ mayā dāruṇaṁ karma kṛtam. yataḥ. Spl 113. 6 bho ayuktaṁ mayā pāpena kṛtaṁ saṁjīvakaṁ vyāpādayatā yato viśvāsaghātād anyan nāsti pāpataraṁ karma. uktaṁ ca (then expansion). Pṇ 123. 28 aho kaṣṭam... mayā hi dvit° ivātmaśarīraṁ saṁ° vyāpādayatātmana evāpakṛtam. uktaṁ ca. Sy, Ar cf. next; fusion of this prose and following vs. **Vs 172=T 181**, SP 152, N 124, Hp 160, Hm 177, Pṇ 427, Sy 112, Ar. Acc. to Hertel, Pañc. p. 80, found in Hamburg mss. of Spl, vs 395. a, Tα bhūmyāik°, SPα v. l. bhūmāik°, bhṛtyāik°. b, N praṇāśo, Hm praṇāśaḥ. c, T mss. °praṇāśaṁ, ed. em. °śe; SP,·Pṇ, H text (°śo), SPα °śān (v. l. °śaṁ), N and v. l. of Hp °śe. d, T ed. with ? bhṛtyaḥ; α text. Pa combines this with prec. prose. Sy Snzbṇg war gewandt, nützlich und hilfreich, und ich habe ihn gern gehabt. Vielleicht ist er doch unschuldig und hat dieses Werk meine Umgebung durch ihre hinterlistigen Mittel zuwege gebracht. Ar versions lack last sentence of Sy, and instead JCap 99. 4 nec penes me scio causam quare ipsum interfecerim, nec radicem scio mei operis. **(592)** T A 124 tam evam adhṛti° abhivadantaṁ piṅg° śrutvā śanāir... SP 758 damanakaḥ: katara (α om) eṣa (α adds eva tāvad a-, with vv. ll.) nyāyo yad arātiṁ hatvā saṁtāpaḥ kriyata iti. uktaṁ ca. Hp 85. 1, Hm 57. 7 damanako brūte: svāmin ko 'yaṁ nūtano nyāyaḥ, yad arātiṁ hatvā saṁtāpaḥ kriyate. tathā coktam (Hp hy uk°). Kṣ? cf. on § 590. Spl 113. 15 evaṁvidhaṁ pralapantaṁ damanakaḥ sametya saharṣam idam āha: deva, kātaratamas tavāiṣa nyāyo yad drohakāriṇaṁ śaspabhujaṁ hatvetthaṁ śocasi. (Here § 593.)

pitā vā yadi vā bhrātā putro vā yadi vā suhṛt
prāṇadroh*akarā rājñā* hantavyā bhūtim icchatā. 173.
rājā ghṛṇī brāhmaṇaḥ sarvabhakṣ*aḥ*
strī cā 'vaśā duṣprakṛtiḥ sahāyaḥ
preṣyaḥ pratīpo 'dhikṛtaḥ pramādī
tyājyā amī yaś ca kṛtaṁ na vetti. 174.
(?*gaccha dūram api yatra nandasi*
pṛccha bālam api paṇḍitaṁ janam
dehi deham api yācito 'rthine
chindhi bāhum api duṣṭam ātmanaḥ. 175.)
(593) (*na cā 'yaṁ dharmo rājñām, yaḥ kila prākṛtapuruṣāṇāṁ sādhāraṇaḥ. uktaṁ ca*:)
na manuṣyaprakṛtinā śakyaṁ rājyaṁ praśāsitum
ye hi doṣā manuṣyāṇāṁ ta eva nṛpater guṇāḥ. 176. api ca:

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uktaṁ ca. Pṇ 124. 5 taṁ cāivaṁ piṅgalakam adhṛti" dṛṣṭvātidhṛṣṭatayā śanāiḥśanāir upasṛtya damanako 'bravīt: svāmin, ka eṣa nyāyaḥ, yat... Sy A 90. 1 Als nun Dmng sah, daß er den Stier getötet, verließ er den Ḳlilg und ging zum Löwen, sah, daß er bekümmert war, und sprach zu ihm: Du hast dein Werk vollbracht und deinen Feind getötet: Warum bist du traurig? Der Löwe sprach: Wegen des Streites mit Snzbug, daß ich ihn nicht geschont habe. Dmng sprach: Das braucht dir nicht leid zu tun. Ar similarly, rather more elaborately than Sy. **Vs 173**=T 182, SP 153, N 125, Hp 161, Hm 178, Spl 423, Pṇ 428. b, T bhāryā putro 'thavā suhṛt; so also Spl, tr putro bhāryā. c, H cheda for droha. SP °karo rājñāṁ (v. l. °ñā). T, Pṇ °drohe (T v. l. °hī) vartamānā (Tβ °no; Pṇ pravṛttaḥ san); Spl °drohaṁ yadā gacchet. d, Pṇ and Tβ hantavyo, SP chettavyo; Spl taṁ ghnato nāsti pātakam. SP icchatām (v. l. text); so also T v. l. **Vs 174**=T 183, SP 154, N 126, Hp 165, Hm 182, Spl 424, Pṇ 429, Sy A 90. 7, Ar. a, Tβ °bhakṣyaḥ, Jn, N °bhakṣī. b, Spl duṣṭamatiḥ, Pṇ duṣṭabuddhiḥ. c, SP bhṛtyaḥ for pre°. d, Pṇ tyājyāḥ sarve; T sarve tyājyā. Hm ime. SP satsu for yaś ca, N sapta (and so Hp mss., but Hp ed. and Hm yaś ca); SPβ v. l. yaś ca, α v. l. yo su-. T, Pṇ kṛtyaṁ (unmetrical). At end, SPα, N, and Hp mss. add yaḥ. Sy denn einem Herrscher darf es nicht um jedermann leid tun. Ar, JCap 99. 13 non enim debes misereri eius de quo timendum erat. **Vs 175**=Pṇ 430, probably reflected in Sy A 90. 8 and vs 113; Ar. Sy Schont man doch auch ein Glied nicht, wenn es einem gefährlich wird, sondern schneidet es sich ab. Vs 113 of Sy mentions the cutting off of a finger that is poisoned by a snake's bite. Ar versions lack the sentence quoted from Sy A 90. 8, but contain the passage about the finger bitten by a snake. **(593)** T A 125 na...rājñāṁ prākṛtapuruṣatā (β °ṣāt). uktaṁ ca. Hp 85.20, Hm 58.6 viśeṣataś ca (Hp adds deva ittham evāitat). Spl **113. 16** (see § 592) tan nāitad upapannaṁ bhūbhujām. Pṇ 124. 17 text. **Vs 176**=T 184, SP 155, N 127, Pṇ 431. b, SP tr śakyaṁ after rājyaṁ; α text. N rājyapraṇāsanam. c, T mss. yo hi doṣo, em. Hertel. Before next vs T, SP, Jn

satyānṛtā ca paruṣā priyavādinī ca
hiṁsrā dayālur api cā 'rthaparā vadānyā
nityavyayā pracuracitradhanāgamā ca
veśyāṅgane 'va nṛpanītir anekarūpā. 177.

(594) iti *damanakena paritoṣitaḥ* (*svāṁ*) prakṛtim āpannaḥ piṅgalakaḥ (*pūrvavad damanakasācivyena rājyasukham anubhavann āste*).

iti mitrabhed*aṁ* nāma prathamaṁ tantraṁ samāptam.

(End of First Book)

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api ca. **Vs 177**=T 185, SP 156, N 128, Hp 166, Hm 183, Spl 425, Pṇ 432, cf. Kṣ 391(132) c. a, N paruṣī. b, T mss. and N vadanyā. c, SPα nityavyaya, Spl bhūrivyayā. For citra (T only), SP nitya, N, Hp mitra, Hm ratna, Jn vitta. (Perhaps read mitra? "Having income of wealth from numerous friends [lovers]?") Jn samāgamā for dhan°. d, SP, Hm vārāṅganeva (v. l. of SPα, with Hp, text; N vāiśyā°). Kṣ karkaśā rājacaryeti. **(594)** T A126 iti śrutvā prakṛtim āpannaḥ piṅ°. SP 772 iti damanakenāśvāsitaḥ (α °kena paritoṣitaḥ) piṅgalakaḥ (α om or tr after °parivṛtaḥ) svaprakṛtiparivṛtaḥ pūrvavad rājya° anubh° āsīt (α āste). Hp 86. 1, Hm 58.10 iti dam° saṁtoṣitaḥ piṅg° (Hp tr after āpannaḥ) svāṁ prak° āpannaḥ siṁhāsane samupaviṣṭaḥ (Hp copav°, v.l. om ca). So 253, diff. Kṣ 391(132) d damanena (ŚP. v. l. vadanena) dhṛtiṁ yayāu. (Cf. also Kṣ under § 590, āśvāsito?). Spl 114. 7 evaṁ tena saṁbodhitaḥ piṅgalakaḥ saṁjīvakaśokaṁ tyaktvā damanakasācivyena rājyam akarot. Pṇ instead of this closes with a long counter-argument addrest by Karaṭaka to Piṅgalaka. Sy A91 So kam der Stier durch diese Verleumdung zu Schaden, die seiner Freundschaft nicht entsprach. Ar, JCap 99. 23 Et audiens hoc leo a Dimna, credidit ei, et recepit ipsum secum aliquibus diebus. OSp p. 104, middle,— e púsolo en mayor dignidat. Colophon: T iti tantrākhyāyike (β om) mi°...tan° (β adds samāptam). SP (α begins iti) mitrabhedo (α v. l. °daṁ) nāma prathamatantraṁ (α v. l. °maṁ tan°) samāptam (α parisam°). Hp nothing; Hm iti hitopadeśe suhṛdbhedo nāma dvitīyakathāsaṁgrahaḥ samāptaḥ. Kṣ iti (Ma. om) siṁhavṛṣākhyāyikā. Jn samāptaṁ cedaṁ mitrabhedaṁ nāma pra° tan° (Pṇ adds yasyāyam ādyaḥ śloko bhavati, repeating vs 1). Sy (Schulthess n. 188, p. 190) Zu Ende ist das Kapitel vom Stier und Löwen.

DVITĪYAṂ TANTRAM (SECOND BOOK)
MITRAPRĀPTIḤ (WINNING OF FRIENDS)

(1) athe 'dam ārabhyate mitraprāptir nāma dvitīyaṁ tantram. yasyā 'yam ādyaḥ ślokaḥ:

asādhanā vittahīnā buddhimantaḥ suhṛn*matāḥ*
sādhayanty āśu kāryāṇi kākakūrmamṛgākhuvat. 1.

(2) rājaputrā *ūcuḥ*: katham etat. viṣṇuśarmā *kathayati*:
(3) asti *dākṣiṇātye janapade* mahilāropyaṁ nāma nagaram.
(4) *tasya nā 'tidūre* mahān *skandhaśākhopacitaḥ* śālmalī*vṛkṣaḥ*.

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(1) T A127 ataḥ param idam...tantram, atrāyam (v. l. yasyāyam)... SP 774 athedānīṁ suhṛllābho (α atha mitraprāptir [v. l. °tikaṁ]) nā° dvitīyaṁ (α °ya-) tan° ārabhyate. asyāyam (α yas°) ādyaślokaḥ. Spl 1. 1, Pṇ 126. 1 text (Spl mitraprāptikaṁ, Pṇ °saṁprāptir; Jn ādimaḥ for ādyaḥ). **Vs 1=T, SP, N, H, Spl, Pṇ, Sy 1, Ar 2.** a, Spl asā° api prājñā. b, SP, N, H suhṛttamāḥ (metathesis), Jn bahuśrutāḥ (does °śrutāḥ reflect orig. °matāḥ?). d, SP, N, Hp °ākhavaḥ (SPα v. l., Hm text); Jn kākākhumṛgakūrmavat. Sy Wer Freunde und Kameraden zu erwerben (misunderstanding of suhṛnmatāḥ, as if °mantaḥ?) versteht (buddhi°), etc. (2) T A128. 1 evam ākhyāyate. SP 777 rājakumārā ūcuḥ (α v. l. °putrā āhuḥ): kathaṁ cāitat (v. l. om ca). viṣṇuśarmāha. Hp 6. 3, Hm 14. 3 text (Hp ta ucuḥ). Spl 1. 5 tad yathānuśrūyate. Pṇ 126. 5 rājaputrāḥ pṛcchanti... Cf. Sy A93, Ar 3. (3) T A128. 2 text (om asti; ed. with α mihilā°, β text). SP 778 asti tasminn eva mahilāropyanāmani (v. l. mihi°) nagare. Hp 6. 4, Hm 14. 4 asti godāvarītīre. So 58a abhūt kvāpi vanoddeśe. Ks 392(1)a mihilāropyanagare (Ma. em. mah°). Spl 1. 6, Pṇ 126. 6 text (Pṇ pramadāropyaṁ; note pramadā = mahilā). Sy A94. 1 Im Lande Dḫšnbt (= dakṣiṇāpatha) liegt eine Stadt namens Mhllḫb. Ar 4. (4) T A128. 2 tasya nātidūre mahāskandhaśākhāviṭapaḥ śalmali°. SP 778 mahāñ chālmalīvṛkṣaḥ. Hp 6. 4, Hm 14. 4 viśālaḥ śālmalītaruḥ, tatra...So 58b mahāñ śālmalipādapaḥ. Ks see next (śālmaliskandhavasatir). Spl 1. 6 tasya nātidūreṇa mahāñ chāyāvān nyagrodhapādapo nānāvihaṁgamopabhuktaphalaḥ kīṭāir āvṛtakoṭaraś chāyāśvāsitapathikajanasamūhaś ca. Pṇ 126. 6 tasya...mahocchrāyo mahāskandha° nyagrodhapādapaḥ sarvāśrayo 'sti (vs. to same effect as last part of Spl). Sy A94. 2 und bei ihr ist ein Ort, den die Vögel frequentieren wegen der Lockspeisen (so Schulthess, but the word means simply "Speisen", as Prof. J. A. Montgomery informs me). Dort stand ein Baum. Ar 4 a place full of game, in which hunters used to hunt; and in

(?†*tatra nanādigdeśād āgatya rātrāu pakṣiṇo nivasanti.*†) (5) tatra ca laghupatanako nāma vāyasaḥ prativasati sma. (6) sa kadācit prātaḥsamaya *āhārārtham uccalita ugrarūpaṁ (sphuṭi-takaracaraṇam atiparuṣaśarīraṁ)* jāla*hastaṁ sa*laguḍaṁ dvitīyam iva *kālaṁ* pakṣibandhavyādhaṁ *(tad)vṛkṣābhyāśam upagatam* apaśyat. taṁ dṛṣṭvā *śaṅkitamanā* acintayat: (7) kim

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this place there was a large tree with great branches covered with leaves. —The parenthetized words with H, more or less remotely supported by Jn and Pa. (5) T A128. 3, SP 778, Spl 1. 13, Pṇ 126. 12 text (SP ed. om ca, v. l. has it). Hp 6. 7, Hm 14. 7 diff. (contains words laghu° nāma vāy°). So 58cd uvāsa laghupātīti kākas tatra kṛtālayaḥ. Kṣ 392(1)bcd purāsīd vāyasādhipaḥ, śālmaliskandhavasatir (cf. prec.) laghupātīti viśrutaḥ. Sy A94. 3 auf dem ein Rabe nistete. Ar 4 as Sy. (6) T A128. 3 sa kad° prabhātasamaya āhārārtham uccalito 'paśyat tadadhiṣṭhānavāsinam (mss. om tad; ms. R cādhi°; β adds eva) ugra° sphuṭ° udbaddhapiṇḍikaṁ rūkṣaparuṣaśarīram atiraktalocanaṁ (β °raktāntaloc°) jālalaguḍapāṇiṁ pakṣibandham (α, corruptly, °bandhaśabaram, which does not contain a gloss as Hertel thinks but is closer to the orig., cf. Pṇ; Sy and Pṇ support pakṣibandha-, and SP, H, and Pṇ, reading vyādham, support śabaram in meaning), kiṁ bahunā, dvitīyam iva kālaṁ tadvṛkṣ° upag°, dṛṣṭvācintayac chaṅkitamanāḥ. SP 779 sa kad° prātaḥ° (for āhārārtham cf. under § 7 below) kṛtāntam ivāparaṁ krūraṁ (α om) pāpakarmāṇam (α om) atighoraṁ (α om ati) vyādham apaśyat. taṁ dṛṣṭvāivam acintayat. Hp 6. 7, Hm 14. 7 diff., contains the words prabuddhaḥ, and kṛtāntam iva dvitīyam āyāntaṁ vyādham apaśyat. tam ālokyācintayat (Hm avalok°). So 59 sa kadācit svanīḍastho dadarśātra taror adhaḥ, jālahastaṁ salaguḍaṁ rāudraṁ puruṣam āgatam. Spl 1. 13 sa kadācit prāṇayātrārthaṁ puram uddiśya pracalito yāvat paśyati tāvaj jālahasto 'tikṛṣṇatanuḥ sphuṭitacaraṇa ūrdhvakeśo yamakiṁkarākāro naraḥ saṁmukho babhūva. atha taṁ dṛṣṭvā vyacintayat, yad. Pṇ 126. 12 sa kadācit prātaḥ prāṇayātrārthaṁ puram uddiśya pracalitaḥ. tadadhiṣṭhānavāsinaṁ pakṣibandhanānimittam āyāntam ugrarūpaṁ sphuṭitakaracaraṇam udbaddha-piṇḍikam atiparuṣaśarīrachaviṁ raktāntanayanaṁ śvabhir anugamyamānam ūrdhvabaddhaśiroruhaṁ jālalaguḍapāṇim, kiṁ bahunā, dvitīyam iva kālam, pāśahastam, avatāram iva pāpasya, hṛdayam ivādharmasya, upadeṣṭāram iva sarvapātakānām, suhṛdam iva mṛtyor, vṛkṣābhyāśam āgataṁ vyādham ekam apaśyat. atha taṁ dṛṣṭvā śaṅkitamanā vyacintayat. Sy A94. 4 Eines Tages sah der Rabe, bevor er zur Lockspeise [read "Speise", see on § 4] ging, von weitem einen Vogelfänger von häßlichem und scheußlichem Aussehen, den Stock in der Hand und das Netz auf der Schulter, auf den Baum zukommen. Da sprach der Rabe. Ar 5 One day while the crow was on the tree, he saw a hunter approaching the tree, ugly in appearance and of evil state. On his shoulder he carried a net and in his hand a staff. The crow was frightened by him and said. (7) T A128. 6 kim ayaṁ pāpaś cikīrṣati...iti kāutukaparo 'vasthitaḥ. SP 780 kim ayaṁ durātmā kariṣyatīti. āstāṁ tāvad āhārakriyā, etad eva paritarkayāmi (cf. § 6). iti paśyan sthitaḥ.

ayaṁ durātmā *cikīrṣati. kiṁ mamāi 'vā 'narthāya, āho svit kaścid anyo 'syā 'dhyavasāyaḥ.* iti *paśyann* (ava)sthitaḥ. (8) asāv api (*lubdhakas*) *tatra vṛkṣa āgatya* jālaṁ vitatya dhānyakaṇān avakīrya *nā 'tidūre* nibhṛtam avasthitaḥ. (9) atha tatra citragrīvo nāma kapotarājaḥ *kapotasahasra*parivāro nabhasi *paribhramaṁs* tān kaṇān *apaśyat*, (10) *pralobhitamatir āhāranimittaṁ* jālam *apatat saparivāro niḥśeṣaṁ snāyu*pāśair baddhaś

Hp 6. 8, Hm 15. 2 katham (Hm om) adya prātar evāniṣṭadarśanam; na jāne kim anabhimataṁ darśayati (Hm °yiṣyati). ity uktvā tadanusaraṇakrameṇa (cf. Pṇ) °vyākulaś calitaḥ. So 60ab tataḥ sa vīkṣate yāvat kākas. Spl 1. 16 ayaṁ durātmādya mamāśrayavaṭapādapasaṁmukho 'bhyeti tan na jñāyate kim adya vaṭavāsināṁ vihaṁgānāṁ vināśo bhaviṣyati na vā. (Then expansion.) Pṇ 126. 18 as T, inserting tam eva pṛṣṭhato 'nugamya after kāutukaparas. Sy A 94. 8 Wer ist das, der seine Schritte hieher lenkt? Er hat es doch wohl auf meinen Tod abgesehen, oder auf den eines anderen. So will ich warten und zusehen. Ar 6 Assuredly something, either my destruction or the destruction of someone else, has brought this man to this place (so Khalil and versions; Cheikho otherwise); and I shall remain until I see what he is going to do. **(8)** T A 129. 1 asāv api duṣṭātmā tadvṛkṣasamīpe jālaṁ vitatyāhāryāir dhānyakaṇāir avakīryāikānte 'dṛśyo 'vasthitaḥ. SP 782 asāv api jālaṁ vitatya dhānyakaṇān vikīrya (α avakīrya dūre) nibhṛtam avasthitaḥ. Hp 6. 17, Hm 15. 10 atha (Hp agre ca kiyaddūraṁ gatvā) tena vyādhena taṇḍulakaṇān vikīrya jālaṁ vistīrṇam (Hm adds sa ca prachanno bhūtvā sthitaḥ). So 60bcd tāvad vitatya saḥ, jālaṁ bhuvi vikīryātra vrīhīṇś channo 'bhavat pumān. Spl 2. 1 evaṁ vadatas tasya sa lubdhakas tatra vaṭatala āgatya jālaṁ prasārya sinduvārasadṛśāṇs taṇḍulān prakṣipya nātidūraṁ gatvā nibhṛtaḥ sthitaḥ. Pṇ 126. 20 atha vyādho 'pi tatraikadeśe jālaṁ...avakīrya tato nātidūre nibhṛtaḥ sthitaḥ. Sy A 95. 1 Jener aber kam, breitete das Netz aus, legte heimlich seine Schlingen, streute die Lockspeisen, und setzte sich dann selbst seitwärts (ekānte?) in den Hinterhalt. Ar 7 The hunter approacht, spread his net, and scattered [versions add "upon it"] his grain, and hid himself in a place near by. **(9)** T A 129. 2 atha...nabhasy atikrāman dāivāt tān kaṇān sādhayati sma. SP 782 atha (α adds tatra) ci° nā° ka° saparivāro. Hp 6. 18, Hm 16. 2 tasminn eva kāle citragrīvanāmā (Hp °ma) kapotarājaḥ saparivāro viyati visarpaṇs tāṇs taṇḍulakaṇān avalokayām āsa. So 61 tāvac ca citragrīvākhyaḥ pārāvatapatir bhraman, tatrājagāma nabhasā pārāvataśatāir vṛtaḥ. Kṣ 393(2)abc sa kadācid dadarśāgre kapoteśaṁ sahānugam, citragrīvābhidhaṁ. Spl 2. 5, Pṇ 126. 23 (after insertion) atrāntare ci° nā° ka° sahasraparivāraḥ (Pṇ kapotaśatāiḥ parivṛtaś, before citr°) prāṇayātrārthaṁ paribhramaṇs tāṇs taṇḍulān dūrato 'py apaśyat (Spl paśyan). Sy A 95. 3 Da kam eine Taube, die Bunthals hieß und das Oberhaupt der Tauben war, mit einer Schar Tauben dorthin, und sie sah die Lockspeise. Ar 8 similarly. **(10)** T A 129. 3 āhāranimittākṣiptacittaś ca mohāj jālam anusṛtaḥ sānucaraḥ saṁnipātasama-

ca. (11) lubdhako 'pi *taṁ dṛṣṭvā* (pra)hṛṣṭamanā (*laguḍam udyamyā*) 'dhāvat. (12) citragrīvo 'pi *svā*nucarān *itaś ce 'taś ca paribhramato* (*dṛṣṭvā*) *tāir vicitracañcucaraṇāir ākṛṣyamāṇe jāle* (*tān*) *abravīt*: (13) *apāya* eṣa (*mahān asmākam āpatitaḥ*). *eka evā* 'tro *'pāyaḥ*. sarvāir (*apy*) ekacittāir bhūtvā (*kham*) utpatya *sudūraṁ gamyatām. anyathā 'śakyaṁ jālam apahartum*

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kālam evāśeṣo baddhaḥ snāyupāśāiḥ. SP 783 jālamadhyagatadhānyakaṇapralobhāt (α °pratilobhitamatir) tam abhyaviśat (α apatat, avăpatat), tatra kālapāśāir iva (α only tatra ca) jālapāśāir niḥśeṣaṁ baddhaḥ. Hp 10. 1, 5, Hm 24. 7, 25. 4 sarve kapotās tatropaviṣṭāḥ. (Then insertion.) tadanantaraṁ (Hm om tad) sarve jālena baddhā babhūvuḥ (Hp diff.). So 62 sa vrīhiprakaraṁ dṛṣṭvā jāle 'trāhāralipsayā, patitaḥ pāśanikarāir baddho 'bhūt saparichadaḥ. Kṣ 393(2)cd jāle patitaṁ pāśajīvināṁ. Spl 2. 6, Pṇ 126. 24 jihvālāulyād bhakṣaṇārthaṁ (Pṇ tadbha° tan mahājālam) apatat. saparivāro nibaddhaś ca (Pṇ saṁnipātasamakālam eva sapa° snāyupāśāir baddhaś ca). Sy A 95. 5 aber die Schlingen und das Netz beachtete sie nicht und ließ sich mit den Tauben nieder und sie wurden alle im Netze gefangen. Ar 8 The ringdove perceived the grain, but did not perceive the net, and they fell into it [Khalil adds: in order to pick up the grain, and they were caught in the net] together. (11) T A 129. 4 lu° 'pi hṛṣṭamanā laguḍam udyamyādya pakṣiṇo bahavaḥ samutpannāḥ, śīghrataraṁ gacchāmīty acintayat. SP 784 text (om pra and la° ud°). Spl 2. 19 atrāntare lubdhakas tān baddhān vijñāya prahṛṣṭamanāḥ prodyatayaṣṭis tadvadhārthaṁ pradhāvitaḥ. Pṇ 127. 9 atha lu° 'pi prahṛ° la° ud° pradhāvitaḥ. Sy A 95. 8 Als nun der Vogelfänger dies von weitem sah [here lacuna]. Ar 9 Then the hunter came near them quickly, being glad over them (OSp adds 'to take them', cf. Spl tadvadhārtham?). (12) T A 129. 5 citragrīvo 'pi sānucaraḥ pāśabandhavyākulīkṛtamanā itaś cetaś ca (so β; ed. with α om ca) paribhramañ cakrārūḍha iva tāir ākṛṣyamāṇe jāle vicitracañcucaraṇāiḥ kṛṣyamāṇaḥ sahāyāis tān abravīt. SP 784 ci° 'py ātmīyān anucarān āha. Hp 10. 10, Hm 25. 8 citragrīva uvāca. So 63ab tad dṛṣṭvā cānugān sarvāṁś citragrīvo jagāda saḥ. Spl 2. 20 ci° 'py ātmānaṁ saparivāraṁ baddhaṁ matvā lubdhakam āyāntaṁ dṛṣṭvā tān kapotān ūce. Pṇ 127. 9 ci° 'pi sānucaraḥ pāśabandhavyasanākulas tam āyāntaṁ dṛṣṭvā pratyutpannamatitayā tān kapotān abravīt. Sy A 95. 9 Die Tauben aber begannen zu kämpfen, eine jede für sich. Da sprach Bunthals zu ihnen. Ar 9 And every dove struggled frantically from her own direction, striving for herself. And the Ringdove said to them: (13) T A 129. 6 anupāya eṣaḥ. tatra jaratkapotas taṁ rājānam āha: atropāya eṣaḥ. ekacittā bhūtvotpatata. anyathedam aśakyaṁ jālam apahartum iti. SP 785 apāya eṣa mahān acintya (α asmākam) āpatitaḥ. eka evātra pratīkāraḥ. sarvāir asmābhir (α om) ekībhūya kham (α om) utplutya (v. l. utpatya) sudūraṁ gamyatām. Hp 11. 4, Hm 27. 3 idānīm apy evaṁ kriyatām. sarvāir ekacittībhūya jālam ādāyoḍḍīyatām (Hp jālam idam apahriyatām). So 63cd gṛhītvā cañcubhir jālaṁ kham utpatata vegataḥ. Spl 2. 21 aho na bhetavyam. (Then expansion.) tat sarve helayoḍḍīya sapāśajālā asyādarśanaṁ gatvā muktiṁ prāpnumaḥ.

(iti). (14) tathā *ca* tāir (*jīvitārthibhir*) anuṣṭhitam; jālam *apahṛtya, iṣukṣepamātraṁ nabhaso māṛgam utsṛjya, viyati prasthitāḥ.* (15) lubdhako 'pi jālaṁ *pakṣibhir nīyamānaṁ dṛṣṭvā, abhūta*pūrvam idam iti cin*tayann* ūrdhvā*nano dhāvann evam avadhārayām āsa*:

saṁhatāṣ tu harantī 'me mama jālaṁ vihaṁgamāḥ
yadā tu vivadiṣyanti vaśam eṣyanti me tadā. 2.

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no ced bhayaviklavāḥ santo helayā samutpātaṁ na kariṣyatha tato mṛtyum avāpsyatha. (Then expansion.) Pṇ 127. 11 aho na bhetavyaṁ na bhetavyam. (Then expansion as Spl.) tat sarvāir apy ekacittāir bhūtvā saṁghātenotpatya jālam apahartavyam. anyathā saṁghātaṁ vinā na śakyate jālam apahartum. yato 'saṁhatacittānāṁ mṛtyur eva bhavati. (Then expansion.) evaṁ saṁghāta eva samarthaḥ. Sy A 95. 10 Kämpfet nicht einzeln, sondern eine soll der andern helfen; vielleicht sind wir imstande, mit vereinten Kräften das Netz emporzuraffen und können so entrinnen (sc. from the hunter, not from the net). Ar 10 Do not fight with each other as you seek escape, and let not any one of you be more anxious about her own life than about the life of her companion; but do you all assist each other, so that we may perhaps lift up the net, and each of us shall be freed (sc. from the hunter; Joel, échapperons nous à ce grand danger) thru the others. (14) T A 129. 8 tathā ca tāir jīvitārthibhir anu°, iṣu° . . . viyati vigatabhayā vitānabandhaṁ kṛtvā prasthitāḥ. SP 786 tathāiva tadvacanāt tāir anuṣṭhitam. Hp 11. 10, Hm 27. 8 iti vicintya (Hp saṁci°) pakṣiṇaḥ sarve jālam ādāyotpatitāḥ. So 64 tatas tatheti te jālam ādāyotpatya vegataḥ, kapotā nabhasā gantuṁ bhītāḥ prārebhire 'khilāḥ. Kṣ 394(3)ab jālaṁ harantam ālokya kāutukāt taṁ vihāyasā. Spl 3. 6 tathānuṣṭhite. Pṇ 127. 26 iti śrutvā te kapotā jīvitārthinaḥ saṁghātena jālam apahṛtyeṣukṣepamātram ūrdhvam uḍḍīya viyati vitānabandhaṁ kṛtvā nirbhayaṁ pra°. Sy A 95. 13 Da strengten sie sich alle gemeinsam an, rafften das Netz auf und führten es einen Pfeilschuß weit durch die Luft. Ar 10 They did this and carried off the net, and flew with it into the sky (Khalil: They all acted together and sprang up with a single spring, and all of them together carried off the net by their concerted action; and they arose with it into the sky). (15) T A 129. 9 lu° 'pi taj jālaṁ . . . dṛṣṭvācintayat: abhūtapūrvam (β apūrvam) idam, yan mama pakṣiṇo jālam apaharantīti. athavā. SP 786 lu° 'py ananubhūtapūrvam (α atyapūrvam, or adṛṣṭapūrvam) idam iti vicintya dhāvann evam (α eva) avadhārayām āsa. Hp 11. 10, Hm 27. 9 anantaraṁ sa vyādhaḥ sudūrāj jālāpahārakāṅs tān avalokya paścād dhāvann (Hp °vito) acintayat. So 65a so 'py utthāyordhvadṛg. Spl 3. 6 lu° jālam adāyākāśe gacchatāṁ teṣāṁ pṛṣṭhato bhūmistho 'pi paryadhāvat. tata ūrdhvānanaḥ ślokam apaṭhat. Pṇ 128. 1 lu° 'pi pakṣibhir jālam apahriyamāṇaṁ dṛṣṭvā vismitamanā ūrdhvānanaḥ: adṛṣṭapurvam idam iti cintayañ ślokam apaṭhat. Sy A 96 Der Vogelfänger nun ging zu sehen, was die Tauben machten. Ar 11 The hunter followed them (Khalil, did not lose hope of them). Vs 2=T, SP, N 2, Hp 26, Hm 36, Spl 8, Pṇ 7, not in Sy, Ar 11. Spl jālam ādāya gacchanti saṁhatāḥ

(16) citragrīvo 'pi taṁ (*krūram*) *anuyāntaṁ dṛṣṭvā śīghraṁ gantum ārabdhaḥ.* (17) laghupatanako 'py āhāra*cintām utsṛjya* kāutuk*āt* kapotavṛndam (*evā*) 'nugataś *cintayati*: *katham ayaṁ durātmā kapotān prati kariṣyatī 'ti.* (18) *citragrīvo 'pi tadabhiprāyaṁ jñātvā sahāyān āha*: *ayaṁ durātmā baddhāśo 'nudhāvati lubdhakaḥ. ato 'smākam adarśanam eva śreyaḥ.* †(?*sudūram utpatya*) *giritaruviṣamabhūbhāgānām upari gamyatām iti.*†

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pakṣiṇo 'py amī, yāvac ca vivadiṣyante patiṣyanti na saṁśayaḥ. a, Hm haranty ete. b, Hp tr jālaṁ mama. SP, N pāśaṁ for jālaṁ. c, SP, H nipatiṣyanti (H v. l. as Spl, vivadiṣyante); N vivadivyanti. Ar for he thot that they would go a short distance when the net would become too heavy for them and they would fall (misunderstanding of orig.). This vs occurs in Mbh. 5. 2461, Jāt. 33. 1; see Oldenberg, *Zur Geschichte der altindischen Prosa*, p. 74. **(16)** This and § 18 are both found simultaneously only in T, which however seems to represent the orig. in this respect. H, Spl and Br lack both §§. In SP, Pṇ, and Pa they are fused into one §, which is put before § 17 in SP and Pṇ, but after it in Ar (Sy has nothing corresponding to § 17 except the duplication of it found, as also in Ar, after § 19, q. v.). T A130 ci° 'pi taṁ krūraṁ śvagaṇaparivṛtaṁ dṛṣṭvānuyāntaṁ śanāir gantum ārabdhaḥ. SP 790 ci° 'pi tam āyāntaṁ dṛṣṭvā sudūram utpatyādṛśyo gataḥ (cf. § 18; but for adṛśyo gataḥ α reads ātmīyāis sārdhaṁ śīghraṁ gataḥ, which I believe contains a relic of the orig. at this point; SP in its several subrecensions seems to preserve different parts of its orig.). Pṇ 128. 5 iti vicāryānusarpitum ārabdhaḥ. ci° 'pi taṁ krūram anugacchantaṁ dṛṣṭvā (here follows what I quote under § 18)—gantum āra°. For Pa see § 18. **(17)** T A131. 1 atha tatra citragrīvasucaritapratyakṣavismitamanā laghu°... kāutukaparaḥ kapotaśibiram evānusṛto 'cintayac ca: katham...'ti. [Here follows in T A131. 2 and vs 3, a duplication of § 15 and vs 2.] SP 790 la° 'pi kāutukād āhāram anapekṣya (α adds eva) kapo° anugataḥ. Kṣ 394(3)bcd kāutukāt (cf. § 14) — vāyaso 'nuyayāu draṣṭuṁ tasya buddhicikīrṣitam. Spl 3. 10 la° 'pi prāṇayātrākriyāṁ tyaktvā kim atra bhaviṣyatīti kutūhalāt tatpṛṣṭhalagno 'nusarati. Pṇ 128. 6 la° ca citragrīvasya sunayacaritena vyādhasya ca duradhyavasāyena vismitamanā ūrdhvam adhaś ca muhurmuhur nirīkṣamāṇa āhā° ut° kāutukaparas tad eva kapotavṛndam anu° cintayati: kim eṣa mahātmā kim ayaṁ durātmā ca kariṣyati. iti. Sy nothing here (cf. § 19, end). Ar 12 The crow said: I shall follow them that I may see what is the outcome of this affair of theirs with the hunter. (See also Ar 16, under our § 19, end.) **(18)** See under § 16. [tad(-abhiprāyam) refers to ayaṁ durātmā in § 17.] T A132. 1 citra°...śreyaḥ. yat kāraṇam: ayaṁ durātmā manyate, vivādam eṣyanti yadā, tadā me vaśyā bhavantīti. SP 790 (see under § 16) sudūram utpatya (followed by adṛśyo gataḥ, cf. next). Pṇ **128. 5** (cf. § 16) tadabhiprāyaṁ ca jñātvānākulamanā giritaruviṣamabhūbhāgānām upari. Sy A97, A98. 1 Da sprach Bunthals zu den Tauben: Der Vogelfänger verfolgt uns, und solange er uns sieht, wird er hinter uns herkommen. Darum laßt uns in die Pflanzungen (? Bickell,

(19) *athā 'ntarhitā* (*jālaṁ gṛhītvā*) *pakṣiṇaḥ. atha* lubdhako 'pi *tān dṛṣṭer agocaratāṁ gatān vijñāya nirāśaḥ* (prati)nivṛttaḥ. (20) citragrīvo 'pi *taṁ* (prati)nivṛttaṁ dṛṣṭvā tān *abravīt*: (21) (*bho nivṛttaḥ sa durātmā lubdhakaḥ. tad*) *asmākam* (*api pratinivṛtya*) *gantuṁ śreyo mahilāropyam eva.* (22) *tatra* (*?prāguttaradigbhāge*) mama (*priya*)suhṛd dhiraṇy(ak)o nāma mūṣakaḥ

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in den Wald! cf. Pṇ) gehen, so werden wir, wenn wir nur ein wenig ausweichen, ihm außer Sicht kommen. Ar 13 The ringdove turned around, and saw the hunter following them with his hope of them not cut off, and she said to her companions: I see that the hunter is determined to pursue you; and if you keep right on over the fields, you will not be concealed from him. But if you direct yourselves to the gardens and inhabited regions, it will not be long until your goal is hidden from him, and he will turn back, losing hope of you. [Confusion in Ar due to mention of city in the sequel. JCap, si vero volabimus per montes et colles et arbores—; OSp, if we fly by the place of the many trees and the inhabited region.] **(19)** T A132. 3 athā . . . pakṣiṇaḥ. atha hīnāśo dāsaḥ (β tadāsāu hīnāśaḥ) pratinivṛttaḥ. SP 791 (adṛśyo gataḥ, see § 16) lubdhako 'pi jālam apaśyan niḥśvasya nivṛttaḥ. Hp 11. 14, Hm 28. 3 tataś (Hm adds teṣu) cakṣurviṣayātikrānteṣu pakṣiṣu sa vyādho nivṛttaḥ. So 65ab vigno lubdhakaḥ saṁnyavartata. Spl 3. 11 atha dṛṣṭer . . . vijñāya lubdhako nirāśaḥ ślokam apaṭhan nivṛttaś ca (then insertion). Pṇ 128. 10 atha lu° 'pi viṣamamārgavyavahitaṁ kapotacakraṁ jñātvā vihatāśaḥ pratinivṛtto 'bravīt (then insertion as Spl). Sy **A 98. 6** (after § 23) So taten sie, und sie schwanden dem Vogelfänger aus dem Gesichtsfeld, und er wandte sich von ihnen ab und heimwärts. Der Rabe aber ging mit ihnen, um zu sehen, wie die Sache zu Ende gehe (cf. § 17). Ar **15** (position as Sy) They directed themselves as the ringdove had indicated, and became concealed from the hunter. And he turned back, having lost hope of them. **16** (cf. our § 17) But the crow did not turn back, for he desired to see whether they had a trick to employ for extrication from the net, that he might learn it and it might be a resource for him in case this thing should happen to him. **(20)** T A 133. 1 taṁ ca tathāvidhaṁ hīnāśaṁ dṛṣṭvā citragrīvaḥ punas tān abravīt. SP 792 ci° 'pi tān (v. l. ātmānucarān) evam āha. Hp 11. 14, Hm 28. 4 atha (Hp om) lubdhakaṁ nivṛttam avalokya (Hm dṛṣṭvā) — (then insertion) citragrīvo 'vadat (Hm uvāca). So 65cd nirbhayo 'tha jagādāitāṁś citragrīvo 'nuyāyinaḥ. Kṣ 395(4)a citragrīvo 'pi—. Spl 3. 19 ci° 'pi lubdhakam adarśanībhūtaṁ jñātvā tān uvāca. Pṇ 128. 17 atrāntare ci° taṁ nirāśaṁ prati° dṛ° tān kapotān uvāca. **(21)** T A 133. 1 so 'yam asmaccikīrṣitaṁ jñātvā pratinivṛtto vihatāśo bhavati. yato 'smākam api pratinivṛtya gantuṁ śreyo mihilāropyam (β maho) eva. yat kāraṇam. Spl 3. 19 bho . . . tat sarvāir api svasthāir gamyatāṁ mahilāropyasya—. Pṇ 128. 17 bhoḥ, viśrabdhaṁ gamyatām, nivṛtto durātmā lubdhakaḥ. tad atrāsmākaṁ pramadāropye nagare gamanaṁ śreyaḥ. Pa, cf. under § 18. **(22)** T A 133. 3 mama tatra priyasuhṛt kaścid (β om) dhiraṇyo nāma mū° pra°. SP 792 mama suhṛdo hiraṇyakanāmno mūṣakarājasya

prativasati. (23) *tatsakāśam avilambitaṁ* gacchamaḥ, so 'smakaṁ pāśāṁś *chetsyati*, (*samarthaś cā 'yam*) *āpad(vi)mokṣaṇāye* 'ti. (24) *tathe 'ti* te hiraṇya(ka)bila*samīpaṁ prāpya* (saṁ)nipatitāḥ. (25) hiraṇy(ak)o *'pi nītijño 'pāyaśaṁkayā* śatamukhabilaṁ kṛtvā

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nivāso yatra (α asti mama suhṛd dhiraṇyako nāma mūṣiko rājā, sa cātra prativasati). Hp 11. 19, Hm 28. 8 asmākaṁ (Hp mama) mitraṁ hiraṇyako nāma mūṣikarājo (Hp °ako) gaṇḍakītīre (Hm adds citravane) nivasati. So 66ab manmitrasya hiraṇyasya mūṣakasyā—. Kṣ 395(4)abc saṁprāpya suhṛdaṁ vṛddhamūṣakam, hiraṇyākhyaṁ—. Spl 3. 21 prāguttaradigbhāge, tatra mama suhṛd dhiraṇyako nāma mū°. Pṇ 128. 19 yatas tatra prāguttaradigbhāge hiraṇyo nā° mū° mama priyasuhṛt pra°. Sy A 98. 3 Denn an jener Seite (= prāguttaradigbhāge?) der Pflanzungen lebt eine Maus namens Zirg, eine weise und gewandte; die ist mir freundschaftlich verbunden. Ar 14 And as for this (net) with which we are distrest—near the inhabited regions and the fertile land is a place in which I know is the hole of a mouse. He is a faithful friend to me. [Note that Sy points to the form Hiraṇya-*ka;* cf. Ar under § 27.] **(23)** T A 133. 3 tat...gacchāmaḥ. so 'mīṣāṁ pāśānāṁ chedasamartho (β chedana°) bhavati. nānyo 'smākam āpado mokṣayatīti (so mss.; ed. em. °yiteti). SP 793 tatra gatānām (α gacchāmo nipatyatām. so 'py) asmākaṁ pāśāṁś chedayiṣyati saḥ (α chetsyati). Hp 11. 20, Hm 28. 9 so 'smākaṁ pāśāṁś chetsyati. So 66bcd 'ntikaṁ drutam, vrajāmaḥ sa imāṁ pāśāṁś chittvāsmān mocayiṣyati. Spl 3. 21 sarveṣāṁ sa pāśachedaṁ vidhāsyati. Pṇ 128. 20 sa cāsmākam avilambitaṁ pāśachedaṁ kariṣyati. samarthaś cāyam āpadvimokṣaṇāya. iti. Sy A 98. 5 und ich hoffe, sie werde, wenn wir dort angekommen sind, dieses Netz zerschneiden, so daß wir frei werden (= āpadvimokṣaṇāya). [Here follows § 19.] Ar 14 and, if we go to him, he will cut the net away from us and the injuries we suffer from it (JCap, rodet rethe et liberabit nos; similarly OSp.) **(24)** T A 133. 4 tathā cānuṣṭhite hiraṇyaṁ didṛkṣavaḥ saṁnipatitās tam uddeśam. SP 793 tatheti te tatra nipatitāḥ. Hp 11. 20, Hm 28. 10 ity ālocya (Hm adds sarve) hiraṇyakavivarasamīpaṁ gatāḥ. So 67 ity uktvā so 'nugāiḥ sākaṁ gatvā tāir jālakarṣibhiḥ, mūṣakasya biladvāraṁ prāpyā (B. gatvā) 'kāśād avātarat. Kṣ cf. § 22. Spl 4. 2 evaṁ te kapotāś citragrīveṇa saṁbodhitā mahilāropye nagare hiraṇyakabiladurgaṁ prāpuḥ. Pṇ 128. 21 atha tathāivānuṣṭhite hiraṇyamūṣakadidṛkṣavas te sarve tadbiladurgam āsādya bhūmāv avateruḥ. atha ca. Sy A 98. 10 Und als Bunthals beim Loch der Maus angekommen war, ließ sie sich mit ihren Tauben nieder. Ar 17 And when the ringdove reacht [versions add "the hole of"] the mouse with them, she commanded the doves to descend, and they descended. **(25)** In T, Pṇ a verse (T vs 4, Pṇ vs 10): anāgataṁ bhayaṁ dṛṣṭvā nītiśāstraviśāradaḥ, avasan mūṣakas tatra kṛtvā śatamukhaṁ bilam. I believe that the original was clearly prose, tho some of its words are retained in this vs. SP 794 atha nītijño hiraṇyakaḥ svabilamukhaṁ praviśya. Hp 11. 21, Hm 28. 10 hiraṇyakaś ca tatra (Hm om) sarvadāpāyaśaṁkayā śatadvāra-(Hm °raṁ) vivaraṁ kṛtvā bilaṁ (Hm om) nivasati. So 69d, śatamukhād bilāt. see § 30. Spl 4. 3 hiraṇyako 'pi sahasramukhabiladurgaṁ praviṣṭo 'kutobhayaḥ sukhenāste. Sy "vs 2", A 99

tatra *nivasati*. (26) pakṣipātacakit(*ahṛday*)o hiraṇy(ak)o *nibhṛtam avasthitaḥ*. (27) citragrīvo 'pi bila*mukham āropyāi* (*'vam*) *āha*: *bhadra* hiraṇy(ak)a, *itas tāvad iti*. (28) (*tac ca śrutvā biladurgā*)*ntargata eva hiraṇy*(*ak*)*o 'bravīt*: *ko bhavān iti*. (29) *asāv apy āha*: citragrīvo 'haṁ *tava suhṛd* (iti). (30) *so 'pi tad ākarṇya* (*pulakitatanuḥ*) *prahṛṣṭātmā* sasaṁbhramaṁ nirgatya citra-

Die Maus aber hatte aus Furcht mehr als hundert Löcher gemacht, so daß sie immer leicht hinein- und herausgelangen konnte; und sie befand sich gerade drinnen. Ar 18 and found around the hole of the mouse a hundred entrances which he had prepared for dangers; for he was experienst and clever. **(26)** T A 134 pakṣapātaśabdacakitahṛdayo hiraṇyo biḍālapadamātraṁ mārgam utsṛjya (cf. Pṇ; echo of § 14) kim idam iti nirīkṣitum ārabdhaḥ. SP 794 pakṣisamūhasaṁpātād bhītaḥ san ni° ava°. Hp 11. 22, Hm 29. 2 tataḥ kapotāvapātacakito muṣakas (Hm tato hir° kapotāvapātabhayāc cakitas) tūṣṇīṁ sthitaḥ. Pṇ 128. 24 athāivaṁ sati pakṣipātāśaṅkitahṛdayo hiraṇyo 'pi biḍālapadamātraṁ nijabiladurgamārgam anusṛtya kim idam iti vīkṣitum ārabdhaḥ. **(27)** T A 135. 1 ci° 'pi vivaradvāry avasthita evam āha..(hiraṇya)..iti. SP 795 ci° 'pi bilamukhe (α om mukhe) mukham āropya hiraṇyakam āhūtavān. Hp 12. 1, Hm 29. 3 ci° 'vadat (Hm uvāca): sakhe hiraṇyaka, katham (Hm kim) asmān na saṁbhāṣase. So 68 bho bho hiraṇya niryāhi citragrīvo 'ham āgataḥ, ity ājuhāva taṁ tatra mūṣakaṁ sa kapotarāṭ. Kṣ 395 (4) cd mahāpāśachedane tam anodayat. Spl 4. 12 atha ci° bilam āsādya tārasvareṇa provāca: bho bho mitra hiraṇyaka, satvaram āgaccha; mahatī me vyasanāvasthā vartate. Pṇ 128. 25 ci° 'pi biladvārāvasthita evam... hiraṇya itaḥ satvaram ehi, paśya mamāināṁ avasthām. Sy A 100. 1 So erhob Bunthals ihre Stimme und rief sie beim Namen. Ar 19 The ringdove addrest him by name—now his name was Īzāk (true reading acc. to Prof. Sprengling probably Zīrak, cf. Sy under § 22). **(28)** T A 135. 1 tac ca śrutvāntargata ...(hiraṇyo). Spl 4. 13 tac chrutvā hiraṇyako 'pi biladurgāntargataḥ san provāca: bhoḥ ko bhavān. Pṇ 128. 27 tac ca śrutvā durgāntargata...hiraṇyo 'br°: bhadra, ko bha°. [Here insertion in Jn.] Sy A 100. 2 Sie antwortete von drinnen: Wer bist du? Ar 19 and the mouse answered her from his hole, saying: Who are you? **(29)** T A 135. 2 asāv api citragrīvo 'ham ity ākhyatavān. So 68 b (cf. § 27) citragrīvo 'ham āgataḥ. Spl 4. 15, Pṇ 128. 28 tac chrutvā citragrīva āha: bhoḥ, citragrīvo nāma kapotarājo 'haṁ te (Pṇ kapotapatis tava) suhṛt. tat (Pṇ om) satvaram āgaccha (Spl adds gurutaraṁ prayojanam asti). Sy A 100. 2 Spricht sie zu ihr: Ich bin Bunthals, deine Freundin. Ar 19 She said: I am your friend, the ringdove. **(30)** T A 135. 2 evam ākhyāte ca tattvārthopalabdhipraharṣaromāñcitagātraḥ sa (mss. °gātraś ca) sasaṁbhramaṁ nirgatyāpaśyat pāśabandhavyākulīkṛtaṁ saparivāraṁ citragrīvam, āha ca saviṣādam (β sa viṣādavān). SP 795 so 'py adhigatasuhṛdvacanād āśvāsamānaḥ (α so 'py atha suhṛ° āśvasitamānasas) sasaṁbhramaṁ nirgatya vipadgataṁ bandhum adhikādareṇālīṅgya sakhedam idam abravīt (but read with α sakhe kim idam ity āha. See next §). Hp 12. 2, Hm 29. 4 (Hm begins tato) hiraṇyakas tadvacanaṁ (Hp adds śrutvā) pratyabhijñāya sasaṁbhramaṁ bahir niḥsṛtyābravīt: [then insertion] pāśabaddhāṁś ca taṁ avalokya (Hm cāitān

grīvaṁ *saparivāraṁ* pāśabaddhaṁ *ālokya saviṣādam* āha: (31) *bhadra,* kim *idam. (kathaya) kathaye* 'ti. (32) sa *āha: bhadra,* vidvān asi, kim anena pṛṣṭena. (*uktaṁ* ca:)

yasmāc ca yena ca yadā ca yathā ca yac ca
yāvac ca yatra ca śubhāśubham ātmakarma
tasmāc ca tena ca tadā ca tathā ca tac ca
tāvac ca tatra ca *kṛtānta*vaśād upāiti. 3.

(33) hiraṇy(ak)a *āha: evam etat.*

sadaśād yojanaśatāt paśyatī *'hā* 'miṣaṁ khagaḥ
sa eva kāle saṁprāpte pāśabandhaṁ na paśyati. 4.

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dṛṣṭvā) savismayaḥ kṣaṇaṁ sthitvovāca. So 69, 70 ab sa śrutvā dvāramārgeṇa dṛṣṭvā taṁ cāgataṁ tathā, suhṛdaṁ niryayāv ākhus tasmāc chatamukhād bilāt, upetya pṛṣṭvā vṛttāntaṁ saṁbhramāt so 'pi mūṣakaḥ. Spl 4. 17 tad āk° pul° pra° sthiramanāś tvaramāṇo niṣkrāntaḥ. [vss.] atha citragrīvaṁ saparijanaṁ baddham ālokya hiraṇyakaḥ saviṣādam idam āha. Pṇ 128. 29 tad āk° pul° pra° tvaramāṇo niṣkrāmann abravīt. [vs, found in Spl.] atha ci° sapa° pāśa° dṛṣṭvā savi° abravīt. Sy A 100. 3 Da lief sie zu ihr, und als sie sie erblickte, sprach sie zu ihr. Ar 20 He approacht her quickly, but when he saw her in the net he said to her. **(31)** T A 135. 4 text. SP 797 sakhe vijñātasakalanayo bhavān, tathāpīyam (α [cf. prec.] vijñātanikhilakāryasya tavāpī°) avasthā. Hp 12. 4, Hm 29. 10 sakhe kim etat. So (cf. under prec., 70 a *pṛṣṭvā vṛttāntaṁ*). Spl 5. 2 bhoḥ kim etat. Pṇ 129. 1 bhadra kim idam, kuto vā, kathaya iti. Sy 100. 4 Woher ist dir dies zugestoßen, mein Herz und mein Liebling? Sag's mir schnell (pointing to double kathaya?). Ar 20 How did you fall into this plight? For you are clever.—The correspondence between SP and Ar is probably secondary and accidental; the others, incl. H and Sy, agree on the shorter reading. **(32)** T A 135. 4 citragrīvaḥ (β so 'bravīt): vayasya, vidvān... api (for uktaṁ) ca. SP 797 citragrīva (α sa) āha: bhadra (α om), kim... *pṛṣṭena.* vidvān asi. Hp 12. 4, Hm 29. 10 citragrīvo 'vadat: sakhe (Hp mitra kim anyat), asmākaṁ prāktanajanmaduḥkṛtam idaṁ viceṣṭitam (Hm °janmakarmaṇaḥ phalam etat). Spl 5. 2, Pṇ 129. 2 sa āha: bho (Pṇ so 'bravīt: bhadra) jānann api kiṁ māṁ (Spl om) pṛcchasi. uktaṁ ca (Spl adds yataḥ). Sy A 100. 6 Und sie erzählte ihr alles und sprach zu ihr: Weißt du nicht. Ar 20 The ringdove said: Do you not know that—. **Vs 3**=T 5, SP, N 3, Hm 39 (not in Hp), Spl 17, Pṇ 12, Sy 3, Ar 21. In a and c, SP, Hm, Spl, Pṇ transpose yadā—yathā and tadā—tathā. d, SP, N, Hm vidhātṛ for kṛtānta. Sy daß jedem das Gute und das Böse von dort stammt und daß es ihm so ergeht, wie es ihm bestimmt ist? Ar There is nothing good or bad that is not predestined for him upon whom it falls, both as regards its time and its duration? Here T inserts vs 6. **(33)** T A 136 hiraṇya... SP 803 hiraṇyakeṇoktam: yathāha bhavān. Spl (after insertion) 5. 9 tad ākarṇya hiraṇyakaḥ prāha. **Vs 4**=T 7, SP, N 4, Hp **37,** Hm **49,** Spl 18, Pṇ 14, Sy 4, Ar 22. This and the next two vss inserted in § 42 in H. a, for sadaśād, SP yaḥ sadā (α text); N, H yo 'dhikād. Spl adhyardhād, Pṇ sapādād. b, T paśyati hy ā°, SPα v. l. °ti hā°, Spl (and SPβ v. l.) āmiṣaṁ vīkṣate khagaḥ, Pṇ āmiṣaṁ prekṣate

śaśidivākarayor grahapīḍanaṁ
gajabhujaṁgamayor api bandhanam
matimatāṁ ca *nir*īkṣya daridratāṁ
vidhir aho balavān iti me matiḥ. 5.
vyomāikāntavihāriṇo 'pi vihagāḥ saṁprāpnuvanty āpadaṁ
badhyante nipuṇāir agādhasalilān mīnāḥ samudrād api
durnītaṁ kim iha 'sti kiṁ sucaritaṁ kaḥ sthānalābhe guṇaḥ
kālo hi vyasanaprasāritakaro gṛhṇāti dūrād api. 6.

(34) evam uktvā hiraṇya(ka)ś citragrīvasya pāśaṁ chettum ārab*dhaḥ*. (35) citragrīva āha: *bhadra*, māi 'vaṁ (*kuru*); prathamaṁ *mama* parijanasya pāśāś chidyantām, *tadanu* mamā

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khagaḥ; text SP (most mss.), N, H. cd, Jn so 'pi pārśvasthitaṁ dāivād bandhanaṁ na ca (Pṇ nāiva) paśyati. N, H sa eva prāptakālas tu. Sy Und so habe auch ich, weil meine Stunde kam, die Lockspeise von ferne gesehen, aber das Netz und die Schlingen sah ich nicht, bis ich hineinfiel. Ar similarly. **Vs 5**=T 8, SP, N 5, Hp **38**, Hm **50**, Spl 19, Pṇ 15, Sy 5, Ar 23. SP tr a and b. a, Spl raviniśākara°. b, SP, Jn °bhujaṁgavihaṁgamabandhanam, Tβ gajaturaṁgamayor. c, SP, Pṇ samīkṣya, N, H vilokya, text T, Spl. Sy Denn wenn die Stunde gekommen ist, deckt sie Sonne und Mond zu. Ar similarly. T adds sādhu cedam ucyate, H anyac ca, Spl tathā ca, Pṇ kiṁ ca. **Vs 6**=T 9, SP, N 6, Hp **39**, Hm **51**, Spl 20, Pṇ 16, Sy 6, Ar 24. a, T vyomāikāntaracāriṇo. b, N viṣyante (i. e. vidh°?); T mss. bādhyante (ed. em. ba°) baḍiśāir agā°. N, H matsyāḥ. c, SP durnītiḥ (α °taṁ), N durnite. N, Hp hi kim asti kiṁ. Spl kiṁ ca sukṛtaṁ. N sthānalobho. d, Spl kālaḥ sarvajanān prasā°. T, Pṇ °sāritabhujo. Sy holt die Fische aus den tiefen Wassern heraus, stürzt die Vögel aus der Luft herunter, und durch sie wird der Wohlstand den Tüchtigen weggenommen und den Lässigen gegeben. Ar And indeed fish are caught in the watery deep and birds are brought down from the air. The cause thru which the weak man obtains what he needs is the same as that which separates the clever man from his desire. T adds six other vss. **(34)** T A137. 1 text (om hiraṇyakaś; pāśāṅś). SP 812 e° u° hi° ci° pāśachedaṁ kartum ārabhate sma. Hp 12. 6 Hm 30. 8 tac (Hm etac) chrutvā hi° ci° bandhanaṁ chettuṁ satvaram upasarpati Spl 5. 22 text (om hi°; chettum udyatam). Pṇ 129. 21 atha hiraṇya evam uktavataś citragrīvasya... Sy A101. 1 Da begann die Maus, Bunthalsens Fesseln durchzuschneiden. Ar 25 Then the mouse began to gnaw the meshes in which the ringdove was. **(35)** T A137. 1 tenāpi niṣiddho mā tāvan mamāsya chidyantām iti (so mss.; see *JAOS*. 38. 276). SP 812 tataś citragrīva āha: parijanasyāchinneṣu pāśeṣu kathaṁ mamāśritāḥ pāśāś chidyante (α °kathaṁ mamāsi snehī; v. l. prathamaṁ parijanasya pāśeṣu chinneṣu tato mama pāśāñ chindhi). Hp 12. 7, Hm 30. 9 citragrīvo 'vadat (Hm uvāca): mitra māivam (Hm mā māivam); eṣām asmadāśritānāṁ pāśāṅs tāvac chindhi (Hm adds, tadā mama pāśaṁ paścāc chetsyasi). Spl 5. 22 sa tam āha: bhadra mā māivaṁ kuru; prathamaṁ mama bhṛtyānāṁ pāśachedaṁ kuru, tadanu mamāpi ca. Pṇ 129. 21 citragrīveṇa niruddhaḥ, uktaṁ ca: bhadra, viruddham etat; mā tāvat prathamaṁ mama

'pi ca. (36) *evaṁ dvitīye tṛtīye* hiraṇy(ak)aḥ *kupito 'bravīt:* (37) *bhadra, kathaṁ svavyasanopekṣāṁ kṛtvā parasya vyasanamokṣaḥ kriyata iti.* (38) *so 'bravīt: bhadra, na manyuḥ kāryaḥ; anyān api parityajya mamā 'śritā ete sarve (varākāḥ); †tat katham etāvanmātram api saṁmānaṁ na karomi.†* (39) *†tad yāvad ayaṁ bhavān mama pāśaṁ na chinatti, tāvad aśrāntam eṣāṁ chetsyasi; ādāu ca mama chinne kadācid bhavāñ*

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pāśaś chidyatām, kiṁ tu matparijanasya. Sy A 101. 2 Aber Bunthals sprach: Meine Liebe, zerschneide zuerst die Fesseln meiner Genossinnen und hernach zerschneide die meinigen. Ar 25 but the ringdove said to him: Begin with the meshes of my companions, then come to my meshes. **(36)** T A 137. 2 text (hiraṇyaḥ). Spl 5. 23 tac chrutvā ku° hiraṇyakaḥ prāha. Pṇ 129. 23 tac chrutvā hiraṇyaḥ prakupitaḥ prāha. Sy 101. 4 Sie achtete indes nicht auf sie und sie sprach es zu ihr zum zweiten Male. Da erwiderte jene. Ar 26 She repeated the speech to him several times (Joel, deux trois fois), but the mouse paid no regard to her speech. Then he said to her. **(37)** T A 137. 2 text (ed. svavyasanānapekṣāṁ, but ms. R °sanāpekṣāṁ corrected to text, other mss. vyasanāpekṣāṁ). Spl 6. 1, Pṇ 129. 23 bho na yuktam uktaṁ bhavatā, yataḥ svāmino 'nantaraṁ bhṛtyāḥ. Sy A 101. 5 Es kommt mir vor, die Not dieser da lastet schwer auf dir und auf deine eigene Not achtest du nicht. Ar 26 You constantly repeat this remark to me, as tho you had no pity (Kh, and some versions, need) for yourself. You have no regard for any duty toward it (i. e. your own person or life). **(38)** T A 137. 3 so...kāryaḥ; śrūyatāṁ tāvat. ayaṁ kilāśrayaṇīyaguṇopeta iti kṛtvāmī svāminaṁ parityajya maccakraṁ anupraviṣṭāḥ. [Expansion follows.] SP 813 (not in α) nanu parijane rakṣite pālite ca svāmī rakṣitaḥ pālitaś ca bhavati. Spl 6. 2, Pṇ 129. 24 sa āha: bhadra, mā māivaṁ vada; anyān...(Spl madāśrayāḥ sarva ete for anyān...sarve; Spl adds after varākāḥ, aparaṁ svakuṭumbaṁ parityajya samāgatāḥ; Pṇ tr apy before etāvan°). Sy A 101. 7 Spricht sie zu ihr: Liebe, meine Not beachte ich wohl. Tadle mich nicht als eine Undankbare, weil ich zu dir sprach: Zerschneide zuerst die (Fesseln) dieser und hernach die meinigen. Denn diese alle sind in meinen Dienst getreten und haben mich zur Führerin über sich erhoben, darum muß ich um ihre Rettung besorgt sein; und ich bin ihnen Dank schuldig, daß ich durch ihre Veranlassung entronnen bin. Ar 27 similarly. **(39)** T A 137. 6 text (ed. amuṁ for ayaṁ, *JAOS.* 38. 277; in last clause read with β, see Chapter IX of my Introduction, Vol. II, page 266). SP 814 (not in α) tad eṣām eva pāśāṁś chindhi. Hp 12. 8, Hm 31. 1 hiraṇyako 'py āha: aham alpaśaktiḥ, dantāś ca me komalāḥ [then expansion; Citragrīva says:] tathāpi yathāśakyam eṣāṁ bandhanāny apanaya [different in Hm]. Spl 6. 10, Pṇ 129. 30 aparaṁ mama kadācit pāśachedaṁ kurvatas te (Pṇ pāśe chinne tava) dantabhaṅgo (Pṇ dantavedanā) bhavati, athavā durātmā (Pṇ sa pāpātmā) lubdhakaḥ samabhyeti, tan nūnaṁ mama narakapātaḥ (Spl adds eva). The weakness of teeth mentioned in both H and Jn is probably an accidental coincidence. Sy A 101. 14 Ich dachte, es wird dir, wenn du die meinigen zuerst durchschnittest, vielleicht aus Er-

chramam iyāt; *tac cā 'sādhu*; *yata evaṁ mayā 'bhihitam*.† (40) *tac chrutvā* prahṛṣṭo hiraṇy(ak)aḥ *prāha*: *mayā tava parīkṣe* (*'yaṁ*) *kṛtā*; sādhv āśrayaṇīyaguṇo(*peto*) 'si.

kāruṇyaṁ saṁvibhāgaś ca yathā bhṛtyeṣu *lakṣyate*
cittenā 'nena *te śakyā* trāilokyasyā 'pi *nāthatā*. 7.

(41) evam uktvā sarveṣāṁ pāśachedaḥ kṛtaḥ. (42) *muktabandhanas tu* citragrīvo hiraṇy(ak)am *āpṛchya* (saṁ)preṣita utpatya

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müdung verleidet sein, die der andern zu durchschneiden. Sind aber erst einmal die ihrigen durchschnitten, so wird dir, selbst wenn dich die Müdigkeit überwältigt, deine Seele keine Ruhe um meinetwillen lassen, bis du auch die meinigen durchschnitten hast. Ar 28 But I feared that, if you should begin by cutting my meshes, you would grow weary, and when you had completed that be negligent of doing this with the meshes of some that were left; but I knew that, if you should begin with them and I should be the last, you would not be content, even tho weariness and lassitude should seize you, to avoid the labor of cutting my meshes from me. **(40)** T A 137. 7 tac chrutvā hiraṇya āha: mayā tāvad bhavata upadhāparīkṣeyaṁ... SP 814 hir° 'bravīt: vayasya, sādhur asi, āśrayaṇīyaguṇo 'si. Hp 13. 19, Hm 33. 9 ity ākarṇya hiraṇyakaḥ prahṛṣṭamanāḥ pulakitaḥ sann uvāca (Hm abravīt): sādhu mitra sādhu. Spl 6. 14 tac... hiraṇyakaḥ prāha: bho vedmy ahaṁ rājadharmaṁ paraṁ mayā tava parīkṣā kṛtā. tat sarveṣāṁ pūrvaṁ pāśachedaṁ kariṣyāmi; bhavān apy anena vidhinā bahukapotaparivāro bhaviṣyati. uktaṁ ca. Pṇ 130. 1 tac chrutvā hiraṇyaḥ prāha: bhoḥ, vedmy aham imaṁ svāmidharmam, paraṁ tava parīkṣākṛte mayāitad abhihitam. tataḥ sarveṣāṁ pāśachedaṁ kariṣyāmi; bhavān apy etāir bahuparivāro bhaviṣyati. uktaṁ ca yataḥ. Sy A 101. 19 Sie erwiderte: Das entspricht auch voll und ganz meinem Wunsche [Bickell: Ich will dir den Willen tun]. Ar 28 The mouse said. **Vs 7**=T 16, SP, N 7, Spl 24, Pṇ 20, Sy 7, Ar 29; prose in Hp 13. 20, Hm 33. 10. a, SP snehaś ca saṁ°. b, Jn yasya bhṛ°; T vartate, Jn sarvadā, for la°. c, Jn saṁbhavet (Pṇ °bhāvyaḥ) sa mahīpālas; SP vṛttenānena te sakhyaṁ (but α text); T śaktas tvaṁ. d, T trāilokyam api śāsitum; N 'dhi- for 'pi; SP vā tathā, Jn rakṣaṇe, for nāthatā of SPα, N.—H anenāśritānāṁ (Hm °ta-) vātsalyena trāilokyasyāpi prabhutvaṁ tvayi yujyate. Sy Es ziemt und steht deinen Freunden wohl an, sich über dich zu freuen. Ar This is one of the things that increase the affection and love of those who love you and feel affection for you. **(41)** T A 138. 1 tat, bhadra, aśeṣam adhunā pāśachedaṁ kṛtam avadharaya. tathā cānuṣṭhitavān. SP 818 iti prahṛṣṭena hiraṇyakena sar° evāśeṣapāśachedaḥ (α eva pāśa°) kṛtaḥ. Hp 13. 21, Hm 34. 1 e° uk° sa° bandhanāni tena chinnāni. So 70cd pārāvatapateḥ pāśān sānugasyāchinat suhṛt. Spl 6. 19, Pṇ 130. 6 e° uk° sa° pāśachedaṁ kṛtvā. Sy 102. 1 Dann tat sie, wie jene ihr gesagt, und durchschnitt zuerst jenen und hierauf ihr die Fesseln. Ar 30 Then the mouse began to gnaw the net (and continued) until he finisht it. **(42)** T A 138. 1 mukta°...hiraṇyam āpṛchya kvāpy utpatya prāyāt. hiraṇyo... SP 818 tata ucitam ātithyaṁ kṛtvā citragrīvam āliṅgya (α om) preṣitavān, svayaṁ ca

saparivāraḥ *svāśrayaṁ yayāu.* hiraṇy(ak)o (*'pi*) svaṁ *durgaṁ* praviṣṭaḥ. (43) laghupatanako 'pi sarvaṁ *taṁ citragrīvabandhamokṣaṁ vilokya sāścaryaṁ vyacintayat: aho †buddhir asya hiraṇy(ak)asya śaktiś ca durgasya sāmagrī ca.†* (44) *tan mamā 'pi yuktaṁ hiraṇy(ak)ena (saha citragrīvavat) prītikaraṇam; yenā 'smākam (apī) 'dṛśāni pāśabandhanavyasanāny utpadyanta* iti. (45) *evaṁ saṁpradhārya (tasmāt) pādapād avatīrya bila-*

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gṛhaṁ (α bilaṁ) praviṣṭaḥ. Hp 13. 21, 14. 14, Hm 34. 2, 35. 5 hiraṇyakaḥ sādaraṁ sarvān saṁpujyāha: [here our vss 4—6] ātithyaṁ kṛtvā (Hm adds āliṅgya ca) citragrīvaḥ (Hm adds tena) saṁpreṣito yatheṣṭadeśān saparivāro yayāu. hiraṇyakaḥ svavivaraṁ pra°. So 71 chinnapāśas (B. °śaṁ) tam āmantrya muṣakaṁ vacanāiḥ priyāiḥ, citragrīvaḥ kham utpatya yayāu so 'nucarāiḥ saha. Spl 6. 19 hiraṇyakaś citragrīvam āha: mitra, gamyatām adhunā svāśraye. bhūyo 'pi vyasane prāpte samāgantavyam. iti tān preṣya punar api durgaṁ praviṣṭaḥ. citragrīvo 'pi saparivāraḥ svāśrayam agamat. Pṇ 130. 6 hiraṇyaś citragrīvaṁ prāha: sakhe, gacchādhunā svāśrayam. citra° etc. as Spl. Sy A102. 2 Und als sie und ihre Gefährtinnen frei waren, machten sie sich auf und flogen wieder nach ihrem Orte. Ar 30 And the ringdove and her doves went away to their home, returning safely. (43) T A139. 1 la° 'py āditaḥ prabhṛty eva tad dṛṣṭvā tatsamīpapādapāvasthito 'cintayat: aho, mahad idam āścaryaṁ hiraṇyāc citragrīvamokṣaṇam. SP 820, Hp 14. 16, Hm 35. 10 la° 'pi sarvavṛttāntadarśī sāścaryam—. So 72ab anvāgataḥ sa kāko 'tra laghupātī vilokya tat. Kṣ 396(5)ab chinnapāśaṁ hiraṇyena tatas taṁ vīkṣya vāyasaḥ. Spl 7. 2 la°...°mokṣam avalokya vismitamanā vya°... Pṇ 130. 10 la° 'pi sa° citragrīvasya bandhanamokṣaṁ (so read, see Hertel's Crit. App.) vi° vismitamanā vya°..(hiraṇyasya)..durgasāmagrī ca. Sy A103. 1 Der Rabe nun, der gekommen war, um zuzuschauen, ging, als er gesehen, daß durch das Mitleid der Maus mit Bunthals sie und ihr Taubengefolge gerettet wurden, selbst zum Loch der Maus, indem er zu sich sprach. Ar 31 When the crow saw the deed of the mouse and the rescue of the doves by him. (44) T A139. 2 text (tan... °karaṇam only in β, reading hiraṇyena, om saha; ed. with α om 2d api). Spl 7. 4 tad īdṛg eva vidhir vihaṁgānāṁ bandhanamokṣātmakaḥ. ahaṁ ca na kasyacid viśvasimi calaprakṛtiś ca (cf. Pṇ and § 54 below?). tathāpy enaṁ mitraṁ karomi. Pṇ 130. 11 tasmān mamāpi yu° hiraṇyena saha māitrīkaraṇam. yady apy ahaṁ cañcalaprakṛtiḥ kasyāpi na viśvāsaṁ vrajāmi, na ca kenāpi vañcituṁ śakyaḥ, tathāpi mitraṁ kāryam eva. Sy A103. 4 Auch ich will sie mir zum Freund machen, denn wir Raben haben uns gerade so zu fürchten wie die Tauben, und wenn, was Gott verhüte, ich in Not gerate, kann sie uns gute Dienste leisten. Ar 31 he desired the friendship of the mouse, and he said: I am without safety in a situation like that which befell the doves and I have need of the mouse and his love. (45) T A139. 3 evaṁ... avaruhya vivaradvāram āsādya pū° hiraṇyaṁ vyāhṛtavān: bhadra hiraṇya... SP 820, Hp 14. 16, Hm 35. 10 idam āha: aho hiraṇyaka [here §§ 49, 50]. So 72cd bilapraviṣṭaṁ taṁ (DP. tad) dvāram āgatyovāca

dvāram *āśritya* (*pūrvopalabdhanāmānaṁ*) hiraṇy(ak)aṁ (*sam*)*āhūtavān*: *bhadra* hiraṇya(ka), (*itas tāvad* iti). (46) tac chrutvā hiraṇy(ak)o (?*vyacintayat*: *kim anyo 'pi kaścit sāvaśeṣabandhanaḥ kapoto 'vatiṣṭhate, †yo māṁ vyāharati.*†) āha (ca): (bhoḥ) ko *bhavān*. (47) sa āha: laghupatanako nāma vāyaso 'ham. (48) tac chrutvā hiraṇy(ak)o *'bhyantarāt* taṁ (?*darīdvāragataṁ*) vāyasaṁ dṛṣṭvā *'bravīt*: (*apa*)*gamyatām* (*asmāt sthānād* iti). (49) *vāyaso 'bravīt*: *ahaṁ citragrīvamokṣaṇaṁ tvatsakāśād* dṛṣṭvā *tvayā* saha *mitratvam* icchāmi. (50) *tat kadācin mamā*

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mūṣakam. Spl 7. 8 evaṁ... (om tasmāt)..āśritya citragrīvavac chabdena hiraṇyakaṁ samāhūtavān: ehy ehi bho hiraṇyaka ehi. Pṇ 130. 16 evaṁ matvā pāda°...hiraṇyam āhūtavān... (hiraṇya). Sy A 103. 8 (cf. § 43) Darauf rief er die Maus beim Namen. Ar 32 So he approacht the mouse's hole. Then he called him by his name. **(46)** T A 139. 4 tac chr° hiraṇyo 'cintayat (β 'py aci°); kim adyāpi kaścit sāvaśeṣapāśabandha (β °dhana) evāvati°: āha ca...(om bhoḥ). SP (only α) note on **822** hiraṇyakaḥ prāha: kas tvam. Hp 14. 17, Hm 36. 3 tac (Hm etac) chrutvā hiraṇyako vivarasyābhyantarād (cf. § 48) āha: kas tvam. Spl 7. 9 tac chabdaṁ śrutvā hiraṇyako vya°... kaścit kapoto bandhanaśeṣas tiṣṭhati, yena māṁ vyā°. āha... Pṇ 130. 18 tac..(hiraṇyo)..kapotas tiṣṭhati yo...(add iti before āha). Sy A 103. 8 und sie kam bis an die Öffnung ihres Loches (cf. § 48) heraus und sprach zu ihm: Wer bist du? Ar 32 and the mouse (Kh adds "extended his head and", cf. § 48) answered him: Who are you? **(47)** T A 139. 5 asāv api laghupatanako 'ham ity (β om) ākhyātavān, jātyā punar vāyasa iti. SP (only α) note on **822** sa āha: kāko 'ham. Hp 14. 18, Hm 36. 4 sa brūte laghupatanakanāmā vāyaso 'ham. So **73a** laghupātīti kāko 'haṁ (here follows §§ 49, 50). Spl 7. 11, Pṇ 130. 19 sa (Pṇ vāyasa) āha: ahaṁ la° nā° vā°. Sy nothing. Ar 32 He said: I am a crow; affairs have gone so and so with me. **(48)** T A 139. 6 hiraṇyo (β so 'pi cā) 'ntargata evāpaśyat [then insertion] taṁ darī° vāyasaṁ dṛṣṭvābravīt... H cf. under § 46. So **74abc** tac chrutvābhyantarād (cf. H under § 46) dṛṣṭvā mūṣakas taṁ sa vāyasam, jagāda gaccha. Spl 7. 12 tac chrutvā viśeṣād antarlīno hiraṇyaka āha: bho drutaṁ gam°...(om iti). [Then insertion.] Pṇ 130. 20 tac chr° hiraṇyo viśeṣād antarlīnaḥ prāha: bhadra gam°...(om iti). [Then insertion.] Pa nothing, but cf. under § 46. **(49)** T A 139. 8 vāyasaḥ (β adds 'bravīt): śrūyatāṁ tāvat. ahaṁ ci° dṛ° bahumanoratham icchāmi bhavatā saha mitratvam iti. SP 820, Hp **14. 17,** Hm **36. 1** (after § 45) ślāghanīyacarito (H ślāghyo) 'si, atas (H ato 'ham api) tvayā saha māitrīm (α°tram) icchāmi. So **73bc** dṛṣṭvā tvāṁ mitravatsalam, mitratvāya vṛṇomī—. Spl 7. 15 sa āha: bhoś citragrīvasya mayā tava sakāśāt pāśamokṣaṇaṁ dṛṣṭam; tena mama mahatī prītiḥ saṁjātā. Pṇ 130. 22 sa āha: bhoḥ, citragrīvabandhamokṣaṇaṁ tvatsa° dṛ° me mahatī pratītiḥ saṁjātā. Sy A 103. 10 Der Rabe sprach zu ihr: Ich bin mit jenen Tauben hiehergekommen, die du gerettet hast, und habe Sehnsucht nach deiner Freundschaft bekommen und bitte um deine Liebe. Ar 32 I saw your affair (with the doves) and your faithfulness to your beloved friends, and how Allah benefited the doves thru it, as I saw. I longed for your friendship, and I have come to you

'pī 'dṛgvyasane jāte tava pārśvān muktir bhavati. tan *mām (avaśyaṁ) māitryeṇā 'nugrahītum arhati bhavān.* (51) hiraṇy(ak)o vihasyā 'ha: kā tvayā saha (*mama*) māitrī.

yad aśakyaṁ na tac chakyaṁ yac chakyaṁ śakyam eva tat
no 'dake śakaṭaṁ yāti na *nāvā gamyate* sthale. 8.
yad yena yujyate loke budhas tat tena yojayet
aham annaṁ bhavān bhoktā kathaṁ prītir bhaviṣyati. 9.

(52) *vāyasa āha*:

bhakṣitenā 'pi bhavatā nā 'hāro mama puṣkalaḥ
tvayi jīvati jīv*eyaṁ* citragrīva ivā 'nagha. 10.

(53) *tena hi na yuktaṁ prārthayamāne mayi bhavato 'nādaraṁ kartum.*

tiraścām api viśvāso *dṛṣṭaḥ* samaya*niścayaḥ*
satāṁ hi sādhuśīlatvāt tvaccitragrīvayor iva. 11.

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for this. **(50)** T A 139. 9 yat kāraṇam, asmākam īdṛśāni vyasanāny utpadyanta iti. tāni tu (β om tāni tu) tvayā nāthenāyatnam apāsanaśakyāni bhavanti. kiṁ bahunā. SP 821, Hm **36. 2** (cf. also Hp v. l. to **14. 17**) tan (Hm ato) māṁ (SP adds avaśyaṁ) māitryeṇānugrahītum arhati bhavān (H arhasi). So 73cd 'dṛgvipaduddharaṇakṣamam. Spl 7. 17 tat ka° mamāpi bandhane jāte...bhavati. tat kriyatāṁ mayā saha māitrī. Pṇ 130. 23 tan mamāpi kadācid bandhane saṁjāte tava...bhaviṣyati. iti. tat etc. as Spl. Sy A 103. 13 und wenn ich in Not gerate wie die Tauben, mögest du mich retten. Ar nothing. **(51)** T A 142. 2 (after § 56) hiraṇyo (β sa) vihasyābravīt: bhadra. SP 822 hiraṇyakaḥ (α °ka āha): kā...(om mama). Hp 14. 19, Hm 36. 5 hiraṇyako...(om mama). So 74c kā māitrī. Spl 7. 18, Pṇ 130. 25 hiraṇyaka āha (Pṇ °yaḥ prāha): [here prose=our vs 9] kā... Sy A 104 Die Maus sprach: Daß gerade zwischen uns Freundschaft sei, ist ein ganz unhaltbarer Gedanke, denn das ist ein für allemal unmöglich. Ar 33 The mouse said: There is no basis for union between me and you. **Vs 8**=T 20, SP **15**, N **13**, Hp **66**, Hm **89**, Sy 8, Ar 34. d, for nāvā, SP, N nāur vā, Hp nāukā, Hm ca nāur. SP, N, H gacchati. Sy Auf das aber, was unmöglich ist, sollen wir verzichten. Denn ein Tor ist, wer den Wagen auf dem Meere oder das Schiff auf dem Trockenen fahren will. Ar similarly. **Vs 9**=T 21, SP, N 8, Hp 40, Hm 53, Sy 9, Ar 35, cf. So 74d, prose in Jn in § 51, Spl **7. 18**, Pṇ **130. 25**. So bhakṣyabhakṣakayor iti. Jn aho (Pṇ bhoḥ) tvaṁ bhoktā (Pṇ paribho°), ahaṁ (Spl adds te) bhojyabhūtaḥ. Sy Da ich nun aber die Speise bin und du der Esser, wie kann da Freundschaft zwischen uns sein? So Ar. **(52)** T A 143 vāyasaḥ (β so 'bravīt: bhadra). SP 825 sa āha. Hp 21. 1, Hm 52. 7 kākaḥ punar āha. So 75a tataḥ sa vāyaso 'vādīc. Sy A 105 Der Rabe sprach. Ar 36 The crow said. **Vs 10**=T 22, SP 9, Hp 61, Hm 83, Sy 10, Ar 37, cf. So 75bcd. c, SP, H jīvāmi. So chāntaṁ bhukte mama tvayi, tṛptiḥ kṣaṇaṁ syān mitre tu śaśvaj jīvitarakṣaṇam. Pa close. **(53)** T A 144 text. Sy A 106a. 1 Und wenn ich nun in Dürftigkeit deine Freundschaft suche, so ist es eine Unziemlichkeit, daß ich verschmäht werde, denn (cf. also repetition in A 106b). Ar 38 You are acting unworthily in sending me away disappointed when I have

sādhoḥ prakupitasyā 'pi na mano yāti vikriyām
na hi tāpayituṁ śakyaṁ samudrāmbhas tṛṇolkayā. 12.
guṇā anuktā api te svayaṁ yānti prakāśatām
chādyamānā 'pi saugandhyam udvamaty eva mālatī. 13.

(54) (*tac chrutvā*) hiraṇy(ak)o *'bravīt*: (*bhadra, svabhāva*)capalas tvam. (*uktaṁ ca*:)

ātmanaś capalo nā 'sti kuto 'nyeṣāṁ bhaviṣyati
tasmāt sarvāṇi kāryāṇi capalo hanty asaṁśayam. 14.

(55) (*tad apagamyatām †asmād durgoparodhasthānād† iti.*) (56) *so 'bravīt*: (*bhadra, capalo na capala iti*) kim anena (*niṣṭhuravacanena. niścayo 'yaṁ*) mayā (*tāvad bhavadguṇākṛṣṭena*) *tvayā* saha māitr*yam* avaśyaṁ kartavy*am* (iti). (57) *hiraṇy(ak)a āha: bhos tvayā vāriṇā saha kathaṁ māitrīṁ karomi.* uktaṁ ca:

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come seeking your affection. **Vs 11**=SP 10, N 9, Hp 62, Hm 84, Sy **A 106 a. 4**; in T prose, A 144. b, SP ed. samayaniścalaḥ, α text, v. l. °niścayāiḥ; N, H dṛṣṭaḥ (N °ṭa) puṇyāikakarmaṇām. d, SPα citragrīvādayo yathā, Hm svabhāvo na nivartate. T tiraścām api samayakāraṇena nāviśvāsam (β om nā) upayānti santaḥ. katham. Sy Ich nun sehne mich wegen deiner Rechtschaffenheit nach deiner Freundschaft. Daraus kann mir kein Vorwurf gemacht werden, denn du bist rechtschaffen. Not in Ar. Sy is much closer to SP etc. than to T; moreover its transposed position indicates that its original was probably a stanza, else it would not be apt to have got separated from the preceding prose by a stanza (our vs 12). **Vs 12**=T 23, SP 11, N 10, Hp 63, Hm 85, Sy 11. a, Hm prakopita°, Hp, N paruṣita°. b, N tr mano na, H mano nā°. Tβ niṣkriyām. d, SP, H sāgarāmbhas, but SP v. l. and N text. Sy expanded but clearly corresponding. Here T vs 24. **Vs 13**=**T 17**, Sy 12, Ar 39. This, with §§ 54, 55 and vs 14, is put in T before § 51. Sy Und wenn du (deine Vortrefflichkeit) auch nicht eingestehst, so verrät sie sich doch selbst, wie der Moschus, der auch zugedeckt seinen Duft offenbart. Ar expanded but similar. **(54) T A 140** text (hiraṇyo). SP 832 hiraṇyakaḥ: capalas tvam. Hp 21. 10, Hm 53. 4 hiraṇyako brūte: capalas tvam, capalena saha snehaḥ sarvathā na kartavyaḥ. (This last may represent the next vs.) Jn cf. above in § 44? **Vs 14**=**T 18**, SP 12, N 11; cf. H in prec.? a, N capalā (read °lo) neśaḥ (a lect. fac.). **(55) T A 141** text (om iti). Spl 7. 19 tad gamyatāṁ māitrīvirodhabhāvāt. [vss inserted.] tad gamyatām iti. Pṇ 130.28 tad gamyatām iti. **(56) T A 142. 1** so..(ms. P capalo capala iti; acc. to Hertel so also Pṇ; but where?!).. 'yam avaśyaṁ bhavatā saha (β adds mayā) māitrī kartavyeti. SP 835 vāyasaḥ (α kāka āha): kim anyena (α anena). mayā (α om) tāvad bhav° tvayā (α mayā)...kartavyam. Perhaps cf. Ar 40 Do not disguise your character from yourself and do not deny me your love and your kindliness (text uncertain and corrupt; versions vary). **(57)** SP 835 hiraṇyakaḥ (α adds āha): śatrupakṣo bhavān asmākam. uktaṁ ca. Hp 21. 14, Hm 53. 8 kiṁ cānyat (Hp tu), śatrupakṣo (Hp °kṣe) bhavān asmākam. uktaṁ cāitat. Spl 8. 5,

śatruṇā na hi saṁdadhyāt suśliṣṭenā 'pi saṁdhinā
sutaptam api pānīyaṁ śamayaty eva pāvakam. 15.

(58) *vāyasa āha: bhos tvayā saha (mama) darśanam api nā 'sti, kuto vāiram. tat kim anucitaṁ vadasi.* (59) *(tato vihasya) hiraṇy(ak)o 'bravīt: bhadra, iha tāval loke dve vāire śāstradṛṣṭe, sahajaṁ kṛtrimaṁ ca. tat sahajavāirī tvam asmākam. vāyasa āha: bho dvividhasyā ('pi) vāirasya lakṣaṇaṁ śrotum icchāmi. (tat kathyatām.) sa āha: bhoḥ kāraṇena nirvṛttaṁ kṛtrimam; tat tadarhopakārakaraṇād gacchati. svābhāvikaṁ (ca) punaḥ katham api nā ('pa)gacchati. tac (ca) svābhāvikaṁ vāiraṁ dvividhaṁ bhavati,*

Pṇ 130. 29 text (Pṇ hiraṇya, and tr kathaṁ before tvayā). See on § 58 below. **Vs 15=T 25**, SP 13, N 12, Hp 65, Hm 87, Spl 29, Pṇ 24, Sy **13**, Ar **42**. In T and Pa after § 59; see on § 58 below. a, Spl vāiriṇā, T śatruṇāpi na. c, T ataptam (ms. R āta°); see *AJP*. 36. 269 f. and my Introduction, Vol. II, p. 105 f. Sy Wer mit seinem Feinde Freundschaft schließt, ist kein Weiser. Denn man mag das Wasser noch so stark mit Feuer erhitzen: wenn es auf das Feuer gegossen wird, löscht es dieses aus. Ar similarly. **(58)** Spl 8. 9, Pṇ 131. 1 text (Pṇ bhavatā for tvayā; Spl om mama). Nowhere else. In §§ 57—58 and vs 15 I follow Jn, not without misgivings. T, Pa put vs 15 after § 59 and have nothing for §§ 57, 58. SP, H are indecisive since their passages which I equate with § 57 might possibly represent parts of § 59, for which they have otherwise no equivalents; if this were the case they would agree with T, Pa, and not with Jn, in order. On the other hand, Jn have the best existing Sanskrit version of § 59 (tho it is inferior to the Pa version); and the natural, logical development of the theme requires that § 59 should be introduced by something like §§ 57, 58. Without the latter, the lengthy dissertation on enmity in § 59 has no *raison d'être*. I assume that the originals of T and Pa transposed (independently, no doubt) vs 15 because of its similarity in sense to vss 16—20. The order of Jn is much more natural, certainly. Hir. first says: "You are my enemy, and so I must not ally myself with you." Crow: "I never saw you before; how can I be your enemy?" Hir.: "There are several sorts of enmity", etc. (§ 59); "and I can quote proverbial authority (vss 16—20) for my refusing your friendship." **(59)** T A 145, 146 tato vi° hiraṇyo...śāstradṛṣṭe, ekāṅgavāiram ubhaya° (α upaya°) ca. vāyasaḥ (β laghupatanaka āha): kas tayor vi°. hiraṇyaḥ (β so 'bravīt): yo vihanyāt...ubhayavāiram iti (this phrase only in β and out of place, after ekāṅgavāiram, below!—A late Gujerati version has an interpolation of this § from T which is in some respects better than our mss. of T and which has the sentence yo vihanyāt etc. in its proper position; Hertel, *Pañc.* p. 162 f.). yaḥ pūrvam...yathā, aśvamahiṣam, mārjāramūṣakam, ahinakulam. kim aśvo...°kāraṇena. uktaṁ ca. Spl 8. 10, Pṇ 131. 2 hiraṇya (Spl °yaka) āha: bhoḥ (Spl om) vāiraṁ dvividhaṁ (Spl tr dvi° vāi°) bhavati, sahajaṁ kṛtrimaṁ ca. tat...asmākam. uktaṁ ca (inserted vs). vāyasa... (Spl om api; Pṇ om tat kathyatām; Spl hiraṇyaka for sa; Pṇ niṣpāditaṁ for nirvṛttaṁ; Pṇ om ca; Spl na gacchati)...'pagacchati. tad

ekāṅgavāiram ubhayavāiraṁ ca. vāyasa āha: kas tayor viśeṣaḥ. so 'bravīt: yo vihanyāt parasparam, anyonyena bhakṣyate, parasparāpakārāt tad ubhayavāiram, yathā siṁhagajānām. yaḥ pūrvam eva hatvā bhakṣayati, na cā 'sāu tasyā 'pakaroti, na hinasti, na bhakṣayati, tad ekāṅgavāiram, akasmāt, yathā, (aśvamahiṣāṇāṁ) mārjāramūṣakāṇām ahinakulānām. kim (aśvo mahiṣasya,) sarpo (vā) babhroḥ, mūṣako vā mārjārasyā 'pakaroti. †tat sarvathā kim aśakyena samayakāraṇena.† api ca:

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yathā (Pṇ tac ca) nakulasarpāṇāṁ śaṣpabhuṅnakhāyudhānāṁ jalavahnyor (Pṇ jalānalayoḥ) devadāityānāṁ sārameyamārjārāṇāṁ īśvaradaridrāṇāṁ (Pṇ om) sapatnīnāṁ (Pṇ sapatnyoḥ) siṁhagajānāṁ lubdhakahariṇānāṁ śrotriyabhraṣṭakriyāṇāṁ (Pṇ kākolūkānāṁ) mūrkhapaṇḍitānāṁ (Pṇ paṇḍitamūrkhāṇāṁ) pativratākulaṭānāṁ sajjanadurjanānām. na kaścit (Pṇ °janānāṁ ca nityavāiraṁ bhavati. na ca kasyacit) kenāpi (Pṇ adds ko 'pi) vyāpāditaḥ. tathāpi prāṇān saṁtāpayanti sma (Pṇ prāṇāntāya yatante). Sy A107 Die Maus sprach: Die Feindschaft ist zweifacher Art: erstens die gegenseitige (die welche einer gegen einen übt?), wie diejenige zwischen Löwe und Elefant, wo es immer einen Toten gibt, und zweitens die, welche von Natur (dem einen?) innewohnt. Und zu dieser zweiten Art gehört die, welche mir von seiten der Katze und von dir selbst begegnet. Ar 41 The mouse said: The strongest enmity is that of nature, [JCap here adds: nam odium accidentale cessat cum cessat accidens, odium vero substantiale non potest cessare; Joel similarly; An Su similarly] which (enmity of nature) is of two sorts. The one is an enmity which is equal on both sides, like the enmity of the elephant and the lion, for often the lion kills the elephant, and often the elephant kills the lion; and the other is an enmity in which the injury is from only one of the two upon the other, like the enmity which exists between me and the cat, and like the enmity between me and you. For the enmity with me exists not in (consequence of) any injury that can come from me to you, but because of what can come from you to me. The natural enmity knows no peace that does not ultimately return to enmity [cf. last sentence of T]. There is no peace to the enmity, neither by anything inherited nor by any interference from outside.—Our reconstructed text is a sort of mosaic of T and Jn, both of which have lost by haplology different parts of the original. The orig. distinguisht twice in succession two kinds of hate, (1) natural and adventitious, and (as subvarieties of the former) (2) mutual and one-sided. T, the corruption of which is superficially obvious and is recognized by Hertel, has lost the former distinction, Jn the latter. Sy is confused and appears to contrast natural with mutual enmity, which is nonsense, bringing in one member of each pair; but the meaning of the text appears to be doubtful. The Ar texts as printed by Cheikho and Khalil omit the clear statement of the distinction between natural and adventitious enmity; but the version of JCap etc. preserves what the original Arabic must have had, and incidentally gives us the best now existing approximation to the orig.

suhṛd ayam iti durjane 'sti kā 'śā
bahu kṛtam asya maye 'ti luptam etat
svajana iti purāṇa eṣa śabdo
dhanalavamātranibandhano hi lokaḥ. 16. (*anyac ca*:)
iṣṭo vā *bahusukṛto*palālito vā
śliṣṭo vā vyasanaśatābhirakṣito vā
dāuḥśīlyāj janayati nāi 'va jātv asādhur
visrambhaṁ bhujaga ivā 'nkamadhyasuptaḥ. 17.
mahatā 'py arthasāreṇa yo viśvasati śatruṣu
bhāryāsu ca viraktāsu tadantaṁ tasya jīvitam. 18.
sakṛd duṣṭaṁ tu yo mitraṁ punaḥ saṁdhātum icchati
sa mṛtyum upagṛhṇāti garbhaṁ aśvatarī yathā. 19.
aparādho na me 'stī 'ti nāi 'tad viśvāsakāraṇam
vidyate hi nṛśaṁsebhyo bhayaṁ guṇavatām api. 20.

(60) *vāyasa* āha: śrutaṁ mayāi *'tat.* tathā 'pi sarvātmanā *tvayā saha māitrīṁ kariṣyāmi.* (†*śakyaṁ cāi 'tat.*†) *tathā hi*:

Pañc. Before the next vs, T and SP api ca. **Vs 16**=T 26, SP 16, N 14. a, Tα durjano. SP 'pi for 'sti (α text). b, N upa- for bahu. SP kṛtam atra mamāiva muktam etat (but N, and largely SPα, text). c, SP sujana. T ed. with α purāṇaśabda eṣo. d, SP 'dya for hi. T (only α) adds anyac ca. **Vs 17**=T 27, SP 17, N 15, Sy 14, Ar 43. a, T mss. sukṛtaśatopacālito (ed. em. to °lālito). b, SP śiṣṭo. Tα °śatopacālito. d, T 'ṅsamadhya° (ms. R corrects to text), N 'ṭkaṁmadhya°. Sy Und wer sich mit seinem Feinde aussöhnt, zieht sich großen Schaden zu und lebt in Furcht vor ihm, wie wenn einer eine Schlange in seinen Busen geschlossen hat. Ar But the man with an enmity [var., "enemy"] which he has tried to reconcile is like a man with a snake which he carries in his palm [OSp, bosom; other versions, sleeve or garment; a textual confusion in Ar]. **Vs 18**=T 28, SP 18, N 16, Hp p. 21, note 6, Hm 90, Spl **41**, Pṇ **35**, Sy 15, Ar 44. b, H viśvasiti. Jn yo viśvāsaṁ ripor gataḥ (Spl °saṁ samāgataḥ). c, SP bhāryāsu savikārāsu (α text), Spl suviraktāsu. d, H jīvanam. Sy Der Greis darf nicht seiner jungen Frau vertrauen, noch der Weise seinem Feinde. Ar But the wise man never associates with a shrewd foe. **Vs 19**=T 29, SP 19, N 17, Spl 31 *bis*, Pṇ 27. a, N yan for yo. Pṇ ca for tu. Spl duṣṭam apīṣṭaṁ yaḥ. c, N, Pṇ, and v. l. of SPα eva gṛhṇāti. d, Pṇ garbhād. Tβ aśvāt kharī. **Vs 20**=T 30, SP 20, N 18; Spl prose 9. 5. a, Tα ahito 'yaṁ na°. d, SP matimatām api. Spl athavā guṇavān ahaṁ na me kaścid vāirayātanāṁ kariṣyaty etad api na saṁbhāvyam. **(60)** T A 147 vāyasaḥ (β adds āha): śrutaṁ mayāitat. kiṁ tu sarvathāhaṁ (ed. inserts tvām) ātmīkaromi. śakyaṁ cāitat. tathā hi. SP 858 laghupatanakaḥ (α adds āha): śrutaṁ mayā sarvam. tathā...kariṣyāmi (ed. puts sarv° after saha; α text). Hp 21. 21 (diff.), Hm 54. 7 laghupatanako brūte: śrutaṁ mayā sarvam. tathāpi mama cāitāvān saṁkalpas tvayā saha sāuhṛdyam avaśyaṁ karaṇīyam iti.

dravatvāt sarvalohānāṁ nimittān mṛgapakṣiṇām
bhayāl lobhāc ca mūrkhāṇāṁ saṁgataṁ darśanāt satām. 21.
(*kiṁ ca:*)
mṛdghaṭavat sukhabhedyo duḥsaṁdhānaś ca durjano bhavati
sujanas tu kanakaghaṭavad durbhedyaḥ saṁdhanīyaś ca. 22.

(61) *etāir guṇāir upeto bhavadanyaḥ ko mayā prāptavyaḥ. tathā tvayā samayo me yukta eva syāt. no ced anāhāreṇā 'tmānaṁ tava*

Spl 9. 11, Pṇ 131. 22 vāyasa āha: asty etat, paraṁ (Spl tathāpi) śrūyatām. Sy A108 Der Rabe sprach: Ich habe dieses gehört. Du aber denk' an deine Rechtschaffenheit und an das Wort, mit dem ich deine Freundschaft begehrt habe, und lege der Sache keine Schwierigkeit in den Weg. Heißt es doch. Ar 45 (and 46?) The crow said: I have understood what you have said, and you are verifying the excellence of your character. And recognize the truth of my words and do not interpose a difficulty between our relationship by saying "We have no way to union." (46) For intelligent and noble men seek union and a way to it for every good purpose [Kh, de Sacy, "...noble men seek no reward for a kindness"]. **Vs 21**=T 31, SP 21, N 19, Hp **68**, Hm **92**, Spl 33, Pṇ 29, Sy **17**, Ar **48**. In H and Pa after next vs; in SP, H both these vss after § 61. a, Jn upakārād dhi (Spl °rāc ca) lokānāṁ. c, Pṇ bhaya-lo°. d, SP saṁgatir (α text); Jn māitrī syād. N darśanam. Sy Die Rechtschaffenen fassen Liebe zueinander, auch wenn sie sich nur flüchtig begegnen. Ar The noble man feels love for the noble on meeting him only once or on an acquaintance of (but) a day. But the ignoble does not unite with anyone except on account of fear or greed. Between this and next vs T anyac ca, H, Pṇ kiṁ ca. **Vs 22**=T 32, SP 22, N 20, Hp 67, Hm 91, Pṇ 30, Sy 16, Ar 47. a, Pṇ mṛdghaṭa iva. c, T ed. with α sujanaś ca, β text; Pṇ °ghaṭa iva. d, Pṇ sukarasaṁdhiś ca, N, H cāśu saṁdheyaḥ, SP sugamasaṁdhānaḥ (α text). Pa expanded but close in sense. **(61)** T A148 yady etad evaṁ syāt, tathā...syāt. anyathāsminn eva sthāne prāṇaparityāgaṁ kariṣyāmīti. SP **859** (before vs 21) yadi nāivam ātmānam aham eva (α yad vā, ātmānam anāhārād) vyāpādayāmi. Hp **21. 22**, Hm **54. 19** no ced (Hp vā)...(Hp vināhār°; Hm om tava dvāri) vyāpādayiṣyāmi. Hp 22. 14, Hm 55. 10 etāir ... prāptavyaḥ (Hp punar-anyaḥ; Hm mayā kaḥ suhṛt prāp°; cf. Pa). So 76ab ity ādy uktvā saśapathaṁ kṛtvāśvāsaṁ ca tena saḥ. Jn have 2 versions; closer to our text is Spl **8. 3**, Pṇ **130. 28**: vāyasa āha: bho hiraṇyaka (Pṇ bhoḥ), eṣo 'haṁ tava durgadvāra upaviṣṭaḥ; yadi tvaṁ māitrīṁ na (Spl om) karoṣi, tato 'haṁ (Pṇ om) prāṇayātrāṁ na (Spl om) kariṣyāmi (Spl adds, anyathā prāyopaveśanaṁ me syād iti). Then, in this place, Spl 9. 14, Pṇ 131. 29 tat sarvathā (Spl om) sādhur evāham (Spl om eva). aparaṁ tvāṁ śapathāir (Spl °thādibhir) nirbhayaṁ karomi (Spl kariṣyāmi). Here Jn insert a passage found nowhere else; at the end of it Pṇ has the following, taken from T or a similar version, Pṇ 132. 11 idānīṁ māitrīṁ pratipadyasva. anyathāham atrāiva sthāne prāṇatyāgaṁ kariṣyāmi. iti. Sy A109 Du bist ein treffliches Wesen, und so sehr habe ich meine Hoffnung auf dich geworfen, daß ich, wenn du mich nicht annimmst, nicht

drāri vyāpādayiṣyāmi. (62) (*tac chrutvā*) hiraṇy(ak)o *'bravīt*: pratyāyito 'haṁ bhavatā; (*tad*) *bhavatu bhavato 'bhimatam.* (63) *paraṁ mayā* (*tvadbuddhiparīkṣaṇārtham*) *etad abhihitam, yathā*: *yady evaṁ māṁ vināśayasi, mā kila bhavān maṁsyate, ajño 'yam, mayā buddhikāuśalenā †'bhihita† iti.* (*yata etan mayā bhavataḥ pradarśitam,*) *adhunā tvadaṁkagataṁ me śiraḥ.* (64) *evam uktvā nirgantum ārabdhaḥ; īṣac cā ('rdha)nirgataḥ punar* (*evā*) *'vasthitaḥ.* (65) (*tato*) *vāyasenā 'bhihitaḥ*: (*bhadra,*)

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essen und trinken und schließlich vor deiner Tür sterben werde. Ar 49 You are noble and I need your love; and I shall remain at your door without tasting food [some versions add, "or drinking"] until you make friends with me. **(62)** T A 149. 1 tac...(hiraṇyo)...bhavatā (mss. pratyarthito for °yāyito). tathā nāma. SP 864 hir° (α adds āha): praty°...(om tad; ed. bhavadabhi°, α text). Hp 22. 14, Hm 55. 11 hir° bahir niḥsṛtyāha: āpyāyito 'haṁ bhavatānena vacanāmṛtena. (Then insertion.) Hp 23. 8, Hm 57. 5 tad...°matam (Hm adds eva). So cf. 76b, under prec. Ks 396(5)cd sakhyaṁ yatnena vidadhe tena (Ma. ms. te sa-, em. nītvā) visrabdham (Ma. visrambham) ākhunā. Spl has here a wholly diff. passage, reflected also in Pṇ, which follows it with 132. 15 abravīt: bhadra, pratyāyito 'haṁ bhavatā. Sy A 110. 1 Die Maus sprach: Ich will dich in Freundschaft annehmen, denn ich habe noch nie eine Bitte enttäuscht. Ar 50 The mouse said: I accept your friendship, for never in any case have I withheld his necessity from one in need. **(63)** T A 149. 1 kiṁ tu mā kila bhavān maṁsyate: ajño 'yam, mayā buddhikāuśalenābhihitam (β °hita) iti. yata...śiraḥ. yady...vināśayasi, tathāpy arcita iti. Pṇ 132. 16 paraṁ...abhihitam. adhunā... Sy A 110. 2 Jene Worte aber habe ich darum zu dir gesprochen, damit du nicht, wenn ich dich in Freundschaft angenommen habe und du mir dann etwas Böses zufügst, sagen kannst: Die Maus ist von Sinnen, daß sie die Freunde nicht von den Feinden unterscheidet, so daß ich sie verführen konnte. So will ich denn kommen und mein Leben an die Freundschaft wagen. Ar 50 I began with you as I did (merely) thru desire of justifying myself, so that, even tho you should be deceiving me, you should not be able to say, I found the mouse weak in good sense, easy to trick.—T is here confused and Pṇ fragmentary; only Sy is complete. Instead of 'bhihita, probably a word meaning "injured, deceived," or "killed" should be read; perhaps 'bhihata? In T it is confused (by haplology?) with abhihitam above. The word buddhikāuśalena, in T referring to the mouse, must originally have referred to the crow, and must have been located in the hypothetical thoughts attributed to him by the mouse. Reconstruction dubious. **(64)** T A 149. 3, 150. 1, Pṇ 132. 17 text (Pṇ tr ca after nirgataḥ, T om ardha and eva). Sy A 111. 1 Hierauf trat sie in die Öffnung ihres Loches, ging aber nicht bis zu ihm heran. Ar 51 Then he came out from his hole and stood at the door. **(65)** T A 150. 1, Pṇ 132. 18 text (T om tato, Pṇ laghupatanakenābhihitam, Pṇ om bhadra, T om kiṁcid, T om yad...). Sy A 111. 2 Da sprach der

kim adyā 'pi mamo 'pari (kiṁcid) aviśvāsakāraṇam, yad durgān na nirgacchasi. (66) *so 'bravīt: (asti kiṁcid vaktavyam.) iha hi cittavittābhyāṁ loko yāpayati. (tayor vāiram.) cittasaṁgamaṁ vṛddhaye, na punar vittam. prabhūtān api vināśāya kaścil lāvakebhyas tilān prayacchati; kim asāv upakārāya, na mūlocchittaye.*

no 'pakāraḥ suhṛccihnaṁ nā 'pakāro 'rilakṣaṇam
praduṣṭam apraduṣṭaṁ vā cittam *evā 'tra kāraṇam.* 23.

(67) *nā 'ham upalabdhacittas tvatto bibhemi; kiṁ tu tvadīyān-yamitrapārśvāt kadācin mama viśvastasya vināśaḥ syād iti. (athā) 'sāv āha:*

Rabe zu ihr: Warum stehst du still und kommst nicht zu deinem Loche heraus? Ich glaube fast, du bist immer noch mißtrauisch gegen meine Freundschaft. Ar 51 and the crow said to him: What keeps you at the door of your hole, and what prevents you from coming out to me and joining me? Have you still doubt? **(66)** T A150. 2 hiraṇyaḥ (β adds 'bravīt): asti...prayacchati (read with β mss., cf. *JAOS.* 38. 277, 282), matsyebhyo jālam. kim . . . °chittaye. tathā matsyam api baḍiśenāpakṛṣya chittvā carmāpanayanaśeṣāṅgaparirakṣaṇārtham asāu tasyārambhaḥ. sādhu cedam ucyate. Pṇ 132. 19 so 'bravīt. Sy A111. 6 Sie aber sprach: Von zwei Dingen lebt einer: das eine ist der Profit, das andere das Herz. Wer jemandem das Herz schenkt, schenkt ihm vollkommene Freundschaft und auf ihn darf man vertrauen. Wer aber nicht sein Herz schenkt, auf dessen Freundschaft darf man nicht vertrauen. Denn wer Weizenkörner auf das Netz streut, streut sie nicht den Vögeln zum Geschenk, sondern um des Profites willen, auf daß die Vögel vertrauensvoll kommen. Ar 52 The mouse said: The people of this world give each other two kinds of things and make alliances on the basis of them. They are the heart and property. Those who exchange hearts are true and loyal (friends); but those who exchange property are those who assist and benefit each other that each of them may enjoy the benefit (secured) from the other. Whoever does good merely to secure a return or to win some worldly profit—in what he gives and takes he is like the hunter when he casts grain (upon the ground) for the birds. He does not desire to benefit them thereby, but himself. But the exchange of the heart is superior to the gift of property.—The second comparison in T, giving the net to fish, is evidently a secondary expansion, being lacking in Pa and rather silly (the bait, not the net, is given to the fish). T vss 33, 34. **Vs 23**=T 35, SP 23, N 21. [Not in Pa, *pace* Schulthess.] b, T mss. vilakṣaṇam (ed. em.). c, N and SPα tr apra° pra°. N ca for vā. d, N cihnaṁ. SP, N mitrārilakṣaṇam (lect. fac.?). **(67)** T A151, 152 sa upa° 'ham adhunā bhavato nāpāyaṁ paśyāmi. uktaṁ ca (here T vs 36=43=our vs 26, found in all other texts only below). mayā kilāivaṁ jñātam, yadi yuṣmadanyanmitraṁ bhaviṣyati, sa māṁ viśvāsopagataṁ vināśayiṣyati. vāyasaḥ (β asāv āha). Pṇ 132. 19 text (seems closer to Pa than T). Sy A112, 113 Ich habe dich

guṇavanmitranāśena yan mitram upa*labh*yate
śālistamba*viroddhāraṁ* śyāmāk*am* iva tat tyajet. 24.

(68) *tac ca śrutvā* (*satvaraṁ*) nirga*tya* (*sādaraṁ*) parasparaṁ *samāgatāu.*

prītiṁ nirantarāṁ kṛtvā *dur*bhedāṁ nakhamāṁsavat
mūṣako vāyasaś cāi 'va gatāv ekā*ri*mitratām. 25.

(69) *sumuhūrtaṁ ca sthitvā †hiraṇy(ak)o vāyasaṁ saṁbhojya*

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nun erforscht und gefunden, daß du mild und freundlich bist, und fürchte mich nicht vor dir; aber vor deinen Geschlechtsgenossen bin ich in Angst, denn sie sind von Natur gleich wie du und könnten, wenn sie mich in deiner Gesellschaft sehen, Lust bekommen, mich zu töten und zu fressen. Der Rabe sprach. Ar 53 I feel confident... of your heart, and I present you with the same from me. It is no evil opinion that prevents me from coming out to you; but I realize that you have friends whose nature is like yours, but whose attitude toward me is not like your attitude toward me. I fear that some of them will see me with you and will destroy me. The crow said. **Vs 24=T** 37, Pṇ 38, Sy 19, Ar 54. b, Pṇ upajāyate. c, Pṇ °stambābhibhavaṇaṁ; T mss. stambha or stasya for stamba. d, Pṇ śyāmākād. The vs may have been preceded in the orig. by a prose section (or another vs?) represented in Pa by the first part of what follows (in brackets and italicized here). Sy *[Sache der Freunde ist wiederum dies, daß sie einen Freund des Freundes und einen Feind des Freundes unterscheiden. Wer mich liebt, muß notwendig auch dich lieben.]* Ist aber einer, der mich liebt, ohne dich zu lieben, so gebe ich der Freundschaft mit dir den Vorzug und lasse ihn ohne weiteres laufen, wie man das Unkraut des Gartens, das zwischen dem Gemüse aufschießt, ausrodet und hinauswirft. Ar essentially as Sy. **(68)** T A153 text (tvaritataraṁ for satvaraṁ). SP 867 tataḥ parasparaṁ māitryam abhavat. Hp 23. 8 tataḥ prabhṛti tayoḥ parasparaṁ sakhyam abhavat (not in Hm). So 76cd nirgatenākarot sakhyam ākhunā saha vāyasaḥ. Kṣ cf. § 62. Pṇ 132. 24 text. Sy A114. 1 Darauf hin ging die Maus heraus und der Rabe ging zu ihr. Ar 55 Then the mouse came out to the crow and they shook hands. **Vs 25=T** 38, SP 24, N 22, Spl **49**, Pṇ **42**, Sy **20**, Ar **55**; prose in Hp 23. 9, Hm 57. 5; perhaps prose in Spl (cf. § 69) at this place; the vs occurs in Jn after § 71. b, T durbhidāṁ, v. l. of T with Spl durbhedyāṁ, SP, N nirbhedāṁ. SP matsyamāṁsa° (α text). d, SP evātimitratām (α text), Spl kṛtrimamitratām, T, Pṇ ekāntami° (T vs 40 seems to prove ekāri° is correct). H tato hiraṇyako māitryaṁ vidhāya. Sy, see § 69 below ("wie Seele und Leib"). Ar, see § 69. This vs and § 69 seem mingled in Pa. **(69)** T A154 su° (β om su) ... sthitvā laghupatanako hiraṇyam āha: praviśatu bhavān svabhavanam; aham apy āhārārthaṁ gacchāmīti. evam uktvā prāyāt. SP 870 tato hiraṇyako...(ed. laghupatanako for vāyaso, α text). Hp 23. 9, Hm 57. 6 bhojanaviśeṣāir vāyasaṁ saṁtoṣya vivaraṁ praviṣṭaḥ... Spl 11. 1 tataḥ prabhṛti dvāu tāv api subhāṣitagoṣṭhīsukham anubhavantāu tiṣṭhataḥ, parasparaṁ kṛtopakārāu kālaṁ nayataḥ (perhaps

visṛjya gṛhaṁ praviṣṭaḥ. vāyaso 'pi svasthānaṁ gataḥ.† (70) laghupatanako 'pi (*kiṁcid*) vana*gahanam* (*anu*)*praviśya* śārdūlavyāpāditam (*ekaṁ*) †*vanamahiṣaṁ*† *dṛṣṭvā* (*tatra prakāmam āhāraṁ kṛtvā*) māṁsapeśīm *ādāya hiraṇy*(*ak*)*āntikam* (*evā*) *'gataḥ, taṁ cā 'hūtavān*: (*ehy ehi bhadra hiraṇyaka*) *bhakṣyatām idaṁ mayo 'panītaṁ māṁsam iti.* (71) *tasyā 'pi* (*ca kṛte*) *tena* (*hiraṇyakenā*) *'dṛtena bhūtvā śyāmākataṇḍulānāṁ* (*nistuṣāṇāṁ su*)*mahān puñjaḥ kṛtaḥ, āha ca*: *sakhe, bhakṣyantām ime svasāmarthyena mayo 'panītās taṇḍulā iti.* (72) *tatas tāu* (*ca*) *parasparaṁ sutṛptāv api snehasūcanārthaṁ bhakṣitavantāu, pratidinaṁ ca* (*tayoḥ kuśalapraśnāir viśrambhālāpāiś ca lokā-*

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confused with § 72 below?). Pṇ 132. 24 with T (om su, om ca;—aham āhāram anveṣayāmi. evam uktvā tasya sakāśād apakrāntaḥ). Sy A 114. 2 Und die beiden lebten beieinander viele Tage einträchtig wie Seele und Leib (cf. vs 25?). Ar 55 and made friends, and each enjoyed the company of his companion (cf. vs 25?). They remained thus for some days [some versions add, relating stories, fables, and histories], or as long as Allah wisht. (70) T A 155. 1 kiṁcic ca vana° praviśyāpaśyac chārdū° vanama° tatrāpatat prakāmaṁ . . . kṛtvā supuṣpitakiṅśukastavakatulyāṁ māṁsa° . . . hiraṇyāntikam āgataḥ, taṁ cāhūyābravīt: bhakṣ° . . . 'panītam abhinavaṁ piśitam iti. SP 871 (tataś ca, om α) la° 'pi vane śārdūlādivyāpāditamṛgamāṁsaṁ bahudhā (α buddhvā, or jagdhvā) nītvāhāraṁ pratipāditavān (α nītvopapād°). H cf. § 72. So 77a sa māṁsapeśīr ānāiṣīd (B. an°). Spl 11. 3 la° 'pi māṁsaśakalāni medhyāni baliśeṣāṇy anyāni vatsalāhṛtāni pakvānnaviśeṣāṇi hiraṇyakārtham ānayati. Pṇ 132. 26 kiṁcid . . . kṛtvā kiṁśukakusumatulyāṁ māṁsa° ād° hiraṇyāntikam evāyātaḥ, taṁ . . . (hiraṇya) . . . iti. Sy A 115. 1 Und das Fleisch, das der Rabe herbeizuschaffen pflegte. Nothing in Ar.—This and the next § may have been shorter in the orig., altho most of the long version of T, Pṇ (followed by me) is reflected in one or another of the other versions. For vanamahiṣaṁ perhaps read mṛgaṁ. (71) T A 155. 3 tasyāpi tena hiraṇyenā . . . SP, H cf. § 72. So 77b ākhuḥ śālikaṇān (B. °ṇāny) api. Spl 11. 4 hiraṇyako 'pi taṇḍulān anyāṁś ca bhakṣaviśeṣāṁl laghupatanakārthaṁ rātrāv āhṛtya tatkālāyātasyārpayati. Pṇ 132. 29 tasyā . . . tenādāv evādṛtena . . . °taṇḍulānāṁ mahān . . . ca: bhadra, mayā sva° 'pan° bhakṣ° taṇ° iti. Sy A 115. 2 Und die Weizen- und Gerstenkörner, welche die Maus aufgespeichert hatte. Nothing in Ar. Cf. prec. (72) T A 155. 5 tatas . . . °dinaṁ ca lokā° . . . (mss. 'bhivartate, ed. em.). SP nothing in ed., but 3 mss., see note to 872, vināhāram evaṁ nirantarasnehānubandhataṇā tayoḥ kālo 'tivartate. Hp 23. 10, Hm 57. 7 tataś ca (Hm prabhṛti) tayoḥ pratyaham (Hm om) anyonyāhārapradānena (cf. §§ 70, 71) kuśala° . . . ca kālo 'tivartate. So 77cd ekatra saha bhuñjānāu tasthatus tāv ubhāu sukham. Kṣ 397(6)ab prarūḍhatāṁ yayāu prema prītibhuktipuraḥsaram. Spl 11. 6 (cf. on § 69) athavā yujyate dvayor apy etat. uktaṁ ca (vss). 11. 22 evaṁ sa mūṣakas tadupakāraraṇjitas tathā viśvasto yathā tasya pakṣamadhye praviṣṭas tena saha sarvadāiva goṣṭhīṁ karoti.

tīta)snehapuraḥsaraḥ kālo 'tivartate. (73) *atha kadācid vāyasaḥ (sam)āgatya* hiraṇy(ak)am *āha*: (74) bhadra (hiraṇyaka), *aham asmāt sthānād anyat sthānaṁ gacchāmi. (?so 'bravīt: vayasya, kiṁnimittam. asāv akathayat: nirvedāt. hiraṇyaka āha: kas te nirvedaḥ. sa āha:)* (75) *pratidinaṁ me cañcubharaṇam utpadyate, satataṁ dṛṣṭapāśabandhanapratyavāyāḥ patatriṇo vitrasyante. tad alam īdṛśena prāṇadhāraṇena. (?hiraṇyaka āha: tarhi kva*

Pṇ 132. 31 tatas tāu paras°...api prītiprakaṭanāya bhakṣ°. yato māitrībījam etat. uktaṁ ca (vss). evaṁ etc. as Spl (°rañjitamanās; tatpakṣatimadhye prav° sadā tiṣṭhati). Sy A115. 3 verzehrten sie infolge ihrer Freundschaft einträchtig eine Zeitlang. Ar 55, see on § 69. (73) T A156. 1 atha kadācil laghupatanaka āgatya hiraṇyam apṛcchat (read āpṛcchat? *JAOS.* 38. 287). SP 873, Hp 23. 12, Hm 57. 9 ekadā vāyaso (Hm laghupatanako) hiraṇyakam (SPα om) āha. So 78 a b ekadā ca sa kākas taṁ mitraṁ mūṣakam abravīt. Kṣ 397 (6) c d yāti kāle rahaḥ kākaḥ kadācin mitram abravīt. Spl 11. 23, Pṇ 133. 11 athānyasminn ahani vāyaso 'śrupūrṇanayanaḥ (Pṇ °pūrita°) samāgatya (Spl samabhyetya) sagadgadam (Spl adds tam) uvāca. Sy A116. 1 Später einmal kam der Rabe zur Maus mit der Nachricht. Ar 56 [Until when some days had past for them—not in Ch.] the crow said to the mouse. (74) T A156. 1 bha° hiraṇya...(with β; but β sa āha for hiraṇyaka āha, asāv for sa). SP 873 bhadra duḥkhalabhyāhāram (§ 75) idaṁ vanam (α sthānam. ato). vanāntaraṁ gantum icchāmi. Hp 23. 12, Hm 57. 9 vayasya (Hm sakhe) kaṣṭalabhyāhāram (Hm kaṣṭatarala°) idaṁ sthānaṁ (Hp adds tad etat) parityajya sthānāntaraṁ gantum icchāmi. So cf. § 77. Kṣ 398 (7) vṛttiyuktam api (Ma. em. vṛttyayuktam adya) sthānam idaṁ mama na rocate, sakhe jātāratir dehe (Ma. em. deśe) puṣṭir hi prathamā ratiḥ. Spl 12. 1 bhadra hiraṇyaka, viraktiḥ saṁjātā me sāṁprataṁ deśasyāsyopari, tad anyatra yāsyāmi. hiraṇyaka āha: bhadra, kiṁ virakteḥ kāraṇam. sa āha. Pṇ 133. 11 practically as Spl. Sy A116. 2 Bruder, ich gehe von hier fort. Ar nothing. (75) T A156. 3 (β vayasya) prati°...°dhāraṇena (mss. °pratyapāyāḥ for °vāyāḥ). SP, H see under § 74. So 80 a b (after § 77) kṛcchrāt prāpya ihāhāro nityaṁ vyādhabhayaṁ ca me. Kṣ cf. under § 74. Spl 12. 3 bhadra, śrūyatām. atra deśe mahatyānāvṛṣṭyā durbhikṣaṁ saṁjātam. durbhikṣatvāj jano bubhukṣāpīḍitaḥ ko 'pi balimātram api na prayacchati. aparaṁ gṛhe gṛhe bubhukṣitajanāir vihaṁgānāṁ bandhanāya pāśāḥ praguṇikṛtāḥ santi, aham apy āyuḥśeṣatayā pāśena baddha uddharito 'smi. etad virakteḥ kāraṇam. tenāhaṁ videśaṁ calita iti bāṣpamokṣaṁ karomi. Pṇ 133. 13 essentially with Spl. Sy A116. 2 denn dein Loch ist nahe an der Heerstraße, und die Leute, welche gehen und kommen, werfen Steine nach mir. Ferner fürchte ich auch, sie könnten mich mit den Schlingen fangen. Ar 56 Your hole is near the road of men, and I fear that some one may throw (stones) at me.—So far with T, which certainly represents at least the sense of the orig. The parenthetized passage, of questionable originality, is represented only in H and Jn, as follows: Hp 23. 13, Hm 58. 1 hiraṇyako brūte: mitra

yāsyasi. sa āha:) (76) astī †*'to 'vidūre*† vana(*gahana*)madhye *mahāsaraḥ*. tatra (?*ciropārjitaṁ*) *mama priyamitraṁ* mantharako nāma kacchapaḥ prativasati. (77) sa ca matsyādyāhāraviśeṣeṇa *māṁ saṁvardhayiṣyati. †tena saha† kālam anudvegena sukhaṁ yāpayiṣyāmi.* (78) tac chrutvā hiraṇy(ak)a āha: *aham api bha-*

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kva gantavyam. (vs.) vāyaso brūte (Hp 'vadat). Spl hiraṇyaka āha: atha bhavān kva prasthitaḥ. sa āha. Pṇ hiraṇya...yāsyasi iti kathaya. sa āha. **(76)** T A156. 4 ato (β ato 'pi) viśiṣṭasthānaṁ gatvā vipulahradam upāśrito manth° nāma jāhnavītīre mama priya° kac° prati°. SP 874 tatra vimalaṁ saro 'sti, tasmiṁś ca ciropārjitamitraṁ mandarābhidhānaḥ (v. l. mandha°) kac° prati°. Hp 23. 17 (diff.), Hm 58. 4 asti sunirūpitasthānam. hiraṇyako 'vadat: kiṁ tat. vāyaso brūte: asti daṇḍakāraṇye karpūragāurābhidhānaṁ saraḥ. tatra cirakālopārjitaḥ priyasuhṛn me mantharābhidhānaḥ kac° dhārmikaḥ prati°. So 78cd, 79ab ito 'vidūre mitrāsti vanamadhyagatā nadī, tasyāṁ mantharako nāma kūrmaś cāsti suhṛn mama. Kṣ 399(8)abc tad ehi mantharo nāma mitraṁ me kacchapādhipaḥ, jāhnavyām asti. Spl 12. 9 asti dakṣiṇāpathe vanagahanamadhye mahāsaraḥ. tatra tvatto 'dhikaḥ paramasuhṛt kūrmo manth° nāma. Pṇ 133. 18 as Spl (mahān hradaḥ; tatrāsti tvatto 'py adhikaḥ pa° ma° nā° kū°). Sy A116. 5 Es gibt nun eine Ebene, nicht weit von hier, da befindet sich eine Wasserquelle, und in dieser Quelle lebt eine Schildkröte, die ist meine Freundin. Ar 57 But I know a secluded place, and (there) I have a friend, a tortoise. **(77)** T A156. 5 tam āśritya yena kenacid bahumatsyamaṇḍūkāvayavādinā samutpannāhāraḥ kālam...yāpayiṣyāmi. alam anenāviśiṣṭenātyayikasthāneneti. SP 875 sa...saṁvardhayiṣyati (ed. °viśeṣasamarpaṇena, α text). Hp 24. 1, Hm 58. 10 sa ca matsyāhāraviśeṣāir māṁ saṁ°. So 79cd tadarthaṁ yāmi tat sthānaṁ suprāpāmiṣabhojanam. Kṣ 399(8)cd gacchāmo vihārāya tadantikam. Spl 12. 10, Pṇ 133. 19 sa ca (Pṇ om ca) me matsyamāṁsakhaṇḍāni (Pṇ laghumatsyamāṁsaśakalāni) dāsyati. tadbhakṣaṇāt (Pṇ for tad°, iti) tena saha subhāṣitagoṣṭhīsukham anubhavan sukhena kālaṁ neṣyāmi. (Then insertion.) Sy A116. 8 und wenn ich dorthin gehe, so wird sie mir von den Fischen geben, die sie fängt, und kann ich dort ohne Furcht leben. Ar 57 (It is) well supplied with fish, and I can find there what (I need) to eat. I desire to go to her (the tortoise) and dwell with her in safety. **(78)** T A156. 6 tac...(hiraṇyo 'bravīt)...'gamiṣyāmi. SP 875 tac...hi° 'py āha: bhadra, mām api tatra netum arhati bhavān, aham api nirvedād deśāntaragamanotsukaḥ (α °raṁ gantum utsu°). Hp 24. 1, Hm 58. 10 hi° 'bravīt (Hm 'py āha): tat kim atrāvasthāya mayā kartavyam. (Then insertion.) tato mām api tatra naya. So 80cd, 81abc ity uktavantaṁ taṁ kākaṁ (B. kā° taṁ) mūṣako 'pi jagāda saḥ, sahāiva tarhi vatsyāvo (DP. °mo) naya tatrāiva mām api. mamāpy astīha nirvedo. Kṣ lacuna, see § 86 below. Spl 12. 21, Pṇ 133. 24 hiraṇya (Spl °yaka) āha: yady evaṁ tad (Pṇ tarhi) aham api tvayā sahāgamiṣyāmi (Pṇ apy āgamiṣyāmi yato) mamāpi mahad duḥkhaṁ vartate (Pṇ asti). Sy A116. 10 Die Maus sprach: Auch ich gehe mit dir, denn ich kündige diesen Ort. Ar 58 The mouse said: May I

vatā sahā 'gamiṣyāmi; mamā 'pī *'ha* nirvedo 'sti. (79) *vāyasa* āha: kiṁ (*bhavato 'pi*) nirveda(sya) kāraṇam. (80) *hiraṇy(ak)a* āha: (*bho*) *bahu vaktavyam asti*, tatrāi 'va gatvā (*te sarvaṁ*) kathayiṣyāmī (˙ti). (81) *vacanasamakālam eva vāyasaś* cañcvā *mitraṁ gṛhītvā* (*taṁ*) *vipulaṁ* hradaṁ prāptavān. (82) *atha* (?†*mūṣakeṇa saha*†) *vāyasam āyāntaṁ* (?*dūrād*) *dṛṣṭvā* mantharako *deśakālavit ko 'yam iti vicintyā 'tmaśaṅkayā* (*pulinād*

not go with you? For I feel averse to this place of mine. **(79)** T A156. 7 text (ed. om āha with α, β sa āha; β om 'pi; nirveda-k°). SP 877 kāka āha: kiṁ nir°... Spl 12. 22 vāyasa āha: bhos tava kiṁ duḥkham. tat kathaya. Pṇ 133. 25 sa āha: kiṁ duḥkham. Sy A116. 11 Der Rabe sprach: Warum kündigst du diesen Ort? Ar 58 The crow said: Why do you feel averse to your place? **(80)** T A156. 8 hiraṇyaḥ (β so 'bravīt): asti nirvedakāraṇam, kiṁ ca bahu vak°, tatrāiva gataḥ (ed. ca tat for gataḥ, with α) kathayiṣyāmīti. SP 877 sa āha: tatrāiva gatvā kath°. So 81d vakṣye tatrāiva taṁ ca te. Spl 12. 23 text (add atra viṣaye after asty, om te, add savistaraṁ before kath°, om iti). Pṇ 133. 25 text (hiraṇya; gatas; nivedayiṣyāmi; om iti). Sy A116. 12 Die Maus sprach: Die Geschichte, nach der du fragst, ist zu lang für hier; aber wenn wir dort angekommen sind, wo wir hingehen, erzähle ich dir diese Sache. Ar 59 The mouse said: I have tales and stories (concerning that) which I shall tell you when we arrive at the place we have in mind. **(81)** T A156. 8 va° eva laghupatanakena cañcvā parigṛhyāśu mahāhradaṁ prāpitaḥ. SP 878 iti śrutvā vāyasaś... Hp 24. 9 (diff.), Hm 59. 8 atha vāyasas tatra tena mitreṇa saha vicitrālāpāiḥ sukhena tasya sarasaḥ samīpaṁ yayāu. So 82 iti vādinam ādāya cañcvā taṁ sa hiraṇyakam, nabhasā laghupātī tad yayāu vananadītaṭam. Spl (after insertion) 13. 10 tac chrutvā hiraṇyakas tatkṣaṇād eva tadupari samārūḍhaḥ. so 'pi śanāiḥ-śanāis tam ādāya saṁpātoḍḍīnaprasthitakrameṇa tat saraḥ prāptaḥ. Pṇ (after insertion as Spl) 134. 1 tad evaṁ śrutvā hiraṇyako 'pi tatpṛṣṭhopari samārūḍhaḥ. so 'pi saṁpātoḍḍayanena prasthitaḥ, tataḥ śanāiḥ-śanāis tena sa taṁ hradaṁ prāpitaḥ. Sy A116. 15 Der Rabe faßte sie nun beim Schwanz, wie sie ihn geheißen, und trug sie fort zu jener Quelle. Ar 60 The crow seized the tail of the mouse and flew with him until he arrived at the place he had in mind. **(82)** T A157 atha vāyasam..(om dūrād)...mantharako 'py ātmaśaṅkayā... Here follows in T, vss 39—42, seemingly an inserted fragment of a lost poetic version of the story, cf. Hertel *WZKM.* 25. 19. It interrupts the surrounding prose narrative in T. In the last vs occurs the word deśakālavit, occurring also in Jn but not in T's prose. Hp 24. 10, Hm 59. 10 tato mantharo dūrād avalokya. Spl 13. 11 tato laghupatanakaṁ mūṣakādhiṣṭhitaṁ vilokya dūrato 'pi deśakālavid asāmānyakāko 'yam iti jñātvā satvaraṁ mantharako jale praviṣṭaḥ. Pṇ 134. 3 atrāntare mūṣakādhiṣṭhitaṁ vāyasam avalokya deśa°...vicintya mantharakaḥ satvaraṁ jale praviṣṭaḥ. Sy 21, 22, 23 Als sie herankamen, stieg jene Schildkröte (zuerst? emendation) aufs Land und spähte nach ihnen, wie sie durch die Luft kamen, aber sie erkannte ihn nicht als den ihr be-

utplutyā) *'mbhasi nimagnaḥ.* (83) *laghupatanako 'py udakasaṁghaṭṭakṣubhitahṛdayaḥ* (*kim idam iti vitarkya*) *hiraṇy(ak)aṁ punaḥ puline 'vasthāpya* (*vipulaṁ*) *vṛkṣam adhirūḍho* (?*jijñāsuḥ. tatrasthaś cā*) *'bravīt*: (84) (*bho*) manthar(ak)a, *āgacchā* (*'gaccha*), *tava mitram ahaṁ* (*laghupatanako nāma*) *vāyasaś cirāt sotkaṇṭhaḥ samāyātaḥ. tad āgatyā 'liṅga(ya) mām.* (85) *tac chrutvā nipuṇataraṁ parijñāya* (*pulakitatanur ānandāśruplutanayanaḥ*) *satvaraṁ salilān niṣkramya na mayā parijñāto 'si, iti mamā 'parādhaḥ kṣamyatām, iti bruvan mantharako vṛkṣottīrṇaṁ laghupatanakam ālīṅgitavān.* (86) †*tataś ca tena*† *tayoḥ saharṣam ātithyaṁ kṛtvā vāyasaḥ pṛṣṭaḥ*: (*vayasya,*) *kutas tvam,* kathaṁ *bhavān mūṣakaṁ gṛhītvā nir*janaṁ vanam āgataḥ. *kaś*

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freundeten Raben, bekam Angst und warf sich ins Wasser. Ar 61 When he drew near the place (versions, spring or fountain) in which the tortoise was and the tortoise saw the crow and a mouse with him, she was frightened at him, for she did not know that it was her friend, and she dived into the water. **(83)** T A158 text (hiraṇyaṁ). Spl 13. 13, Pṇ 134. 4 laghupatanako 'pi tīrasthatarukoṭare (Pṇ tattīra°) hiraṇyakaṁ (Pṇ °yaṁ) muktvā śākhāgram āruhya tārasvareṇovāca (Spl °ṇa provāca). Sy A117. 1 Das (Geräusch) hörte nun wieder der Rabe und erschrak [so note], setzte die Maus auf der Erde ab, flog auf einen Baum und rief die Schildkröte. Ar 62 The crow set down the mouse (versions add, on the ground, or the like), alighted on a tree, and called the tortoise. **(84)** T A159. 1 vayasya, mayādāu jātu na bhavān ayam iti sāmānyadarśanāt tarkitam. (See *JAOS.* 38. 282.) Spl 13. 15, Pṇ 134. 5 text (Pṇ om 2d āgaccha & lagh° nāma; Pṇ sotkaṇṭhahṛdayaḥ; Pṇ 'liṅga). Sy A117. 3 bei ihrem Namen. Ar 62 by name.—Orig. perhaps briefer. **(85)** T A159. 1 (sa āha, ms. R) na vinā janasaṁsargaṁ vāyasānām ihāgama iti, ato 'ham upāyāsaktaḥ, tan nānyathāvagantavyam. (ed. wrongly adds punar apy āha, see *JAOS.* 38. 282) api bhavataḥ śivam. SP 879 tatra ca mandareṇotthāya. Spl 13. 19 tac...nipuṇataraṁ jñātvā satvaraṁ...niṣkramya pula° ānandāśrupūritanayano man° provāca: ehy ehi mitra ālīṅgaya mām. cirakālān mayā tvaṁ samyaṅ na jñātaḥ, tenāhaṁ salilāntaḥ praviṣṭaḥ. (Then insertion.) evam ukte laghupatanako vṛkṣād avatīrya tam ālīṅgitavān. Pṇ 134. 9 text. Sy A117. 3, 118. 1 Als diese seine Stimme hörte, reckte sie den Kopf empor, sah und erkannte ihn und stieg schnell aus dem Wasser aufs Land, und der Rabe und die Maus kamen zu ihr und sie begrüßte den Raben und sprach zu ihm: Tadle mich nicht, daß ich dich nicht erkannt und daß ich mich ins Wasser gestürzt habe. Ar 63 She recognized his voice, came out to him, and welcomed him. **(86)** T A159. 3 kutas tvaṁ kathaṁ cāitad vijanaṁ vanam āgato 'si. tvaṁ tāvad ajasraṁ janapadamadhyajīvī, katham asmin vijane vane vṛttiṁ karisyasi, atha so 'pi tasya yathāvasthitam ātmano nirvedakāraṇam ākhum (read °kāraṇamukham? *JAOS.* 38. 288) ākhyātavān.

cā 'yaṁ mūṣakaḥ. (87) vāyasa *āha*: (*vayasya,*) ayaṁ hiraṇy(ak)o nāma mūṣakaḥ. yasya jihvāsahasraṁ syāt so 'sya *dīrghāyuṣo* guṇavistaraṁ (*yathāvasthitaṁ*) brūyāt. (*sādhu ce 'dam ucyate:*)

ājīvitāntāḥ praṇayāḥ kopāś ca kṣaṇabhaṅgurāḥ
parityāgāś ca niḥsaṅgā na bhavanti mahātmanām. 26.

(88) ity (*uktvā*) yathāvṛttaṁ (*tasmāi*) citragrīva*vimokṣaṇam*

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avagatārthaś ca mantharaḥ punar apṛcchat: bhavato vidhuram idam āścaryaṁ paśyāmi; katham ākhunā saha saṁgataṁ bhavataḥ. SP 879 tayoḥ (α om)... vayasya (α om), kathaṁ...Hp 24. 11 (diff.), Hm 59. 10 laghupatanakasya yathocitam ātithyaṁ vidhāya mūṣikasyātithisatkāraṁ cakāra. So 83 militvā saha kūrmeṇa tatra mantharakeṇa saḥ (B. ca), kṛtātithyena mitreṇa sa tasthāu mūṣakānvitaḥ. Kṣ 400 (not in Ma.; fragmentary) —(lacuna) kacchapam, kuśalānāmayaṁ pṛṣṭvā cakratur vividhāḥ kathāḥ. Spl 14. 6 practically as Pṇ. Pṇ 134. 12 evaṁ tāu dvāv api vihitāliṅganāu pulakitaśarīrāu vṛkṣādhastād upaviṣṭāv ātmacirantanavṛttāntaṁ parasparaṁ procatuḥ. hiraṇyo 'pi mantharakaṁ praṇamya tatropaviṣṭaḥ. atha taṁ samālokya mantharako laghupatanakam āha: bhoḥ ko 'yaṁ mūṣakaḥ, kasmāc ca bhakṣyabhūto 'yaṁ pṛṣṭham āropyātra samānītaḥ. (Spl adds: tan nātra svalpakāraṇena bhāvyam.) Sy A118. 2 sondern erkläre mir, woher du gekommen bist. Ar 63 and askt him whence he came. **(87)** T A160 vāyaso 'bravīt: (β vayasya) yasya...(ed. with α sādhu cocyate, β text). SP 880 kāka āha: ayaṁ hiraṇyako nāma mūṣakarājaḥ. (vs 25, not in N, H:) yasya jihvāsahasraṁ syān matiḥ suraguror iva, asya sāuhārdadehasya sa brūyād guṇavistaram. Hp 24. 16, Hm 60. 6 vāyaso 'vadat: vayasya (Hm sakhe) manthara (Hp om) saviśeṣapūjāṁ asmāi vidhehi, yato 'yaṁ puṇyakarmaṇāṁ dhurīṇaḥ kāruṇyaratnākaro hiraṇyakanāmā mūṣakarājaḥ. etasya guṇastutiṁ jihvāsahasreṇa sarpeśvaraḥ kartuṁ yadi samarthaḥ syāt (with Hm, but end with Hp). Kṣ, perhaps cf. apāpaḥ, § 88. Spl 14. 10, Pṇ 134. 15 tac chrutvā laghupatanaka āha: bho hiraṇyako nāma (Pṇ °yanāmā) mūṣako 'yam, mama suhṛd dvitīyaṁ iva jīvitam. tat kiṁ bahunā. (vss Spl 57, 58ab=Pṇ 46, 47ab) parjanyasya yathā dhārā yathā ca divi tārakāḥ, sikatā (Pṇ bhūtale) reṇavo yadvat saṁkhyayā parivarjitāḥ, guṇasaṁkhyā parityaktā (Pṇ guṇāḥ saṁkhyāparityaktās) tadvad asya mahātmanaḥ. Pa nothing. **Vs 26**=T 43 and **36**, SP 26, N 23, Hp **149**, Hm **187**. a, H āmaraṇāntāḥ. b, H & Tβ tat for ca. c, T 43 parityāgaś ca niḥsaṅgo. d, SPα, Hm bhavanti hi ma°, N bhavaty asya mahātmanaḥ, Hp and SP v. l. na bhavanty ama°. Cf. also Jn on § 87. **(88)** T A161. 1 text (om uktvā). SP 886 ity u° ya° citragrīvopākhyānam akathayat, ātmanaś ca māitrīm ākh°. Hp 24. 19, Hm 60. 9 ity uktvā citragrīvopākhyānaṁ varṇitavān. So 84 kathāntare ca kūrmāya tasmāi svāgamakāraṇam, hiraṇyasakhyavṛttāntayuktaṁ (B. °yutaṁ) kākaḥ śaśaṅsa saḥ. Kṣ 401(9)ab apāyakhinnaḥ (so Ma. em.; ms. with ŚP. apāpaḥ kh°) prāpto 'yam (Ma. 'ham) ity uktavati vāyase (ŚP. ukto vāyasena saḥ; v. l. as Ma.). Jn cf. on § 87; Spl vs 58cd, Pṇ vs 47cd paraṁ nirvedam āpannaḥ saṁprāpto 'yaṁ tavāntikam. Sy A119. 1 Da erzählte ihr der Rabe, wie er hinter den Tauben hergegangen war und wie die Maus sie rettete, und wie er dann deren Freundschaft

ākhyātavān, ātmanaś ca *tena saha saṁgatam.* (89) manthar(ak)o 'pi *hiraṇy(ak)aguṇamāhātmyaśravaṇa*vismito hiraṇy(ak)am *apṛcchat*: (*atha*) *kena* nirvedena (*kena vā paribhavakāraṇena*) *svadeśa*-(*mitrabandhukalatrādi*)*parityāgo bhavatā vyavasita iti.* (90) *vāyasa āha*: *mayā 'py ayaṁ tad evā 'dāu pṛṣṭa āsīt*, (*param*) *anenā 'bhihitam*, (*yad*) *bahu vaktavyam* (*asti*), *tatrāi 'va* (*gataḥ*) *kathayiṣyāmi.* (*mamā 'pi na niveditam.*) *tad bhadra hiraṇy(ak)a, idānīṁ nivedyatām* (*ubhayor apy*) *āvayos* (*tad ātmano vāirāgyakāraṇam*). (*atha*) hiraṇy(ak)o '*kathayat*:

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gewonnen habe und wie sie beide gekommen seien. Ar 64 The crow told her his story from the time when he had followed the doves, (including) what had happened thereafter between him and the mouse until they had come to her. **(89)** T A161.1 mantharo 'pi hiraṇyagu°...hiraṇyam apṛ°: bhavato 'pi (mss. vi) janapadam āśrityājasraṁ vartate prāṇayātrā, atha... SP 886 mandarako 'pi suciraṁ vismitamanā hiraṇyakam āha: bhadra, nirjanavanāgamanakāraṇam ākhyātum arhati bhavān. Hp 24.19, Hm 60.10 mantharaḥ sādaraṁ hiraṇyakaṁ saṁpūjyāha: bhadrātmano nirjanavanāgamanakāraṇam ākhyātum arhasi. So 85 tataḥ sa kūrmas taṁ kṛtvā mitraṁ vāyasasaṁstutam, deśanirvāsanirvedahetuṁ papraccha mūṣakam. Kṣ 401(9)c pṛṣṭo. Spl 14.17, Pṇ 134.21 mantharaka āha: kim asya vāirāgyakāraṇam. Sy A119.4 Als nun die Schildkröte von der Bravheit der Maus hörte, staunte sie und fragte die Maus: Warum hast du deinen Ort verlassen und bist mit dem Raben hiehergekommen? Ar 65 When the tortoise heard of the mouse's deed, she was astonisht at his intelligence and faithfulness, and she welcomed him, saying: What drove you to this land? **(90)** T A162 ed. with α only atha hiraṇyo 'kathayat; but β, note to 74.2, reads kākenāsyābhihitam (v. l. °nāpy a°): mayā...āsīt, anenoktam, bahu va°, tatrāiva ka°. tad bha° hiraṇyākhyāyatām adhunā mantharāyeti. asāv (v. l. athāsāv) aka°. SP 888, Hp 25.2, Hm 61.1 sa āha: mandaraka (H hiraṇyako 'vadat, SPα, H om man°): kathayāmi, śrūyatām. So 86 tato hiraṇyaḥ sa tayor ubhayoḥ kākakūrmayoḥ, śṛṇvator nijavṛttāntakathāṁ etāṁ avarṇayat. Kṣ 401(9)cd hiraṇyaḥ provāca nijāgamanakāraṇaṁ. Spl 14.17 vā° āha: pṛṣṭo mayā, param...°kāraṇam. so 'bravīt. Pṇ 134.21 vā° āha: pṛṣṭo mayāitat tatrāiva param, bahu°...(etat for asti) kathayiṣyāmi, ity uktvā mamānena na kathitam. tad bha° hiraṇya, idānīm āv° vāi° nivedaya. hiraṇyaḥ kathayati. Sy A119.7, 120 Da sprach auch der Rabe: Eben das, was ich zu dir sagte, indem ich dich fragte: Warum kündigst du deinen Ort? und worauf du erwidertest, Die Geschichte ist hier zu lang, aber wenn wir gegangen sind, erzähle ich dir — das fragt jetzt auch die Schildkröte. Erzähl' uns nun, denn die Schildkröte ist meine Freundin, und wer mich liebt, liebt auch dich. Da begann die Maus zu erzählen. Ar 66 The crow said to the mouse: Where are the tales and stories which you said you would tell me? Tell them now that the tortoise asks you for them. For the tortoise in her relation to you is in the same position as I. The mouse began his story

KATHĀ 1 (STORY 1: MOUSE AND TWO MONKS)

(91) asti (*dākṣiṇātye janapade*) mahilāropyaṁ *nāma* nagaram. *tasya nā 'tidūre* parivrājakāvasathaḥ. tatra cūḍākarṇo nāma parivrāṭ prativasati sma. (92) sa ca *bhikṣāvelāyāṁ* (*tasmān*) *nagarāt* (*sakhaṇḍaguḍadāḍimagarbhāṇāṁ snigdhadravyapeśalānām*) *annaviśeṣāṇāṁ* bhikṣā*bhājanaṁ paripūrṇaṁ kṛtvā tam āvasatham avagamya* (*yathāvidhi*) *prāṇayātrāṁ kṛtvā* tatra *bhojanaśeṣaṁ* (*bhikṣā*)nnaṁ bhikṣāpātre (?*suguptaṁ*) *sthāpayitvā* †*prātyūṣikaparicārakārthaṁ*† (*tad bhikṣāpātraṁ*) nāgadantake

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and said. **(91)** T 74. 4 text (ed. mihilā°, text β; parivrāḍ before jūṭakarṇo for cūḍā°. Yaśodhīra's Gujerati Pañc., which used the T here—see Hertel, *Pañc.*, p. 163 ff.—has the name chūṭakarṇṇa, which is closer to the orig.) SP 889 asti mahilāropyanagarasamīpe parivrājakavasatiḥ (α parivrāḍāvasathaḥ). tatra... Hp 25. 3, Hm 61. 2 asti campakābhidhānāyāṁ (Hp campā°) nagaryāṁ (Hp puri) parivrājakāvasathaḥ. tatra...prativasati. So [87, 88 ahaṁ mahābile tatra nagarāsannavartini, vasan rājakulād dhāram ānīyāsthāpayaṁ niśi, dṛśyamānena hāreṇa tena jātāujasaṁ ca mām, samartham annāharaṇe mūṣakāḥ paryavārayan.] 89 abc atrāntare ca tatrāsīt kaścid asmadbilāntike, parivrāṇ maṭhikāṁ kṛtvā. Kṣ 402(10)ab parivrāḍ gūḍhakarṇo 'sti prakhyāto nagarāntike. Spl 14. 22 asti ...'tidūre maṭhāyatanaṁ bhagavataḥ śrīmahādevasya (Hamburg mss., Hertel, *HOS.* 13, Spec. III, l. 3 maheśvarasyāsti). tatra ca tāmracūḍo nāma parivrājakaḥ... Pṇ 134. 25 asti... pramadāropyaṁ...'tidūre maheśvarāyatanam. tatpratyāsanne maṭhe parivrāḍ būṭakarṇo nāma pra° sma. Sy p. 60. 1 Es war einmal ein Magier, der wohnte bei der Stadt Mhlḷub, und mein Loch war von Anfang an im Hause dieses Magiers. Sonst war niemand im Hause. Ar 67 The first place where I dwelt was in a certain city [various corrupt names in mss.] in the house of an ascetic. The ascetic had no family. **(92)** T 74. 5 sa bhi°...nagarāt tīrthapūta (so mss. except P tīvra°; ed. em. °bhūta) iti brāhmaṇagṛhebhyaḥ sakhaṇ° snigdhadrava° (mss. °dravya°)..(mss. bhikṣābhojanaṁ)..yathāvidhi vratakālaṁ kṛtvā tatra (β om) śeṣam āpotake suguptaṁ kṛtvā nāgadantake sthāpayati. SP 890 sa ca bhojanāvaśiṣṭasahitabhikṣāpātraṁ tatra sthāpya svapiti (α sa hi bhojanāvaśiṣṭaṁ bhikṣāpātraṁ sāraṅgaśṛṅge sthāpayitvā svapiti). Hp 25. 4, Hm 61. 3 sa ca bhojanāvaśiṣṭabhikṣānnasahitaṁ bhikṣāpātraṁ nāgadantake 'vasthāpya svapiti. So 89 d, 90, 91 a nānābhikṣānnavṛttikaḥ, sa bhuktaśeṣaṁ bhikṣānnaṁ naktaṁ sthāpayati sma tat, bhikṣābhāṇḍastham ullambya (B. alaṅghya-) śaṅkāu prātarjighatsayā, suptasyātra ca tasyāhaṁ. Kṣ **403 (11 a b),** after § 93, nāgadantāgrasaṁsaktabhikṣābhājanasaṁsthitāiḥ (so I em.; ŚP. °teḥ, Ma. ms. °te, em. °tām; ŚP. °bhojana°), [403 c, see § 93] snigdhānnamṛdubhojanāiḥ (the 2 d line is not in Ma). Spl 15. 1 sa ca nagare bhikṣāṭanaṁ kṛtvā prāṇayātrāṁ samācarati, bhikṣāśeṣaṁ ca tatrāiva bhikṣāpātre nidhāya tadbhikṣāpātraṁ nāgadante vilambya paścād rātrāu svapiti. pratyūṣe ca tad annaṁ karmakarāṇāṁ dattvā samyak tatrāiva devatāyatane saṁmārjanopalepamaṇḍanādikaṁ samājñāpayati. Pṇ 134. 27 sa...°peśalānāṁ bhakṣyaviśeṣāṇāṁ...saṁpūrṇaṁ kṛtvā

vilambya (*rātrāu*) svapiti. (93) ahaṁ *ca tad annam utplutya pratyahaṁ bhakṣayāmi, saparijanas tena* (*pra*)varte. (94) *evaṁ suprayatna*(*m ava*)*sthāpite 'pi tasmin mayā bhakṣyamāṇe sa parivrāḍ nirviṇṇo matprati bhayāt sthānāt sthānam uccāistaraṁ* (*prati*)*saṁkramayati. tathā 'pi tad aham anāyāsenāi 'va prāpnomi bhakṣayāmi ca.* (95) *athāi* (*'vaṁ gacchati kāle*) kadācit

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maṭham āgatya yathā°...kṛtvā taduddharitaśeṣam annaṁ...(om su) guptaṁ kṛtvā prātyū° nāgadante sthāpayati. Sy 60. 3 Alltäglich ging er in die Stadt auf Nahrungsmittel aus und brachte, was er fand, nach Hause, aß es, und was davon übrig blieb, tat er in einen Korb und hing ihn an Nägeln auf, daß es für den morgigen Tag diene. Ar 68 Every day there was brought to him a basket of food, of which he ate as much as he needed. Then he put the rest of the food in it and hung it up in his house. [For sthāpayitvā and vilambya we should perhaps read kṛtvā and sthāpayitvā respectively, cf. T, Pṇ, and (?) SP, which however seems to compress the two into one. Our reading relies on Spl and So for vilambya; if this is right, the preceding gerund must have been sthāpayitvā.] (93) T 74. 9 ahaṁ sapar° tena varte. SP 890 ahaṁ ca tacchеṣānnena pravarta iti. Hp 25. 5, Hm 61. 5 ahaṁ...praty° (Hp om)bhakṣ°. So 91bcd (*'haṁ*) bilenāntaḥ praviśya tat, dattordhvajhampo niḥśeṣam anāiṣaṁ pratiyāmini. Kṣ 402(10)cd tadāśrame 'haṁ satataṁ pūrṇāṁ vṛttim akalpayam.—403c of ŚP., not in Ma., reads corruptly nāradaparikāraṁ, with lacuna for the first syllable; I conjecture vinā radapariśrāmaṁ. Spl (after insertion) 15. 9 tad ākarṇyāhaṁ sakalayūthaparivṛtas tatkṣaṇād eva tatra gataḥ. utpatya ca tasmin bhikṣāpātre samārūḍhaḥ. tatra bhakṣyaviśeṣāṇi sevakānāṁ dattvā paścāt svayam eva bhakṣayāmi, sarveṣāṁ tṛptāu jātāyāṁ bhūyaḥ svagṛhaṁ gacchāmaḥ. evaṁ nityam eva tad annaṁ bhakṣayāmi. Pṇ 135. 2 ahaṁ tu saparijanas tena jīvāmi. Sy 60. 7 Ich aber kam bei Nacht und bei Tag, wenn der Magier nicht zu Hause war, heraus, aß und warf den Rest den andern Mäusen vor, die mit mir waren. Ar 69 I used to watch the ascetic until he went out. When he went out I would jump up into the basket; and I would leave no food in the basket, but I would eat it and throw it to the (versions add "other") mice (some versions add "which were in the house"). (94) T 74. 9 evaṁ bhakṣyamāṇe tasmin suprayatnasthāpite 'pi nirviṇṇaḥ sthānāt sthānam uccāir matprati bhayāt saṁkramayati. tadapy aham anāyāsena prāpnomi bhakṣayāmi ca. Kṣ possibly cf. 403c see prec.; note anāyāsenāiva. Spl 15. 12 parivrājako 'pi yathāśakti rakṣati, paraṁ yadāiva nidrāntarito bhavati, tadāhaṁ tatrāruhyātmakṛtyaṁ karomi. (Then insertion.) Pṇ 135. 2 evaṁ ca kālo 'tivartate. suprayatnam... Sy 60. 9 Der Magier versuchte alle möglichen Mittel, den Korb so zu postieren, daß ich nicht zu ihm gelangen könnte, aber vergeblich. Ar 70 The ascetic continually tried to hang up this basket in such a way (some versions "place") that I could not reach it, but he never succeeded in this. (95) T 74. 12 athāi...tasya parivrāḍ bṛhat° nā° prāhuṇaka āgataḥ. SP 891 anantaraṁ tasya priyasakho (α °suhṛt) bṛhasvin nāma parivrājakaḥ samā°. Hp 25. 6, Hm 61. 5 as SP α, but vīṇākarṇo nāma. So 92ab kadācit tatra tasyāgāt suhṛt pravrājako 'paraḥ. Kṣ 404ab(11cd) yāti

tasya (*priya*)suhṛd bṛhatsphig nāma parivrājako (*prāghūrṇakaḥ*) samāyātaḥ. (96) *sa cūḍākarṇas tasya svāgatādyupacāraṁ kṛtvā †kṛtayathocitavratakālaḥ†, (97) (tato) rātrāu khaṭvāsīnaḥ śayanagataṁ bṛhatsphijam apṛcchat: bhavān yato mayā viyuktaḥ, tata ārabhya keṣu deśāntareṣu tapovaneṣu vā paribhrānta iti.* (98) *asāv akathayat: atha kadācid ahaṁ mahākārttikyāṁ mahātīrthavare puṣkare snānaṁ kṛtvā mahato janasamūhadoṣād bhavatā viyuktaḥ. tato 'haṁ gaṅgādvāraprayāgavārāṇasyādiṣv anukūlapratikūlāṁ jāhnavīm anu paryaṭan, kiṁ bahunā, kṛtsnaṁ mahīmaṇḍalaṁ samudraparyantam avalokitavān.* (99) *ardhā-*

(Ma. yāte) kāle tatas tasya parivrāḍ āyayāu paraḥ. Spl 15. 17 athānyasminn ahani tasya maṭhe bṛhatsphiñnāmā parivrājakas tasya suhṛt tīrthayātrāprasaṅgena pānthaḥ prā° samā°. Pṇ 135. 6 atha kadācit tatra bṛhatsphignāmā tāpasaḥ prā° samā°. Sy 60. 11 Später einmal kehrte zufällig ein Wanderer bei ihm ein. Ar 71 One night a guest came to the ascetic. **(96)** T 74. 13 sa jūṭakarṇas...°kālas tasminn āpotake (β adds tathāiva nāgadantake; ed. em. wrongly śeṣaṁ suguptaṁ, see *JAOS.* 38. 278) kṛtvā. So 92c bhuktottaraṁ. Kṣ 404c (12a) sa bhuktvā. Spl 15. 19 taṁ dṛṣṭvā pratyutthānavidhinā saṁbhāvya pratipattipūrvakam abhyāgatakriyayā niyojitaḥ. Pṇ 135. 7 būṭakarṇo 'pi tasya...kṛtvā śramam apanītavān. Sy 60. 12 und er nahm ihn auf und die beiden hielten Mahlzeit. Ar 72 They ate the evening meal together.—Instead of kṛtayatho° we should perhaps read an expression for eating or giving to eat (Bṛ, Pa), unless this is what T means, which Hertel thinks. **(97)** T 74. 14 khaṭvā°...(ed. ito; I em. to yato, *JAOS.* 38. 288; β keṣu-keṣu). SP, H, Bṛ see § 98 (note So rātrāu, Kṣ niśi). Spl 15. 20, Pṇ 135. 8 tataś ca rātrāv ekatra srastare (Spl kuśasaṁstare, but Hamburg mss. as Pṇ) dvāv api suptāu (Spl prasu°) dharmakathāṁ kathayitum (Pṇ kartum) ārabdhāu. Sy 60. 13 Als es Nacht geworden, fragte der Magier den Gast: Aus welchem Lande bist du und woher kommst du jetzt? Ar 72 until when they engaged in conversation, the ascetic said to the guest: From what land are you, and what place is your present destination? **(98)** T 74. 16 text (perhaps longer than the orig., but all we have to go by in Sanskrit). SP 892, Hp 25. 7, Hm 61. 7 tena saha nānākathāprasaṅgād avasthito (H °saṅgāvasthito). So 92cd samaṁ tena kathāṁ rātrāu sa cākarot. Kṣ 404cd (12ab) niśi viśrabdhaṁ provāca vividhāḥ kathāḥ. Jn see under § 97. Sy 60. 15 Der Gast war nun in viele Länder gekommen und hatte viele merkwürdige Dinge gesehen und gehört und er ergriff das Wort und schilderte, wie er in dieses und jenes Land gelangt sei und dieses und jenes Wunderbare gesehen und dieses und jenes Merkwürdige gehört habe. Ar 73 Now the guest was a man who had traveled the world and seen strange sights, and he began to tell the ascetic in what lands he had set foot and what things he had seen. **(99)** T 75. 3 ardhākhyāte ca tasmiñ jūṭakarṇaḥ parivrāḍ nāgadantopaśliṣṭo muhur-muhur jarjaram avādayat. SP 892 jharjharitaveṇudaṇḍena (α jharjharavaṁśaṁ) tāḍayaṁś cū° mām atrāsayat. Hp 25. 7, Hm 61. 7 mama trāsārthaṁ jarjaravaṁśakhaṇḍena (v. l. °daṇḍaṁ) cū° bhūmiṁ (Hp om)

khyāte ca tasmiṅś cūḍākarṇo *mama trāsārthaṁ* muhur-muhur jarjaravaṅśena *bhikṣāpātraṁ* tāḍayann avādayat. (100) *kathyamānavighne ca kriyamāṇe kupito* bṛhatsphig *uvāca*: (101) *aham ādṛto bhūtvā bhavataḥ kathayāmi*, kim *iti bhavān anādaro (garvita iva) mama kathāyāṁ virakto 'nyāsaktaḥ*. (102) *cūḍākarṇo (?lajjita) āha*: bhadra, *na manyuḥ karaṇīyaḥ, nā 'haṁ viraktaḥ*; *kiṁ tu* paśya, ayaṁ mūṣako *mam(a mah)āpakārī sadā pronnatasthāne dhṛtam api* bhikṣāpātram utplutyā *'rohati bhikṣāśeṣaṁ ca tatrasthaṁ* bhakṣayati, (?*na cā 'ham enaṁ śaknomi nivārayi-*

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atāḍayát. So 93 tāvan netuṁ pravṛtte 'nnaṁ mayi jarjarakeṇa saḥ, pravrāḍ avādayad dattakarṇas tad bhāṇḍakaṁ muhuḥ. Kṣ 405abc (12cd, 13a) gūḍhakarṇas tu mām eva cintayañ jarjaraṁ muhuḥ, avādayat. Spl 15. 21 atha bṛhatsphikkathāgoṣṭhīṣu sa tāmracūḍo muṣakatrāsād vyākṣiptamanā jarjaravaṅśena bhikṣāpātraṁ tāḍayaṅs tasya śūnyaṁ prativacanaṁ prayacchati. tanmanā na kiṁcid udāharati. Pṇ 135. 9 atha buṭakarṇo mūṣakarakṣākṣiptamanā jarjaravaṅśena bhikṣāpātraṁ tāḍayan bṛhatsphigo (read °jo) dharmakathāṁ kathayataḥ śūnyaṁ prativacanaṁ prayacchati. Sy 60. 20 Indem er so erzählte, klatschte der Magier von Zeit zu Zeit in die Hände, damit die Maus es hörte und die Eßwaren verließe. Ar 74 In the midst of this the ascetic clapt his hands from time to time to frighten away the mice (most versions, "to frighten me away from the basket" or the like). **(100)** T 75. 4 text (āha for uv°). SP 893 bṛhasvidābhihitaḥ. Hp 25. 8, Hm 61. 8 vīnākarṇa uvāca. So 94 kathām ācchidya [here § 101] sa tena ca, āgantunā parivrājā pṛṣṭaḥ. Kṣ 405cd (13ab) kathāvighne bṛhatsphik kupito 'bravīt. Spl 15. 23, Pṇ 135. 11 athāsāv abhyāgataḥ paraṁ kopam upāgatas tam uvāca. Sy 60. 22 Da erzürnte der Gast und sprach zu ihm. Ar 74 The guest became angry and said. **(101)** T 75. 5 aham...kathayāmi, bhavatas tu kimartham (β katham) anā°. tathā ca (vs). SP 893 kim...(om anādaro...iva). Hp 25. 8, Hm 61. 8 sakhe kim etc. as SP, but kathāvirakto. So **94ab** kim idaṁ karoṣīti. Kṣ 406(13cd, 14ab) aho vidyāvayovṛddho niḥsaṅgo 'pi bhavān sakhā, kathāsv anādaro darpān madāndha iva lakṣyate. Spl 16. 1, Pṇ 135. 12 expansion;—parijñātas tvaṁ samyañ na suhṛt (Pṇ sam° mayā gatasāuhṛdaḥ)—tvaṁ garvitas tyakta-(Spl °taḥ)suhṛtsneho—tvaṁ garvaṁ gataḥ (Pṇ garvitaḥ)—. Sy 60. 23 Da erzähle ich dir, was du mich gefragt hast, und du klatschest in die Hände und willst nicht zuhören. Da hättest du mich nicht zu bemühen brauchen. Ar 75 I am telling you my adventures [Younger Syriac, "you have askt me to tell you my history, and now that I begin to tell it"], but you clap your hands as tho ridiculing my account. What made you ask me? **(102)** T 75. 11 so 'bravīt: bhadra..karaṇīyaḥ, paśya, ayaṁ me mūṣako mahato 'pakārān karoti bhikṣābhājanapradhvaṅsān (β °dhvaṅsādīn) na cā...(cf. last phrase of Ar, and SP § 105). SP 894, Hp 25. 9, Hm 61. 9 cūḍākarṇa āha (Hp °ṇo 'bravīt, Hm °ṇenoktam): bhadra nāhaṁ... mahāpakārī (H mamāpakārī; so SPx intends) sadā pātrasthāṁ bhikṣāṁ (Hp °stham annaṁ, Hm °sthaṁ bhikṣānnam utplutya) bhakṣayati. So 94d, 95 pravrāṭ tam abravīt (B. abhyadhāt), iha me mūṣakaḥ śatrur utpanno 'yaṁ sadāiva yaḥ,

tum.) (103) *tanmūṣakatrāsārtham etena jarjareṇa bhikṣāpātraṁ muhur-muhus tāḍayāmi; nā 'nyat kāraṇam iti.* (104) so *'bravīt*: kim *eṣa* ekako *'tra mūṣakaḥ, utā 'nye 'pi mūṣakāḥ.* (105) so *'bravīt*: *kim anyāir mūṣakāiḥ; eko* 'yaṁ *māṁ duṣṭo yogī 'vā 'jasraṁ chalayati.* (106) (*tac chrutvā*) *'sāv* āha: *na* mūṣaka*mātrasye 'dṛśī śaktir bhavati*; (*kiṁ tarhi*) kāraṇenā 'tra bhavitavyam. (*uktaṁ ca:*)

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api dūrastham utplutya nayaty annam ito mama. Kṣ 407, 408abc(14cd, 15, 16a) tac chrutvā lajjitaḥ kiṁcid gūḍhakarṇo 'py abhāṣata, na darpād anyacitto 'haṁ śrūyatām atra kāraṇam, satataṁ muṣakaḥ pāpo bhāikṣyapātrād alakṣitaḥ, samaśnāti. Spl 16. 17 atha tac chrutvā bhayatrastamanās tāmracūḍas tam uvāca: bho bhagavan, mā māivaṁ vada; na tvatsamo 'nyo mama suhṛt kaścid asti. paraṁ tac chrūyatāṁ goṣṭhīśāithilyakāraṇam. eṣa durātmā mūṣakaḥ pron°... bhakṣayati. tadabhāvād eva maṭhe mārjanakriyāpi na bhavati. Pṇ 136.5 essentially as Spl. Sy 60. 25 Der Magier sprach: Ich habe alles gehört, was du sprachst. Tadle mich nicht, daß ich in die Hände klatschte: jeden Tag nämlich, wo ich Eßwaren hinstelle, kommt eine Maus und frißt sie. Ar 76 The ascetic apologized to the guest and said: I have been paying attention to your account, but I clapt my hands to frighten away the mice (many versions, "a mouse"), for they annoy me. I cannot put food (anywhere) in the house that they do not eat it. **(103)** Not in T, SP, H. So 96ab taṁ trāsayāmi calayañ jarjareṇānnabhājanam. Kṣ 408cd (16ab) bhiyā tasya jarjaraṁ vādayāmy aham. Spl 16. 21 text (vaṅśena for jar°). Pṇ 136. 10 text (°ārthenānena vaṅśena muhur muhur bhik° tā°...). Pa see § 102. **(104)** T 75. 13 text. SP 895 sa āha: eka evāyam (v. l. kim ekaḥ saparivāro vā). Sy 60. 28 Der Gast sprach zu ihm: Ist es eine Maus oder sind es viele? Ar 77 The guest said: Is it a single mouse or many? **(105)** T 75. 13 text (om eko). SP 895 bṛhasvid (α sphig!) āha: eko 'yam anivāritaśaktir (cf. § 102, end?) mahāntam apakāraṁ karoti. Sy 60. 29 Der Magier sprach: Hier sind viele Mäuse, aber eine ist's, die so frech und verschlagen ist. Ar 78 The ascetic said: Truly, the mice [versions add, "of the house"] are many, but it is a single mouse among them that outwits me, and I cannot circumvent him with any device. **(106)** T 75. 14 text (inserts jūṭakarṇa after āha). SP 896 sa āha: tatra kāraṇena bhavitavyam. Hp 25. 10, Hm 62. 2 vīṇākarṇo nāgadantakaṁ vilokyāha: kathaṁ mūṣakaḥ svalpabalo 'py etāvad dūram utpatati. tat kāraṇenātra bhavitavyam. So 96cd, 97ab ity uktavantaṁ pravrājaṁ parivrāṭ so 'paro 'bravīt, lobho nāmāiṣa jantūnāṁ doṣāyātra kathāṁ śṛṇu. Kṣ 409, 410ab (16cd, 17) bṛhatsphig gūḍhakarṇasya śrutveti prāha sasmitaḥ, yat tavāvahitasyāpi (Ma. atīvāva°) bhakṣayaty eṣa bhojanam, avaśyaṁ kār° 'tra bhav° tapodhana. Spl 17. 2, Pṇ 136. 15 (after insertion) sa āha (Pṇ so 'bravīt): nūnaṁ nidhānasyopari tasya bilam; nidhānoṣmaṇā (Pṇ adds niścitaṁ drāk) prakūrdate (Pṇ kūrdate 'sāu). uktaṁ ca (vs). Sy 60. 31 Der Gast sprach: Es scheint mir, es verhält sich hiemit ähnlich wie mit jenem Spruch. Ar 79 The guest said: This is not without a reason. Verily you bring to my mind

nā 'kasmāc chāṇḍilī mātā vikrīṇāti tilāis tilān
luñcitāñl *luñcitāir eva* kāryam atra bhaviṣyati. 27.

(107) *cūḍākarṇa* āha: kathaṁ cāi 'tat. *sa āha*:

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the remark the man made to his wife. **Vs 27**=T 45, SP 27, N 24, Spl 64, Pṇ 53, cf. Kṣ 410cd (18ab), Sy 24, Ar 80. H omits vs and story following. **a**, SP caṇḍalī, vv. ll. cha°, śā°, SPα chaṇḍilī, N sāṇḍalī (cf. Kṣ). **b**, SP, N vikrīṇīte (SPα text). **c**, SP luñchitāś ca tilā (α hi tilāir) yena, N nirluñcitāir aghṛṣṭāñs tat, Jn luñcitān itarāir yena (Pṇ yatra), one Spl ms. corruptly intends luñcitā(ṅl) luñcitāiḥ sārdhaṁ, and similarly descendants of Spl (Hertel, *Tantr. Übers. Einl.* pp. 158, 28ff., and *Pañc.* p. 440). **d**, Pṇ hetur (so also T in vs 50, at end of story). N tatra. Kṣ karoti śāṇḍalī (Ma. em. śāṇḍilī) mātā nākasmāt tilavikrayam. Sy Nicht ohne Grund vertauscht die Frau enthülsten Sesam mit unenthülstem. Ar similarly.—The reconstruction of this vs and of the following story, §§ 132 and 134, are interdependent. It seems clear, first, that in pāda c the readings ca tilā, hi tilāir, itarāir, and the reading of N are secondary; fairly clear also that the pāda began with luñcitān (or, conceivably, °tā), and that this was followed by an instrumental case-form. A cpd. luñcitāluñcitāiḥ seems to be impossible. Hence I can think of no possible Sanskrit reconstruction except the reading of T and the Spl versions agreeing therewith (which is quite as apt to be the original Spl reading as the uncritical editions of Kosegarten and Kielhorn-Bühler). Were it not for the following prose story, this T reading would be unquestionable (except, possibly, yena for eva). But the trouble is that in the prose story SP, Jn, and Pa all speak of "huskt for unhuskt" sesame (as do Pa and N in the verse). So and Kṣ are ambiguous (as are SP, Jn, Kṣ in the verse). Only T clearly speaks in the prose of "huskt for huskt", in conformity with its reading of the verse; even the Spl ms. which reads with T in the vs inconsistently agrees with the others in the prose. It is not conceivable, I think, that the prose of the orig. should have been inconsistent with the vs. Either the prose of SP, Jn, Pa, or the vs of T (and Spl?), must have been changed. There is no real evidence for a specially intimate relation between SP, Jn, and Pa (cf. *AJP.* 36. 259 ff., and my Introduction, Vol. II, p. 106ff.), so that, if they have been changed, the change was presumably made independently. While it may seem hard to suppose such an independent change in three different versions, such cases are not unknown. Hertel cannot consistently object to this assumption, since he is always assuming independent "glückliche Besserungen" in different versions, where they are superior to T. In favor of this assumption can be urged: 1. The difficulty of reconstructing a Skt. reading for the vs which should be consistent with the "huskt for unhuskt" feature. 2. The fact that this feature, offering apparently more valuable goods for less valuable, makes a better story (cf. the theme "new lamps for old" in the story of Aladdin in the "Arabian Nights"), in spite of Hertel *ll. cc.*, and so might naturally have been introduced secondarily in various versions. 3. The fact that in SP, at least, the change seems to have been assisted by a purely verbal (phonetic)

KATHĀ 2 (STORY 2: HUSKT FOR HUSKT SESAME)

(108) ahaṁ *kadācid abhyarṇāsu varṣāsu* kasmiṁścid *adhiṣṭhāne* (*sthitigrahaṇanimittaṁ*) *kaṁcid brāhmaṇam āvāsārthaṁ prārthitavān, tasya ca gṛhe* (*'haṁ*) *sthitaḥ.* (109) *athā 'nyasminn ahani*

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confusion between kṛṣṇa of the original and ghṛṣṭa, "huskt" (see § 132). 4. The fact that apparently the orig. of the prose did not make it clear that "huskt for huskt" was intended. The parts of T in which this is clearly stated seem evidently secondary insertions (cf. § 133). The orig. seems to have spoken of getting "black sesame for white" in the prose, but not of "huskt for huskt", altho this was no doubt implied. It would therefore have been easy for the later redactors to misunderstand this part of the prose and give it a turn inconsistent with the original intention and with the vs, but consistent with a very natural and simple, if secondary, construction of the story. The next step would then have been (in most cases; but cf. Spl) to eliminate the inconsistency between the catch-vs and the prose fable by changing the vs in such a way as to make it not inconsistent with the prose. Cf. *AJP.* 36. 266 ff., especially 268.—The matter cannot be considered certain, in view of the agreement in sense (tho not, be it noted, in language) between SP, Jn, and Pa. I have chosen the alternative which seems to me the less improbable, without being blind to its difficulties. The only possible other alternative, in my opinion, is that in both prose and verse the original had "huskt for unhuskt" and that T has changed both secondarily. This would be quite possible as far as the prose is concerned; but I cannot see any likely reconstruction of the verse on that hypothesis. Practically impossible, in my opinion, is Hertel's thesis that the readings of all versions but T go back to a secondary archetype. I have criticized this theory in my Introduction, Chapter V. (107) T 75. 19 jūṭakarṇa āha...so 'bravīt. SP 900 sa āha...bṛhasvid āha. Spl 17. 9, Pṇ 136. 22 tāmracūḍa (Pṇ būṭakarṇa) āha: katham etat. sa āha (Pṇ so 'bravīt). Sy 60. 35 Der Magier [lacuna] sprach. Ar 81 The ascetic said: How was that? The guest said. (108) T 75. 20 asti, ahaṁ...brăhmaṇăvāsaṁ (so mss.; ed. em. brāhmaṇam āvāsaṁ) prārthitavān. SP 901 kasmiṁścid brāhmaṇagṛhe 'haṁ sthitaḥ. So 97cd, 98abc tīrthāny ahaṁ bhraman prāpam ekaṁ nagaram ekadā, tatra cāikasya viprasya nivāsāyāviśaṁ gṛham, sthite mayi. Kṣ 411ab (18cd) purāpaśyam ahaṁ pānthaḥ sthito brāhmaṇaveśmani. Spl 17. 11 yad ahaṁ kasmiṁścit sthāne prāvṛṭkāle vratagrahaṇa°...vāsārthaṁ prā°. tataś ca tadvacanāt tenāpi śuśrūṣitaḥ sukhena devārcanaparas tiṣṭhāmi. Pṇ 137. 2 kadācid ahaṁ kasmiṁścid adhi° ṛtugrahaṇa° kamapi br° āv° prārthitavān. tato mama brāhmaṇenāvāso dattaḥ. tatrāhaṁ devatārcanādiparas tiṣṭhāmi. Sy 61. 1 Ich kam einmal in eine Stadt, in der hatte ich keinen Bekannten; und als ich um Unterkunft bat, brachte mich ein Mann in sein Haus und wir hielten zusammen Mahlzeit. Ar 82 I once stayed with a man in such and such a city. We ate the evening meal together. (109) T 75. 21 varṣāsv atītāsu

pratyūṣe prabuddho ('haṁ) jālakāntaritayor brāhmaṇabrāhmaṇyoḥ saṁvādaṁ dattāvadhānaḥ śṛṇomi. tatra brāhmaṇaḥ prāha: (110) (*brāhmaṇi,*) śvaḥ parvakālo bhavitā; tatra (*tvayā*) *yathāśakti* brāhmaṇabhoj*anaṁ kartavyam* iti. (111) *asāv āha (bahuparuṣākṣarayā girā)*: kutas te *brāhmaṇabhojanasya śaktir atyantadaridrasye 'ti.* (112) *evam ukto 'sāu (kūpe prakṣipta iva na vacaḥ kiṁcid avocat. punar api cirād) abravīt*: *brāhmaṇi,*

(β cātī°) punár vihārārthaṁ praharaśeṣāyāṁ śarvaryāṁ pratibuddho 'cintayam: katamena digbhāgenāvagantavyam. atha yugapad asāv api brāhmaṇas tasyāṁ velāyāṁ pratibuddho jālakāntaritāṁ bhāryām apṛcchat. SP 901 tatra kadācid brāhmaṇī brāhmaṇenābhihitā. So 98cd sa vipraś ca vadati sma svagehinīm. Spl 17. 14, Pṇ 137. 4 text (Pṇ pratyūṣa-; Pṇ om 'haṁ; both om jāla°; Spl °maṇīsaṁvāde; Pṇ om tatra; Spl āha). Sy 61. 3 Als ich auf meinem Lager schlief — indessen er auf seinem Lager war und sich zwischen mir und ihm eine Rohrwand befand — begann er mit seiner Frau zu reden, und ich erwachte und lauschte. Und er begann zu ihr zu sprechen. Ar 83 Then he spread a carpet for me, and the man retired to his own carpet and to his wife. Between me and them was a lattice of reeds, and once during the night [several versions "toward the end of the night"] I heard the man and his wife talking, and I listened to their conversation. Then the man said. (110) T 76. 3 brā°, śrūyatām. śvaḥ..(β brāhmaṇasya bho°) SP 901 śvaḥ...tatra brāhmaṇān bhojayitum ucitam. So 99ab kṛsaraṁ (B. kṛśarān) brāhmaṇakṛte parvaṇy adya pacer iti. Spl 17.15, Pṇ 137.6 brā°, prabhāte dakṣiṇāyanasaṁkrāntir anantadānaphaladā (Pṇ om dāna) bhaviṣyati. tad ahaṁ pratigrahārthaṁ (Pṇ after grā°) grāmāntaraṁ yāsyāmi. tvayā brāhmaṇāikasya bhagavataḥ sūryasyoddeśena kiṁcid (Pṇ brāhmaṇasyāikasya sūryoddeśena yathāśakti) bhojanaṁ dātavyam (Pṇ adds iti). Sy 61. 7 Ich habe Lust, wenn mir der eine und andere Magier ins Haus kommt, ihnen womöglich ein Mahl zu geben. Ar 84 I wish to invite a company to take a meal with us tomorrow. (111) T 76. 4 text. SP 902 sābravīt (α sāha): na kiṁcid asti. So 99cd kutas te nirdhanasyāitad ity avocac ca sāpi tam. Kṣ 411cd (19ab) brāhmaṇī kupitā patyuḥ sarvānnavyayakāraṇāt. Spl 17. 18, Pṇ 137. 9 atha tac chrutvā brāhmaṇī paruṣataravacanāis (Pṇ om tara) taṁ bhartsayamānā prāha: kutas te dāridryopahatasya (Pṇ daridrasya brāhmaṇasya) bhojanaprāptiḥ. tat kiṁ na lajjasa evaṁ bruvāṇaḥ (Pṇ bruvan). (Then insertion.) Sy 61. 9 Spricht sie: Du weißt wohl, daß dir schon so nichts von deinem Haushalt erübrigt, wie kannst du die Leute einladen? Du verzehrst ja alles, was du dir verdienst, und verschenkst das Übrige und legst nichts auf die Seite. Ar 85 His wife said: How can you invite people to your table when there is no more (food) in your house than is necessary for your family? For you are a man who never saves anything and lays it by for the future. (112) T 76. 5 evam...brāhmaṇi. SP 903 brāhmaṇaḥ sakopam (is this a mistake based on kūpe?!) āha: kathaṁ strīṇāṁ saṁcayo na bhavati. (α om kathaṁ etc.) ayi kṛpaṇe. So 100a tataḥ sa vipro 'vādīt tāṁ. Kṣ 412a (19c) lubdhām

nāi 'tad yujyate vaktum. (?daridrāir api svalpālpetaram api samaye pātre deyam. uktaṁ ca:)

kartavyaḥ saṁcayo nityaṁ na tu kāryo 'tisaṁcayaḥ
*ati*saṁcayaśīlo *'yaṁ* dhanuṣā jambuko hataḥ. 28.

(113) *sā 'bravīt*: kathaṁ (cāi) 'tat. *so 'bravīt*:

KATHĀ 3 (STORY 3: TOO GREEDY JACKAL)

(114) asti kasmiṁścid adhiṣṭhāne māṅsavṛttir vyādhaḥ. sa cāi *'kadā pratyuṣasy utthāya †yantritasāyako†* vane *pāparddhiṁ*

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avocat tāṁ bhartā. Spl 17. 21, Pṇ 137. 14 tac chrutvā bhayatrasto (Spl adds 'pi) vipro (Pṇ dvijo) mandaṁ-mandaṁ prāha: brāhmaṇi...vaktum (vss inserted). evaṁ jñātvā daridrāir... (Spl dāridryābhibhūtāir api svalpāt svalpataraṁ kāle pātre ca deyam). (vs inserted.) Sy 61. 13 Spricht er zu ihr: Was wir verschenkt und verzehrt haben, laß' dich nicht gereuen, denn es heißt. Ar 86 The man said: Have no regret for what we have given away and eaten up. **Vs 28**=T 46, SP 28, N 25, Hp 123, Hm 159, Spl 72, Pṇ 59, Sy 25, Ar 87; So 100bc, Kṣ 412bcd (19d, 20ab). H has this and the story in a diff. place. Jn very diff., thus: atitṛṣṇā na kartavyā tṛṣṇāṁ nāiva parityajet, atitṛṣṇābhibhūtasya śikhā (Spl cūḍā) bhavati mastake. b, H kartavyo nātisaṁ°. c, SP, N, H paśya for ati. Hm °śīlo 'sāu, Hp °śīlena. SP, N saṁcayalubdhena. d, SP, N, Hp dhanuṣātmā nipātitaḥ (SP vināśitaḥ), Hm text. Yaśodhīra's Gujerati version (Hertel, *Pañc.*, p. 165), which mainly follows T at this place, agrees partly with SP, N, H in cd (paśya saṁcayaśīlena, d as N); but note that Hm supports T in d. So priye kārye 'pi saṁcaye, nātisaṁcayadhīḥ kāryā. Kṣ bhadre nāśo 'tisaṁcaye, saṁcayenātilubdho hi nihato jambukaḥ purā. Sy Man soll aufsparen und Vorrat sammeln, aber mit Maß. Wer ohne Maß Vorrat sammelt und aufspart, kann durch den Vorrat leicht das Ende nehmen, das einem Wolfe zuteil wurde, der seinen Sinn auf große Vorräte stellte. Ar For saving and laying up—often the end of him who practises them is like the end of the wolf. (113) T 76. 9 asāv a°...brāhmaṇo 'br°. SP 906 text (α sāha, ka° etat, brāhmaṇa āha). So 100d śṛṇu cātra kathām imām. Spl 18. 21, Pṇ 138. 8 brāhmaṇy āha: katham etat. sa āha (Pṇ brāhmaṇaḥ kathayati). Sy 61. 21, Ar 88. (114) T 76. 10 asti...sa praty° ut° kiṁcid vanam anupraviśya. SP 907 asti ka° vane (α adhiṣṭhāne) mā°...'kadā (α sa kadācid vane). Hp 33. 10, Hm 75. 9 asti kalyāṇakaṭake vāstavyo bhāiravo nāma vyā°...'kadā pāpabuddhir lubdho bhrāmyan vindhyāṭavīmadhyaṁ gataḥ (so Hp; Hm 'kadā mṛgam anviṣyamāṇo vindhyāṭavīṁ gatavān). So 101ab vane kvāpi kṛtākheṭo vyādho yantritasāyakaḥ (cf. Pa). Kṣ cf. under § 120. Spl 18. 23, Pṇ 138. 10 a° ka° vanoddeśe (Pṇ pradeśe kaścit) pulindaḥ. sa ca (Pṇ om ca) pāpa°...Sy 61. 23 Es war einmal ein Jäger, der nahm Pfeil und Bogen und ging aus, um Jagdbeute zu holen. Ar 89 [Most versions begin "They say that"] a hunter went out one morning with his bow and arrows, desiring to hunt and to

kartuṁ prasthitaḥ. (115) *śīghram eva* mṛgam (ekaṁ) vyāpādya (*māṁsam*) *ādāya pratyāgacchan,* (116) (*mahati tīrthāvatāre 'vataran*) *mahiṣaśāvatulyam uddhṛtaviṣāṇaṁ* (*kardamapiṇḍāvaliptagātraṁ*) *sūkaram* apaśyat. (117) *taṁ dṛṣṭvā* (*'śubhanimittapracodito*) *bhayam āgataḥ, pratinivṛtya ca pratibaddhagatiḥ sūkareṇa* (*mṛga*)*māṁsaṁ* (*saṁkocitakaṁ*) bhūmāu *prakṣipya,* (118) dhanur ākṛṣya *tasmāi* (*viṣadigdham*) *iṣuṁ prāhiṇoj* (*jatrusthāne viddhvā*) *parapārśvagataṁ ca kṛtavān.* (119) sūkareṇā 'pi *prahāramūrchiteno 'ttamaṁ javam āsthāyā 'vaskara-*

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indulge in the chase. (115) T 76. 11 text (om ekaṁ; mss. intend vyāpādya, R hatvā, see my Introduction, Vol. II, p. 259; kṛtamāṁsasaṁcayaḥ for mā° ādāya). SP 907 mṛgam ekaṁ vyāpādya (α hatvā) gacchan. Hp 33. 11, Hm 75. 11 tatas tena vyāpāditaṁ mṛgam ādāya gacchatā. So 101c ādhāya (DP. prādāya) māṁsaṁ dhanuṣi. Spl 19. 1, Pṇ 138. 11 atha tena gacchatā (Spl prasarpatā). Sy 61. 24 Als er noch nicht weit gekommen, erblickte er eine Gazelle, erlegte sie, nahm sie an sich, und ging heimwärts. Indem er des Weges zog. Ar 90 He had not gone far before he shot a gazelle and struck it down. He carried it off, returning homeward with it. (116) T 76. 11 text. SP 907 mahāvarāham apaśyat, āha ca: mamādyāparam api dāivenopapāditaṁ (α vidhinopa°) māṁsam iti. (The last seems a doublet of part of § 121.) Hp 33. 12, Hm 75. 12 ghorākṛtiḥ śūkaro dṛṣṭaḥ. So 101d prādhāvat sūkaraṁ prati. Spl 19. 1, Pṇ 138. 11 mahān añjanaparvataśikharākāraḥ kroḍaḥ samāsāditaḥ (Pṇ mahāñja°). Sy 61. 26 erblickte er einen Wildeber, einen großen und starken, der ihm direkt entgegenlief (cf. uddhṛtaviṣāṇaṁ). Ar 91 A boar met him on the way; and the boar came on against the man when he saw him. (117) T 76. 13 taṁ (β adds ca)...(om mṛga; β pratibaddharītiḥ). SP 908 pūrvamṛgam avasthāpya. Hp 33. 12, Hm 75. 12 tena vyādhena mṛgaṁ bhūmāu nidhāya. Spl 19. 2, Pṇ 138. 12 taṁ (Pṇ adds cāsāu) dṛṣṭvā. Sy 61. 28 Als der Jäger den großen Eber auf sich zukommen sah, verlor er den Mut und floh eilends; und als er sich umschauend gewahrte, daß der Eber ihn einholte, ermannte er sich. Ar 92 The man threw down the gazelle. (118) T 76. 14 dhanuḥ saśaraṁ ca kṛtvedam uvāca: (vs 49=Pṇ vs 60). ity uktvā tasmāi...SP 909 dha° āk° (α dhanuṣā) taṁ varāhaṁ jaghāna. Hp 33. 13, Hm 75. 13 śūkaraḥ śareṇa hataḥ (Hm °ṇāhataḥ). So 102a tenāiva kāṇḍaviddhena. Spl 19. 2 karṇāntākṛṣṭaniśitasāyakena samāhataḥ. Pṇ 138. 12 ākarṇāntaṁ bāṇam ākṛṣyemaṁ ślokam apaṭhat: (vs 60=T vs 49). athāsāu tīkṣṇasāyakena samāhataḥ. Sy 61. 31 und erlegte den Eber. Ar 92 took his bow, and shot the boar so that (the arrow) past thru his middle. (119) T 77. 1 sūkareṇā...°śarīro nipatitaḥ. SP 909 sū° 'py athābaddharoṣeṇa mukhapradeśe gṛhītvā vyāpāditaḥ, svayaṁ ca patitaḥ. Hp 33. 13, Hm 75. 13 śū° 'pi (Hp adds āgatya) ghanaghoragarjanaṁ kṛtvā sa vyādho muṣkadeśe hataś chinnamūladrumavad bhūmāu (Hp om bhū°) nipapāta (Hp om ni). So 102bc nihataḥ (B. ca ha°) potravikṣataḥ, sa vyapadyata. Spl 19. 2, Pṇ 138. 18 tenāpi (Pṇ śūkareṇāpi) kopāviṣṭena (Spl adds cetasā) bālendudyutinā daṁṣṭrāgreṇa

pradeśe *tathā 'bhyā*hataḥ, *yena gatāsus* (*tridhāgataśarīro bhūtale*) nipatitaḥ. (*atha lubdhakaṁ vyāpādya sūkaro 'pi śaraprahāravedanayā pañcatvaṁ gataḥ.*) (120) athā *'nantaraṁ* kṣutkṣāma*kukṣir dīrgharāvo* nāma *jambuka* āhārārthī paribhramaṅs tam (*ud*)deśam āga*tas* (*tān mṛtān*) mṛga*vyādha*sūkarān apaśyat. (121) *tāṅś ca dṛṣṭvā* (*pra*)hṛṣṭo (vy)acintayat: (*bhoḥ,*) *anukūlo me vidhiḥ*; *tenāi 'tad acintitaṁ* bhoj*anaṁ* (sam)upasthitam. (122) *tad ahaṁ tathā bhakṣayāmi, yathā bahūny ahāni me prāṇayātrā bhavati.*

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pāṭitodaraḥ pulindo gatāsur bhūtale 'patat (Pṇ bhuvi papāta). atha... (Pṇ upāgataḥ). Sy 61. 31 aber der schlug seinerseits seine Hauer in den Jäger und alsbald fiel sein Bogen zur Erde, und er starb auf derselben Stelle wie die Gazelle und der Eber. Ar 93 The boar [some versions add "maddened by the pain of the wound" or "mortally wounded"] charged the man, and struck him a blow with his tusk that knockt the bow and arrows from his hand [some versions add "and ript open his belly" or "breast"], and they (both) fell down together dead. (120) T 77. 2 atha tasmin mahati viṣame (β viśasane) vṛtte mṛgalubdhakasūkaraprastare kṣut° dardurako nāma gomāyur āhā° tam...āgato 'paśyan mṛgasūkaralubdhakān (v. l. mṛgalubdhakasūkarān). SP 910 atha kṣutkṣāmo dīrghadaṅṣṭro nāma nirbuddhir eko (α om nir° eko) ja° taṁ deśam āhā° pari° tān apa°. Hp 33. 18, Hm 76. 5 athānantaraṁ (Hp atrāntare) dīrgha°...ja° pari° āhā° tān (Hm adds mṛtān) mṛga° ap° (Hp avalokayām āsa). So 102cd, 103a tac cātra dūrād āikṣata jambukaḥ, sa cāgatya kṣudhārto 'pi. Kṣ 413 (20cd, 21ab) araṇye prāpa gomāyuḥ parasparahatān purā, lubdhakakroḍahariṇān yatrārūḍhaṁ (Ma. em. yantrā°) ca kārmukam. Spl 19. 5, Pṇ 138. 21 etasminn antare kaścid āsannamṛtyuḥ śṛgāla itas tataḥ (Pṇ cetaś ca) paribhramann amuṁ (Spl taṁ) deśam (Spl pradeśam) ājagāma. yāvad varāhapulindāu dvāv api paśyati (Pṇ yā° pa° varā° dvāv api pañcatvam upāgatāu). Sy 62. 1 Inzwischen war von ungefähr ein hungriger Wolf gekommen, der sah die drei tot. Ar 94 A hungry wolf came upon them, and when he saw the man, the gazelle, and the boar [versions add "dead"]. (121) T 77. 4 tāṅś ca dṛ° paraṁ paritoṣam upāgataḥ. āha ca. SP 911 dāivenopāditaṁ mamedam iti bahusaṁpanno hṛṣṭamanā abhūt. tatas tena dinaparyāyeṇa cintitam. [So ed., but α: idaṁ dāivopāditaṁ māṅsam iti bahu saṁpannaṁ me.] Hp 33. 19, Hm 76. 7 avalokya (Hm om) acintayat (Hm adds ca): aho adya (Hp om) mahad bhojyaṁ me samupa°. Kṣ 414ab(21cd) ayatnopanataṁ prāpya harṣapūrṇo 'tha jambukaḥ. Spl 19. 6, Pṇ 138. 23 tāvat (Pṇ tataḥ) pra°...(Pṇ om bhoḥ; Spl sānukūlo; Spl 'tad apy a°; Jn upasthitam, Pṇ before bhoj°). Sy 62. 2 und freute sich und dachte in seinem Sinn: Schau einer, da habe ich viel Speise gefunden. Ar 94 he felt assured within himself of an abundance of food, and said. (122) T nothing. SP 912 ed. has corrupt text, intended for vs similar to vs found in α, which reads: vyādha ekadinaṁ yāti dvidinaṁ mṛgasūkarāu, bahusaṁcayam etan me sāṁprataṁ cāpabhakṣaṇam. Hp 34. 4, Hm 76. 11 (Hm tad) bhavatu, eṣāṁ māṅsāir māsam ekaṁ

nā 'nnapānāni satatam utpadyante hi dehinām,
labdhvā prabhūtam annādyaṁ kramaśas tū 'payojayet. 29. (123) *tat tāvan* (*mṛgasūkaravyādhān kūṭīkṛtyāi*) *'naṁ* snāyu-*pāśaṁ dhanuṣkoṭigataṁ* bhakṣayāmi. (124) *evam* uktvā dhanuṣ-pratibandhaṁ *mukhe prakṣipya* (*snāyuṁ*) bhakṣ(ay)itum *ārab-dhaḥ.* (125) (*tataś ca*) chinne pratibandhe (*dhanuṣā*) *tālu*(*pra*)-*deśe* (*nir*)bhinnaḥ pañcatvam upagataḥ.

(End of Story 3)

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samadhikaṁ yāvaj jīvanaṁ me bhaviṣyati (Hm māsatrayaṁ me sukhena gamiṣyati). Hm then has vs 162, similar to the vs found in SP. So 103b cikīrṣuḥ saṁcayāya tat. Kṣ 414c(22a) tān saṁcayaṁ vidhāyāiva. Spl 19. 14, Pṇ 139. 8 text (Pṇ tr me before bahūny). Sy 62. 4 Ich muß es aber für lange Zeit aufheben. Ar 94 It is fitting that I lay by what I can for the future. **Vs 29**, as vs only T 48; may have been prose in orig. Pādas ab have no correspondents in Sanskrit versions; but cf. Sy 62. 5 denn man kann nicht leicht immer einsammeln und erwerben. Ar 95 For that man is without will-power who neglects to save and to lay by.—With the thot of pādas cd cf. in general the preceding and following §§ in SP, H, Bṛ (note kramaśo in SP under § 123): but Pa is closer here too: Sy Drum will auch ich das, was mir beschert worden ist, zusammenhalten und aufheben und mich mit Vorbehalt davon ernähren. (The following "Und er beschloß" perhaps indicates that this passage was orig. a verse. Possibly the last phrase of Pa has mingled the end of the vs with the prose of § 123, cf. there mṛgasū° kūṭī°.) Ar I propose to save and heap up what I have found (cf. on next). **(123)** T nothing. SP 913 (iti niścitya, om α) mṛga° rāśikṛtya (α kūṭī°) kramaśo bhakṣayiṣyāmīti (cintāṁ hṛdi, om α) nidhāya. Hp 34. 5, Hm 77. 1 tataḥ (Hp tad atra) prathamabubhukṣāyām idaṁ (Hp ca for idaṁ) niḥsvādu kodaṇḍalagnaṁ snāyubandhanaṁ khāda-yāmi. So 103cd kroḍavyādhāmiṣāt kiṁcin na cakhādātibhūyasaḥ. Kṣ cf. §§ 122, 124. Spl 19. 15, Pṇ 139. 9 text (om mṛ° kū°; Spl evaṁ for enaṁ; Pṇ, end, adds pādābhyām ādāya śanāiḥ-śanāiḥ). Sy 62. 10 (cf. note on vs 29) Und er beschloß: Zuerst esse ich die Sehne des Bogens. Ar 95 and content myself for today with this bow-string (so Cheikho; but DeSacy and Khalil, "This man, the deer, and the boar—the eating of them will suffice me for a long while. But I shall begin with this bow-string and eat it, for it will be nourishment for today; [Khalil, with AnSu] and I shall save the rest for tomorrow and the following [days]). **(124)** T 77. 8 text (om mukhe...snāyuṁ). SP 914 dhanuḥ° bhakṣayaṁś. Hp 34. 6, Hm 77. 2 ity uktvā tathā karoti (Hm tathā kṛte sati). So 104ab bhoktuṁ pravavṛte yat (DP. tat) tu gatvā dhanuṣi yat sthitam. Kṣ 414d, 415ab(22bcd) kārmukaṁ bhoktum udyataḥ, cāpacarvaṇasaktasya tasya. Spl 19. 18 evaṁ manasā niścitya cāpacaṭitakoṭiṁ mukhe prakṣipya snāyuṁ bhakṣituṁ pravṛttaḥ. Pṇ 139. 13 iti vicintya cāpacaṭitakoṭiṁ mukhamadhye kṣiptvā snāyuṁ bhakṣayitum ārabdhaḥ. Sy 62. 11 Und er packte diesen mit seinem Maul und kaute daran. Ar 96 Then he approacht the bow to eat its string. **(125)** T 77. 8 katham

(126) ato 'haṁ bravīmi: kartavyaḥ saṁcayo nityam iti. (127) (*tac ca śrutvā*) brāhmaṇy *āha*: (*yady evam, tad*) asti *me* tila(stokaṁ) taṇḍulastokaṁ (ca). (128) †*sa tvaṁ pratyuṣasy utthāya samitkuśādyānayanārthaṁ vanaṁ gaccha*;† aham *api* (*sahā 'nena śiṣyeṇa* kāmandakinā) *brāhmaṇatrayasya sādhayiṣyāmi* kṛsaram iti. (129) *tataḥ prabhāte tayā te tilā luñcitvā kāmandakinā 'dhiṣṭhitāḥ* (†*paripālaye*† *'ti*) *sūryātapa* (ā)*sthā-*

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api dāivāc (β om) chi° pra° vakṣaḥpradeśe bhinnaḥ...°gata iti. SP 914 chinnapratibandhena dhanuṣā hṛdi nirbhinnaḥ... Hp 34. 6, Hm 77. 2 (Hp tataś) chi° snāyubandhana utpatitena (Hp °bandhe drutam utpatite) dha° hṛdi nirbhinnaḥ sa (Hp om) dīrgharāvaḥ pañcatvam āgataḥ (Hp gataḥ). So 104 c d tat kṣaṇaṁ coccaladyantraśaraviddho mamāra saḥ. Kṣ 415 b c (22 d, 23 a) yantreṣuṇā dṛḍham, dāritasya yayuḥ prāṇās. Spl 19. 19, Pṇ 139. 14 tataś ca truṭitapāśe (Spl kartite pāśe) tāludeśaṁ (Pṇ °pradeśaṁ) vidārya cāpakoṭir mastakamadhyena (Pṇ adds śikhāvan) niṣkrāntā. so 'pi mṛtaḥ (Pṇ so 'pi tadvedanayā nirgatayā parāsur abhūt). Sy 62. 11 da zerriß die Bogensehne und schlug ihm heftig auf das Maul und er starb auf der Stelle. Ar 97 When he cut the string, the bow unbent and rebounded and struck the mortal spot in his neck [?texts vary; some simply "vital part," others "heart," "head" etc.], and he died. **(126)** T 77. 10, SP, H, Jn text (Spl quotes whole vs). So 105 a tan nātisaṁcayaḥ kārya(ḥ). Kṣ 415 d (23 b) tasmān nāśo 'tisaṁcayaḥ. Pa similarly. **(127)** T 77. 10 tat, brāhmaṇi, spāṣṭyāj jīvyate. tac...āha: asti... SP 916 (tataś ca, α om) brāhmaṇyābhihitam: asti tilataṇḍulastokam asmākam (α om as°). So 105 b c iti tena dvijena sā, bhāryoktā pratipadyāitat. Kṣ 416 a (23 c) patyuḥ śrutveti vacanaṁ. Spl 19. 23 athāivaṁ sā tena prabodhitā brāhmaṇy āha: yady evam, tad asti me gṛhe stokatilarāśiḥ. Pṇ 139. 17 punar apy āha: brāhmaṇi, na śrutaṁ bhavatyā. (vs.) athāivaṁ pratibodhitā brā° prāha: yady evam, tarhi santi me gṛhe stokās tilāḥ. Sy 62. 17 Darauf sprach sie: Du hast Recht, es ist noch Reis und Sesam da, und sonst noch etwas, was für fünf bis sechs Leute reicht. Ar 99 The woman said: What you have said is right. We have some rice and sesame which will be food (enuf) for a company of six or seven. **(128)** T 77. 12 text. SP 917 tenāhaṁ kṛsaraṁ karisyāmi. Kṣ 416 b c (23 d, 24 a) parvayāgānukāriṇī (Ma. °yogā°), snānāya taṁ visṛjyāśu. Spl 20. 1, Pṇ 139. 22 tāṁś cūrṇayitvā (Spl tatas tilāṁl luñcitvā) tilacūrṇena brāhmaṇaṁ bhojayiṣyāmi (Spl °mīti). tatas (Pṇ tasyās) tadvacanaṁ śrutvā (Pṇ ākarṇya) brāhmaṇo grāmaṁ (Pṇ grāmāntaraṁ) gataḥ. Sy 62. 19 und morgen früh will ich es rechtzeitig zurüsten, und du hole und lade zur bestimmten Zeit ein, wen du willst. Ar 100 I shall prepare the food tomorrow, and do you invite whom you wish for dinner. **(129)** T 77. 13 tathā cānuṣṭhite tilaprasthaṁ kāmandakināādhiṣṭhitaṁ luñcayety āsthāpitam. SP 917 tataḥ prabhāte tilān udghṛṣya brāhmaṇī (α °ṇyā) śoṣayituṁ pravṛttā (α °tāḥ). So 105 d tilān prākṣipad ātape. Kṣ 416 d, 417 a b (24 b c d) pākaśaktābhavat (Ma. diff.) kṣaṇāt, tat tilān kṛśarāhetoḥ śiṣyeṇa sthāpitān puraḥ. Spl 20. 2 sāpi tilān uṣṇodakena saṁmardya kuṭitvā

pitāḥ. (130) *atrāntare tasyā gṛhakarmavyagratvāt* (?†*tasminn anavahite*†) te *tilāḥ śunā 'gatya prāśya* †*viṭvālitāḥ*†. (131) *tad* dṛṣṭvā sā 'bravīt: kāmandake, *na śobhanam āpatitam; vighnam utpannaṁ brāhmaṇatarpaṇasya.* (132) *tathā 'pi gaccha, imāṁs* tilāṅl (*luñcitān api*) *kṛṣṇa*tilāiḥ *parāvartayitvā* (*śīghram*) āgaccha;

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sūryātape dattavatī. Pṇ 139. 24 tayāpi te tilā uṣṇodakena saha saṁmardya luñcitvā sūryātape dattāḥ. Sy 62. 21 Darauf nahm sie den Sesam vor, enthülste ihn und breitete ihn in der Sonne aus. Und sie sprach zu ihres Mannes Lehrling: Achte auf den Sesam, daß nichts an ihn kommt und ihn verunreinigt. Ar 101 The woman arose at dawn, took the sesame, and huskt it. Then she spread it out in the sun to dry, and said to her husband ['s boy, or slave, most versions]: Drive away the birds and the dogs from this sesame. (130) T 77. 14 tathā cātivyagratvāt te tilāḥ katham api dāivāc chunā viṭvālitāḥ (em.; mss. viṭṭhālitās; ṭhiṭhṭhā°).—Hertel, *ZDMG.* 67. 612 ff., argues plausibly for his em. as the orig. reading, and I have adopted it with some hesitation. But I think it means not "eine Mischung auseinanderbringen," but rather "bring into utter confusion." SP 918 te ca kenacit kurkureṇāgatya viplutāḥ (α [vi-]drāvitāḥ, vigalitāḥ, vicalitāḥ; see Hertel, *ZDMG.* 67. 614 f.). So 106 ab praviṣṭāyāṁ gṛhaṁ tasyāṁ prāśya śvā tān aduṣayat. Kṣ 417 cd (25 ab) abhyetya śvā kriyāyogyāṁś cakre jihvāvalehanāiḥ. Spl 20. 3, Pṇ 140. 1 atrāntare (Pṇ etasminn antare) tasyā gṛhakarmavyagrāyās (Pṇ gṛhe karmavyagratayā teṣāṁ) tilānāṁ madhye kaścit sārameyo mūtrotsargaṁ cakāra. Sy 62. 24 und ging einem andern Geschäfte nach. Der Knabe aber war unachtsam und es kam ein Hund und fraß davon. Ar 102 The woman went away on some business and work of her own. The man [versions, "boy"] was negligent and a dog came to the sesame and began to eat it [some versions add "and staled upon it"].—The correspondence between Jn and some secondary Ar versions is undoubtedly accidental. (131) T 77. 15 tayā cābhyantarasthayā dṛṣṭāḥ. tato 'sāv abravīt... SP 918 tān dṛṣṭvā...kāmandake, tilā viplutāḥ (α pluṣṭāḥ). So has, for the rest of the story, only 106 cd tato na kṛsarān etān kaścin mūlyādināgrahīt. Spl 20. 5, Pṇ 140. 2 taṁ (Pṇ tad) dṛṣṭvā sā cintitavatī (Pṇ vyacintayat): aho nāipuṇyaṁ paśya (Pṇ pa° nāi°) parāṅmukhībhūtasya vidher yad ete tilā abhojyāḥ kṛtāḥ (Pṇ etān api tilān abhojyān kṛtavān). Sy 62. 26 und sie gewahrte es und sprach: Jetzt ist er besudelt und darf nicht mehr genossen werden. Ar 103 The woman saw this, considered it defiled, and was loath that any of her guests should eat it. (132) T 77. 17 text. (See on vs 27 above.) SP 919 tatas tvaṁ gatvā ghṛṣṭatilāis (α pluṣṭa°) tilān (α apluṣṭatilān) parigṛhītvāgaccha (α om pari). (Note confusion, seemingly phonetic: kṛṣṇa°, ghṛṣṭa°.) Kṣ 418 ab (25 cd) tilānāṁ vikrayaṁ kartum udyatām aparāis tilāiḥ. Spl 20. 6, Pṇ 140. 4 tad aham etān samādāya kasyacid gṛhaṁ gatvā luñcitāir aluñcitān ānayāmi. sarvo 'pi jano 'nena vidhinā dāsyatīti (Spl pradā°). Sy 62. 27 so will ich ihn auf dem Markte verkaufen und dafür [lacuna]. Ar 104 She took it to the market and exchanged it

(*kṛṣṇakṛsaram eva kariṣyāmi.*) (133) *tathā cā 'nuṣṭhite* yasminn (eva) gṛhe 'haṁ bhikṣārtham upagataḥ, tasminn eva gṛhe kāmandakir (api) tilavi*krayā*rtham (*anu*)*praviṣṭo* (*'kathayat: gṛhyantām ime tilāḥ*). (134) *parivartamāne vyavahāre gṛhapatiḥ* (sam)āyātaḥ. tenā *'bhihitam: kathaṁ tilāḥ parivartyante. sā tam āha: samārghās tilā mayā labdhāḥ, śuklāḥ kṛṣṇāiḥ. tato 'sāu* (*vihasyā*) *'bravīt*: kāraṇenā *'tra* bhavi*tavyam*. ato 'haṁ bravīmi: nā 'kasmāc chāṇḍilī mātā. iti.

(End of Story 2)

(135) *evam ākhyāyā 'bravīt parivrāṭ: cūḍākarṇa, atrā 'py ani-*

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for unhuskt sesame, measure for measure. **(133)** T 77.18 text [om 1st eva; veśmany for 1st gṛhe, om 2nd gṛhe; upāgataḥ, v. l. upa°; at end adds brāhmaṇyābhihitaḥ: kathaṁ tilā dīyanta iti. kāmandakir āha: (vs 49, emphasizing demand for *huskt* sesame; this I think is certainly a secondary insertion)]. SP 920 tatheti kṛtvā (α gatvā) gatāyāṁ tasyāṁ yasminn...kāmandakī (v. l. °ke) tilavinimayārtham upagatā(!). Spl 20.8 atha yasmin gṛhe 'haṁ bhi° praviṣṭas tatra gṛhe sāpi tilān ādāya praviṣṭā vikrayaṁ kartum, āha ca: gṛhṇātu kaścid aluñcitāir luñcitāṅs tilān. atha tadgṛhagṛhiṇī gṛhaṁ praviṣṭā yāvad aluñcitāir luñcitān gṛhṇāti. Pṇ 140.6 atha tāñ śūrpe nidhāya gṛhād gṛhaṁ praviśantīdam āha: aho gṛhṇātu kaścid aluñcitāis tilāir luñcitāṅs tilān. atha etc. as Spl to tatra sā tilān ād° pra° pūrvoktam evāha. atha tadgṛhiṇyā prahṛṣṭayāluñcitāir luñcitās tilā gṛhītāḥ. Sy [lacuna] 62.29 und gab ihn für unenthülsten Sesam hin. Ar 105 (cf. prec.) This she did while I was in the market seeing what she did. **(134)** T 78.5 tathā ca vṛtte bhartāsyāḥ samāgataḥ (β bh° tasyāḥ samāyātaḥ). tenābhihitam: bhadre kim etad iti. sā...'bravīt (vs 50=45, our vs 27). SP 921 pari°...°patir āyātaḥ. tenoktam: kathaṁ tilāḥ prativartyante (α pari°). bhāryayābhihitam: aghṛṣṭatilāir ghṛṣṭā gṛhyante. sa āha: kāra°... °tavyam. tena vyavahāro vinaṣṭo 'bhūt (α om this sentence). ato... Kṣ 418cd, 419ab(26) dṛṣṭvā paro gṛhasvāmī vicintya kṣaṇam abravīt, karoti brāhmaṇavadhūr nākasmāt tilavikrayam. Spl 20.11 tāvad asyāḥ putreṇa kāmandakiśāstraṁ dṛṣṭvā vyāhṛtam: mātaḥ, agrāhyāḥ khalv ime tilāḥ. nāsyā aluñcitāir luñcitā grāhyāḥ. kāraṇaṁ kiṁcid bhaviṣyati; tenāiṣāluñcitāir luñcitān prayacchati. tac chrutvā tayā parityaktās te tilāḥ. ato... Pṇ 140.11 (cf. T) tathā ca pravṛtte tasyā bhartā samāyātaḥ. tena sābhihitā: bhadre, kim idam. iti. sā kathayati: samarghā mayā tilā labdhā luñcitā aluñcitāiḥ. iti. tataḥ sa vitarkyābravīt: kasya saṁbandhina ime tilāḥ. tatra tatsutaḥ kāmandakir āha: śāṇḍilīmātuḥ. so 'bravīt: bhadre, sātīvanipuṇā vyavahārakuśalā ca, tatas tyājyā ete tilāḥ. yataḥ. (2 pādas of catch-vs). Sy 62.29 Da sah sie ein Mann und sprach: Was bedeutet das, daß diese da zugerüsteten Sesam gegen unenthülsten umtauscht? Und ich war gerade zur Stelle und sprach: Nicht ohne Grund tauscht sie enthülsten Sesam um. Ar 106 I heard a man say: There is surely a reason why she gives this huskt sesame for unhuskt sesame. **(135)** T 78.10 evam...parivrāṭ. SP 924 bṛhasvid (α °sphig) āha: cūḍākarṇa... Hp 28.4,

vāritaśakter mūṣakasya bhikṣābhakṣaṇe kenāpi kāraṇena bhavitavyam. (136) asti *kiṁcit* khanitra(ka)m (iti). *sa āha: bāḍham asti;* (*eṣā suhastikā sarvalohamayī.*) (137) *upanīte ca tasmin* (*kakṣyāṁ baddhvā saṁdaṣṭāuṣṭhaputaḥ*) *pṛṣṭarān: kutaras tasya saṁcaraṇamārga iti. ākhyāte ca tasmiṁs* (*tena khanitreṇa*) *madvivaraṁ khanitum ārabdhaḥ.* (138) *ahaṁ cā 'dāv eva tayor*

Hm 66. 9 mūṣakabalopastambhena kenāpi kāraṇenātra bhavitavyam. kṣaṇaṁ vicintya (Hm adds parivrājakenoktam) kāraṇaṁ cātra dhanabāhulyam eva bhaviṣyati. So 107 tad evaṁ nopabhogāya lobhaḥ kleśāya kevalam, ity uktvā punar āha sma pravrāḍ āgantuko 'tha saḥ. Kṣ 419cd (27ab) tasmād ākhus tathāivāiṣa na śaktaḥ kāraṇaṁ vinā. Spl 20. 17, Pṇ 140. 18 (Pṇ begins: tan niścitaṁ nidhānoṣmajanitātra kūrdanaśaktir asya) etad (Pṇ evam) uktvā sa bhūyo 'pi prāha (Pṇ āha). [Here Jn put § 137.] Sy 62. 34 So handelt aber auch diese Maus nicht aus Naivität, daß sie so leicht da hinaufspringen kann, wo du deine Speisen hingelegt hast. Ar 107 Just such is my opinion of this mouse, which you tell me jumps to the basket wherever you place it. There is surely a reason why he is able to do this, but not his companions. **(136)** T 78. 10 asti...khanitram iti. jūṭakarṇa āha...asti. SP, H cf. next. So 108, 109abc khanitram asti cet tan me dīyatāṁ yāvad adya vaḥ, yuktyā nivārayāmy etaṁ mūṣakottham upadravam. tac chrutvā tan nivāsī sa pravrāṭ tasmāi khanitrakam, dadāv [here § 138]. Spl 20. 20 text (om iti; svahastikā, after °mayī). Pṇ 140. 21 text (bhoḥ samasti; om iti; so 'bravit). Here Jn add: abhyāgata āha: tarhi pratyūṣe tvayā mayā saha (Pṇ pra-)boddhavyaṁ yena dvāv api (Spl jana-)caraṇamalitāyāṁ (Spl °āmalināyāṁ) bhūmāu tatpādānusāreṇa (Spl °padā°, Pṇ °sāriṇāu) gacchāvaḥ. Sy 62. 36 Wenn du daher eine Axt hast, mit der ich die Wand aufreißen kann, so bring sie mir, und ich will dir beweisen, daß diese Maus nicht ohne guten Grund so kühn springt. Da brachte der Magier eine Axt und gab sie ihm. Ar 108 Get me an ax [most texts add: that I may dig out his hole and investigate his circumstances to some extent. The ascetic borrowed an ax from one of his neighbors] and he brought it to the guest. — Orig. may have been longer, but the longer versions of So, Jn, and Pa do not agree with each other. **(137)** T 78. 11 upanīte...ākhyāte ca tasmin khātakarma kartum ārabdhaḥ. SP 925, Hp 28. 9, Hm 67. 4 tataḥ khanitram ādāya madvivaraṁ (H tena vivaraṁ) khanitvā. So **110** (after § 138) tatas tena khanitreṇa pravrāḍ āgantuko 'tha saḥ, matsaṁcārabilaṁ vīkṣya prārebhe khanituṁ śaṭhaḥ. Kṣ 420ab (27cd) ity uktvā madbiladvāraṁ sa vidāryātikovidaḥ. Spl **20. 17** (before § 136) atha jñāyate tasya kramaṇamārgaḥ. tāmracūḍa āha: bhagavan, jñāyate, yata ekākī na samāgacchati, kiṁ tv asaṁkhyayūthaparivṛtaḥ paśyato me paribhramann itas tataḥ sarvajanena sahāgacchati yāti ca. abhyāgata āha. Pṇ **140. 19** (before § 136) atha jñāyate tasya kramaṇam. būṭakarṇa āha: bhagavan, jñāyate, yato na sa ekākī samabhyeti, kiṁ tu yūthaparivṛtaḥ. bṛhatsphig āha. — After § 138 Spl **21. 21,** Pn **142. 1** tataś ca suhastikayā (Spl sva°) khanitum ārabdhaḥ. Sy 63. 1 und er begann meine Stätte aufzureißen. Ar nothing. **(138)** T 78. 13 text.

ātmagatam ālāpaṁ śrutvā ('hāram utsṛjya) kāutukaparo 'vasthita āsam. (139) *yadā tv asāu durgānveṣaṇaṁ kartum ārabdhaḥ, tadā mayā jñātam: upalabdham anena durātmanā madīyavivaradvāram iti.* (140) mayā *('pi kenāpi sādhunā) pūrva*sthāpitaṁ *suvarṇam āptam āsīt; tatprādhānyāc cā 'haṁ śaktimantam ātmānaṁ manye.* (141) *asāv api duṣṭo vivarānusārāt tad upalabhya gṛhītvā ca dhanaṁ punar āvasathaṁ prāpto cūḍākarṇam abravīt: idaṁ tasya tad brahman suvarṇam, (hṛda)yasyā ('py) asāu sāmarthyād aśakyam api sthānam utpatati. ardhārdhaṁ*

So 109cd ahaṁ ca channasthas tad dṛṣṭvā prāviśaṁ bilam. Spl 20. 23, Pṇ 141. 1 mayāpi tadvacanam ākarṇya cintitam (Pṇ mayāpi tasya durātmanas tad vajrapātasadṛśaṁ vacaḥ samākarṇya cintitam), followed by long insertion. Sy 63. 2 Während der Gast und der Magier dies redeten, war ich [ed. em. inserts "nicht"] in meinem Loch, aber ich war nahe und hörte, was sie sprachen. Ar 109 At that time I was in a hole that was not mine, listening to their conversation. (139) T 78. 14 text. So 111ab kramāc ca tāvad akhanat palāyanapare mayi. Sy 63. 6 (after § 140) Als er nun aufzureißen begann, fürchtete ich, er könnte sie finden. Ar nothing. (140) T 78. 15 text. SP 926 mayā cirasthāp° nidhānaṁ (α dhanaṁ). Hp 28. 9, Hm 67. 4 mama cirasaṁcitaṁ dhanaṁ. So 111cd yāvat taṁ prāpa tatrasthaṁ hāraṁ me cānyasaṁcayam. Kṣ 420c(28a) yenāham abhavaṁ draṣṭā. Spl 21. 21, Pṇ 142. 1 atha tena khanatā prāptaṁ tan nidhānam, yasyopari sadāivāhaṁ kṛtavasatir yasyoṣmaṇā mahādurgam (Pṇ ca durgam) api gacchāmi (Pṇ adds iti). Sy 63. 4 In meinem Loche aber befanden sich tausend Dinare, die, ich weiß nicht wie, dort niedergelegt worden waren. Ar 110 Now my hole was in a place in which were a thousand dinars—I do not know who put them (there). I used to spread them out and exult over them, and waxt strong thru their strength whenever I thot of them. (141) T 78. 16 text (jūṭakarṇam), as mss. (parenthetized syllables only in β); ed. em. °tasya tad brahmahṛdayam, yasyāsāu°. No em. is needed; the α reading is better than β. SP 926 (cf. § 140) gṛhītavān. Hp 28. 10, Hm 67. 5 (cf. § 140) gṛhītam. Here SP, H insert § 151. So 112, 113 (cf. § 140) tejasānena (B. °tena) tasyābhūd ākhos tat tādṛśaṁ balam, ity āha sthāyinaṁ (DP. sthāninaṁ) taṁ ca pravrājaṁ mayi śṛṇvati. nītvā ca tan me sarvasvaṁ hāraṁ mūrdhni nidhāya ca, āgantusthāyināu hṛṣṭāu pravrājāu svapataḥ sma (B. ca) tāu. Kṣ 420d (28b) tat suvarṇaṁ jahāra me. Spl 21. 23, Pṇ 142. 3 (cf. § 140) tato hṛṣṭamanā abhyāgata idam ūce (Spl tāmracūḍam idam ūce 'bhyā°): bho bhagavan (Pṇ būtakarṇa), idānīṁ svapihi (Pṇ tr svapihīdānīṁ) niḥśaṅkaḥ. asyoṣmaṇā mūṣakas te jāgaraṇaṁ karoti (Pṇ tvāṁ jāgaritavān). evam uktvā (Pṇ adds tan) nidhānam ādāya maṭhābhimukhaṁ (Pṇ °khāu) prasthitāu dvāv api (Pṇ pratasthāte). Sy 63. 7 und als er fertig aufgerissen hatte, sah er die Denare und nahm sie fort und sie teilten sie miteinander. Und er sprach zu ihm: Diese listige Maus war deshalb so stark und flink und konnte so springen,

ca vibhajya sukhāsīnāu sthitāu. (142) *taṁ cā 'ham ātmano 'vasādaṁ prāpyā 'cintayam: †kadācid ihasthasya me pradīpam ujjvālyā 'saṁśayam āsādya māṁ hanyuḥ.† iti tasmāt 'sthānād anyad durgasthānaṁ kṛtavān.* (143) *anye ca ye mamā 'nucarās ta āgatya mām abruvan: bhadra hiraṇy(ak)a tvatsamīpavartino vayam atyantakṣudhārtāḥ; grāsamātram apy asmākaṁ nā 'sti; astaṁyate 'pi divase na kiṁcid asmābhir āsāditam. tad arhasy adyā 'pi tāvad asmān saṁtarpayitum iti.* (144) *tathā nāme 'ty uktvā 'ham āvasathaṁ tāiḥ samaṁ gataḥ.* (145) *athā 'smatparigrahaśabdam ākarṇya cūḍākarṇo 'pi bhūyo bhikṣāpātraṁ jarjaravaṅśena tāḍayituṁ pravṛttaḥ.* (146) *tenā* 'bhihitaḥ: kim *adyā 'pi nirākṛte tasmin muhur-muhuś* cālayasi *vaṅśam.* (*sthīyatām,*

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weil sie auf die Denare schaute und sich so stärkte. Denn es heißt: [here in Pa vs 30 and §§ 150, 151]. Ar 111 The guest dug out my hole until he reacht the dinars. Then he took them and said to the ascetic: This it was that empowered that mouse to jump where he did. **(142)** T 79. 3 text. Spl 22. 3, Pṇ 142. 7 aham api yāvan nidhānam (Pṇ tat sthānam) āgacchāmi, tāvad aramaṇīyam udvegakārakaṁ (Pṇ °jananaṁ; Spl adds tat sthānaṁ) vīkṣitum api na śaknomi. acintayaṁ ca (Pṇ adds aho) kiṁ karomi, kva gacchāmi, kathaṁ me syān manasaḥ praśāntiḥ. evaṁ cintayato mahākaṣṭena (Pṇ me mahatā ka°) sa divaso vyatikrāntaḥ (Pṇ jagāma). Sy 63. 21 (after § 151) Daraufhin suchte ich mir ein anderes Loch in dem Hause und ging in dasselbe hinein. Ar 115 (position as Sy) I went from my hole to another hole. **(143)** T 79. 5 text (hiraṇya). Jn cf. astamite 'rke, saparivāraḥ, in § 144. Sy 63. 23 Tags darauf kamen die Mäuse, die von mir ihre Speise empfingen, und sprachen: Wir sind hungrig; schon eine ganze Zeitlang haben wir nichts von dir erhalten. Tue für uns, was dir gut scheint. Ar 116 [Khalil with most versions; Cheikho diff. and secondary] When it was the next day the mice that were with me assembled (versions add "according to their custom") and said: Hunger has come upon us, and you are our hope (versions add "do what you are accustomed to do"). **(144)** T 79. 8 text, adding: ekāntāvasthitaś ca tayor durātmanoḥ pūrvākhyāte śeṣaṁ (better with β °taṁ aśeṣaṁ) ālāpaṁ aśṛṇavam. SP 927 kathaṁ kathaṁ api bhikṣāpātre punar mayā calite. Spl 22. 6, Pṇ 142. 11 athāstamite 'rke (Pṇ sahasrakiraṇe) sodvego nirutsāhas tasmin (Pṇ adds eva) maṭhe saparivāraḥ praviṣṭaḥ. Sy 63. 26 Da ging ich mit ihnen dorthin, wo ich früher allemal hinaufgesprungen war. Ar 116 [with Khalil etc.] And I went with the mice to the place from which I used to jump up to the bag. **(145)** T 79. 9 atha jūṭakarṇas tathāivākhyāne (read with mss. °te) vaṅśaṁ cālayati sma. Spl 22. 7, Pṇ 142. 12 text (Spl tāmracūḍo, Pṇ būṭakarṇo bhūyo bhūyo 'pi; Pṇ ārabdhaḥ). **(146)** T 79. 10 text. SP 928 (changed in sense) cūḍākarṇenābhihitam (α °taḥ): hṛte 'py arthe kathaṁ (α kiṁ) punaś cālayasi (α °ti). Spl 22. 8, Pṇ 142. 14 athāsāv abhyāgataḥ prāha (Pṇ 'bravīt): sakhe,

alam iti. (147) (*tato*) *'sāv āha*: *bhadra, eṣa mamā 'pakārī mūṣakaḥ punaḥ-punar āyāti.* (148) (*tadbhayād etat karomi.*) *tato vihasyā ('bhyāgataḥ) provāca*: (*sakhe*) *mā bhāiṣīḥ, vittena saha gato 'sya kūrdanotsāhaḥ.* (*yataḥ*) *sarveṣām api jantūnām iyam eva sthitiḥ.* (149) *athā* 'haṁ *tac chrutvā* (*kopāviṣṭo*) *bhikṣāpātram uddiśya viśeṣād utkūrdito 'prāpta eva bhūmāu* (*ni*)*patitaś* (*ca*). *tato māṁ dṛṣṭvā sa me śatrur* (*vihasya*) *cūḍākaraṇam uvāca*: (*sakhe paśya paśya kāutūhalam. uktaṁ ca yataḥ*:)

arthena balavān sarvo 'py arthād bhavati paṇḍitaḥ
paśye 'maṁ mūṣakaṁ pāpaṁ svajātisamatāṁ gatam. 30.

(150) (*tat svapihi tvaṁ gataśaṁkaḥ.*) *yad asyo 'tpatane śaktikāraṇam, tad āvayor* (*eva*) *hastagataṁ* (*jātam*). (151) *tac chrutvā*

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kim adyāpi na niḥśaṁko (Spl tr ni° na) nidrāṁ gacchasi. **(147)** T 79. 11 text (ed. yato for tato of α; R ato). Spl 22. 9, Pṇ 142. 15 sa āha: bhagavan, (Spl adds bhuyo 'pi) samāyātaḥ (Pṇ āyāto nūnaṁ) saparivāraḥ sa duṣṭātmā mūṣakaḥ (Pṇ saparijano duṣṭamūṣakaḥ). **(148)** T 79. 12 sa vihasyābravīt: mā bhāiṣīḥ, na kiṁcid asty (β apy) etat. yataḥ. Spl 22. 11 tadbhayāj jarjaravaṁśena bhikṣāpātraṁ tāḍayāmi. tato...(prāha for provāca; om yataḥ). Pṇ 142. 16 text (eṣā gatiḥ for iyam°). **(149)** T nothing. SP 929 tato 'haṁ mandaṁmandam upasṛtaḥ (v. l. apa°). tenoktam. Hp 28. 11, Hm 67. 6 satrāsaṁ mandaṁ-mandam upasarpaṁś cūḍākarṇenāvalokitaḥ. tatas tenoktam. Spl 22. 16, Pṇ 142. 21 text (Pṇ om ni; Spl om ca; Spl tac chrutvāsāu for tato...sa; Pṇ om vihasya; Spl tāmracūḍam, Pṇ būṭakarṇam; Spl bhoḥ for sakhe, āha ca for uktaṁ ca yataḥ). Sy 63. 27 Sie feuerten mich an, aber als ich sprang, hatte ich keine Kraft und fiel bös zu Boden. Ar 117 [Khalil and versions begin "I tried this often, but"] I was too weak for this. **Vs 30=T 51**, SP 29, N 26, Hp 93, Hm 122, Spl 82, Pṇ 69, So **116,** Sy **27** and **63. 16,** Ar **112.** In Pa before § 142. a, Tβ bhavaty for sarvo 'py, ed. with α bhavaty ar° ba°. SP, H hy for 'py (SP v. l. 'py), Spl omits. b, Jn arthayuktaḥ sa (Pṇ °taś ca) pa°. c, Jn, H paśyāinaṁ (Hm °taṁ). Jn vyarthaṁ for pāpaṁ. Spl svajāteḥ sa°. So artho hi yāuvanaṁ puṁsāṁ tadabhāvaś (B. °vāc) ca vārdhakam, tenāsyāujo balaṁ rūpam utsāhaś cāpi hīyate. Sy Die Einsicht desjenigen ist vorzüglich, der in vorzüglichen Vermögensverhältnissen ist, und die Kraft desjenigen [ist stark — not in ms.], der durch seinen Reichtum stark ist. Und nun wirst du sehen, daß sie, wenn ihr die Denare weggenommen sind, ebensowenig auf jene Stelle springen kann [this=§ 150] wie die andern. Ar For wealth brings increase of power and intelligence. [See § 150.] **(150)** T 79. 16 api ca, yad...hastagatam. Spl 22. 21 text ('tpatanakāraṇam, om eva). Sy cf. under vs 30. Ar **113** And you will see that after today the mouse will never regain the power and daring for (accomplishing) that which used to be possible for him in times past [DeSacy and Khalil: You will see that hereafter he will not be able to spring up to the place to which he used to spring; so OSp, KF; JCap—nec habebit prerogativam ceteris muribus]. **(151)** T 79. 16 ahaṁ tu

'haṁ (*manasā vi*)*cintitavān*: *satyam āhā 'yam*; (*yato*) mamā (*'dya nija*)śakti*hīnasya* (*sattvotsāharahitasyā*) *'hāram apy utpādayitum* (*aṅgulamātram apy*) *utpatane* śaktir nā 'sti. (152) *śṛṇomi cā 'nucarāṇāṁ parasparālāpam*: *āgacchata, gacchāmaḥ*; *ayam* ātma*no 'py udara*bharaṇe *na samarthaḥ, kiṁ punar anyeṣām.* (*tat kim anenā 'rādhitena.*) (153) (*tato 'haṁ paricintyāi 'tāvad iti svam ālayaṁ gataḥ. prabhātasamaye*) *sarva eva sapatnasakāśaṁ gatāḥ,* (*daridro 'sāv iti vadantaḥ.*) *tathā pravṛttānām anucarāṇām eko 'pi na matsakāśam āgacchat. paśyāmi ca*: *māṁ dṛṣṭvā saṁmukhaṁ ta eva matsapatnāiḥ saha parasparaṁ kilakilāyanto hastāsphālanāir mamā 'nucarāḥ saṁkrīḍanti. cintitaṁ ca mayā, yathā*: *evam etat.*

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tathāiva samarthitavān: satyam āhāyam; na mamādyāṅgulakasyotpatane (read so with α; β corrupt; see Introduction, Vol. II, page 262) śaktir astīti. SP **926,** Hp **28. 10,** Hm **67. 5** (after § 141) tataḥ prabhṛty ahaṁ nijaśaktiparikṣīṇaḥ (H °śaktihīnaḥ) sattvotsāharahita āhāram (H svā° or cā°) apy utpādayitum (so H and SPα, SP ed. upapā°) aśaktaḥ. So 115cd bhūyaś ca śaktir nābhūn me tadannāharaṇaplave. Kṣ 421ab(28cd) tato me śaktihīnasya kṣīṇavṛtter gatatvisaḥ. Spl 23. 2 tac...vicintitavān: yato 'ṅgulimātram api kūrdanaśaktir nāsti. Pṇ 143. 6 tac chrutvāhaṁ cintitavān: aho, satyam āha mamāiṣa śatruḥ, yato mamādyāṅgulamātram api na kūrdane śaktir asti. Sy **63. 19** Da sprach ich bei mir selbst: Der Gast hat Wahres gesprochen. Denn sobald er die Denare weggenommen hatte, fühlte ich meine Kraft verringert. Ar **114** I heard the guest's remark and recognized [some versions add "that it was true (and I felt)"] in my soul despondency and a diminution of the pride in myself. **(152)** T 80. 1 śṛṇomi...gacchāmaḥ; nāyam adya tṛṇasyāpi kubjīkaraṇe samarthaḥ. evam uktvā pañcāśanmātrā gatāḥ. punar api pañcaviṅśatiḥ, daśa pañca ceti. athānye dvādaśāṣṭāu; athāvaśiṣṭāu dvāu; tatrāpy eko 'bravīt: ayam..(β 'py asamartha udarapūraṇe)..anyeṣām. So 117ab athātmamātrabharaṇe yatnavantam avekṣya mām. Spl 23. 21, Pṇ 143. 23 tataś ca (Pṇ adds te) madbhṛtyā (Spl adds prabhāte) gacchanto mitho jalpanti: aho, asamartho 'yam udarapūraṇe 'smākam; kevalam asya pṛṣṭhalagnānāṁ biḍālādi- (Pṇ °dibhyo) vipattayaḥ. tat... Sy 63. 29 Als die Mäuse das sahen, flüsterten sie einander zu: Wir wollen uns von dem da abwenden, denn er kann sich jetzt nicht einmal mehr selbst ernähren. Ar 118 [Most versions begin "The weakness of my state became apparent to the mice"] and they avoided me and began to say among themselves: The brother of luck has come to nought. [Most versions add "Leave him and covet no more what he has to offer, for we see that"] he is rapidly approaching a state in which he will have need that some of you feed him. **(153)** T 80. 5 ity uktvā nirapekṣo 'sāv api prāyāt. tato...(β kalakalāyanto) So 117cd, 118 parityajya gataḥ sarvaḥ sa mūṣakaparichadaḥ, avṛttikaṁ prabhuṁ bhṛtyā apuṣpaṁ bhramarās tarum, ajalaṁ ca saro haṁsā muñcanty api ciroṣitam (B. °tāḥ). [This unknown elsewhere.] Kṣ 421cd (29ab) tyaktasya bhṛtya-

yasyā 'rthās tasya mitrāṇi yasya 'rthas tasya bāndhavaḥ
yasyā 'rthāḥ sa pumāṅl loke yasyā 'rthāḥ sa ca paṇḍitaḥ. 31.
(*api ca*:)
arthena hi vihīnasya puruṣasyā 'lpamedhasaḥ
vichidyante kriyāḥ sarvā grīṣme kusarito yathā. 32.
tyajanti mitrāṇi dhan*ena* hīnaṁ
putrāś ca dārāś ca *sahodarāś* ca
tam arthavantaṁ punar *eva yānti* hy
artho *'tra* loke puruṣasya bandhuḥ. 33.
śūnyam aputrasya gṛhaṁ *hṛc* chūnyaṁ yasya nā 'sti sanmitram
mūrkhasya diśaḥ śūnyāḥ sarvaṁ śūnyaṁ daridrasya. 34.

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svajanāir idam āsīn manogatam. Spl 24. 3 evaṁ teṣāṁ vacāṅsi śrutvā svadurgaṁ praviṣṭo 'ham; yāvan na kaścin mama saṁmukho 'bhyeti, tāvan mayā cintitam: dhig iyaṁ daridratā. (Then inserted vs.) evaṁ me cintayatas te bhṛtyā mama śatruṇāṁ sevakā jātāḥ. te ca mām ekākinaṁ dṛṣṭvā viḍambanāṁ kurvanti. Pṇ 144. 5 evaṁ teṣāṁ vaco mārge śṛṇvan durgaṁ praviṣṭaḥ. yāvan nirdhanatvāt ko 'pi parijanamadhyāt saha na praviṣṭaḥ, tāvad ahaṁ vitarkayitum ārabdhaḥ: aho dhig iyaṁ daridratā. (Then inserted vs.) Sy 63. 31 und sie gingen zu meinen Gegnern und Feinden über und sprachen alle möglichen schlimmen Beschuldigungen gegen mich aus. Und ich bedachte, daß es mit Recht heißt. Ar 119 So they all repudiated me and attacht themselves to my enemies and they began [to divulge] my faults and defects to everyone to whom they spoke of me [several versions, "to my haters and enviers"]. I said to myself. **Vs 31** = T 52, SP **31**, N **28**, Hp **95**, Hm **124**, Sy 28, Ar 120. d, Hm hi for ca. Pa close. Ks 422(29cd, 30ab) is close in general sense to this and the following vss. T adds api ca. **Vs 32**=T 53, SP 30, N 27, Hp 94, Hm 123, Spl **84**, Pṇ **71**, Sy 29, Ar 121. a, Spl ca, Pṇ, Hm tu for hi. c, Jn ucchid°; H kriyāḥ sarvā vinaśyanti. Pa close. **Vs 33**=T 54, Pṇ **106**, Sy **31**, Ar **123**. In Pṇ farther on; in Pa after next vs (perhaps so orig.?). a, T dhanāir vihīnaṁ. b, T suhṛjjanāś for saho°. c, T punar āśrayante hy (ed. with β om hy). d, T hi for 'tra. In b Pṇ is supported by Pa (Verwandten, relatives), and in cd Pṇ is preferable to T on internal grounds. Sy Wenn einer in Armut gerät, muß er mit Frau und Kindern hart durchs Leben, und seine Verwandten verleugnen ihn und seine Freunde wenden sich von ihm ab. Ar For a man — when need afflicts him, his friends desert him and he is despised among his relatives. Often he lacks the means of subsistence and (lacks) those things which he needs for himself and his family. Here Pa has what must have been a Sanskrit (?) verse, not found elsewhere: the first part of Sy 32 (only the second part thereof = T 66, our vs 39), and Ar 124. Sy Um der Dürftigkeit willen wird er gottlos und sündigt und lebt weder in dieser Welt gut noch in jener. Ar Until he seeks that which will make him despair of his religion, and he is lost; and then he loses this world and the next.—T vss 55—58, nowhere else. **Vs 34**=T 59, SP 32, N 29,

tānī 'driyāṇy avikalāni tad eva nāma
sā buddhir apratihatā vacanaṁ tad eva
arthoṣmaṇā virahitaḥ puruṣaḥ sa eva
cā 'nyaḥ kṣaṇena bhavatī 'ty *atic*itram etat. 35.

(154) (*tan mādṛśānāṁ kiṁ nāma tad varaṁ syāt. yasye 'dṛśaḥ phalavipākaḥ,*) *tat sarvathā dhanahīnasya* mamā *'dhunā ne 'ha śreyaḥ.* (*uktaṁ ca:*)

vasen mānādhikaṁ vāsaṁ bhagnamānaṁ na saṁśrayet
mānahīnaṁ surāiḥ sārdhaṁ vimānam api varjayet. 36.

(155) (*evam uktvā 'py ahaṁ punar apy evam acintayam:*) *kim* arthitāṁ *kasyacit karomi. tad etad* yācñājīvanaṁ *kaṣṭataram. yataḥ:*

Hp 96, Hm 125, Pṇ 80, Sy 30, Ar 122. b, T ciraśūnyaṁ for hṛc chū°. The T, Pṇ form of the vs is supported by Pa; in SP, N, H it is a śloka, thus: aputrasya gṛhaṁ śūnyaṁ sanmitraṁ nāsti yasya ca (so N; H sanmitrarahitasya ca; SP deśaḥ śūnyo 'py abāndhavaḥ), mūrkhasya ca diśaḥ śūnyāḥ (so N, Hm, v. l. of Hp; SP and Hp ed. mūrkhasya hṛdayaṁ śūnyaṁ) sarvaśūnyā daridratā. Sy Und wer keine Freunde hat, hat kein Haus und keine Wohnung. Und wer nicht Reichtum hat, hat gar nichts. Wer keine Kinder hat, hat nicht Name und Nachkommenschaft, und wer keinen Verstand hat, dem gehört weder diese noch jene Welt. Ar [most orig. version reads] And I found that whoever has no friends has no family; whoever has no child has no memorial; whoever has no intelligence has nothing in this world or in the next world; and whoever has no wealth has nothing at all. [Cheikho corrupt.] T inserts vs 60 (only in α) and prose 81. 11. **Vs 35**=T 61, SP 33, N 30, Hp 97, Hm 126, Pṇ 81. d, SPα ko 'nyaḥ, N cānma, H anyaḥ, Tβ śūnyaḥ (for so 'nyaḥ); Tα for line, śete hakāra iva saṁkucitākhilāṅgaḥ, followed in next line by our text minus the first word. See Introduction, Vol. II, p. 110f., *JAOS.* 38. 289. SP ed. kṣaṇe prabhavatī, but α text. SP, N, H 'ti vicitram. T has prose insertion, and (in β only) vs 62. **(154)** T 82. 3 tan...syāt. yasya syād īdṛśaḥ phalavipākaḥ, yaḥ (so with mss.; ed. em. yat, see *JAOS.* 38. 278) satataṁ dehīti vakti, tat (β tasya)...ca. SP 942 tasmān mayā sthānāntaraṁ gantavyam ity alocitam. Hp 29. 9, Hm 68.10 etat sarvam ākarṇya mayālocitam: mamātrāvasthānam ayuktam idānīm. yac ca: anyasmā etadvṛttāntakathanam, tad apy anucitam. Pṇ 145. 1 yad vā mādṛśānāṁ kiṁ dhanena. yasye... sarvathā vibhavahīnasya mamādhunā vanavāsa eva śreyān, yata uktam. Pa nothing. **Vs 36**=T 63, SP 34, N 31, Pṇ 82. a, Pṇ śrayen. T sthānaṁ. b, T mānahīnaṁ. T, SP saṁvaset (SPα, N, Pṇ text). d, N pari for api. **(155)** T 82. 7 text (om yācñājīvanaṁ; yatkāraṇam for yataḥ). SP 945 atha kaścit prārthate; avamānena (better with α alam anena). Hp 29. 23, Hm 69. 11 yac cātrāiva yācñā(Hm °ayā)-jīvanaṁ tad atīva garhitam. yataḥ. Pṇ 145. 7 punar apy acintayam: yācñākaṣṭam api maraṇopamam. yataḥ. Sy ?(Nothing unless first clause under our vs 39 belongs here.) Ar 125 [Several

kubjasya kīṭakhātasya dāvaniṣkuṣitatvacaḥ
taror apy ūṣarasthasya varaṁ janma na cā 'rthinaḥ. 37.
kaṇṭhe gadgadatā svedo *mukhe vāivarṇyavepathū*
mriyamāṇasya yāny eva tāni cihnāni yācat*aḥ*. 38.
dāurbhāgyāyatanaṁ dhiyo 'paharaṇaṁ mithyāvikalpāspadaṁ
paryāyo maraṇasya dāinyavasatiḥ śaṅkānidhānaṁ param
mūrtaṁ lāghavam *āśrayaś* ca vipadāṁ tejoharaṁ māninām
arthitvaṁ hi manasvināṁ na narakāt paśyāmi vastv antaram. 39.

api ca:

nirdravyo hriyam eti hrīparigataḥ prabhraśyate tejaso
nistejāḥ paribhūyate paribhavān nirvedam āgacchati
nirviṇṇaḥ śucam eti śoka*manaso buddhiḥ paribhraśyate*
nirbuddhiḥ kṣayam ety aho nidhanatā sarvāpadām āspadam. 40.

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versions, not Ch:] There is nothing worse than poverty. **Vs 37**=T 64, Spl **88**, Pṇ 84, Ar 126 (not in Sy). a, Spl śuṣkasya for ku°. b, Spl vahnidagdhasya sarvataḥ. d, Pṇ bhadraṁ for varaṁ. Ar [not in Ch] The tree growing in a salt marsh [KF adds, "and the interior of which is consumed by rottenness, and its fruit more bitter than aloes of Socotra"], eaten from every side, is (in a state) better than the state of the poor man who is in want of human possessions. **Vs 38**=T 65, SP 35, N 32. ab, SP, N gatir mandā (N gate bhaṅgaḥ) svaro hīno (N dīno) gātrasvedo (SPα gātrabhaṅgo, or v. l. vākyabhaṅgo) mahad bhayam. cd, Tβ text; Tα mri° cihnāni yāni tāny eva yā°; SP, N maraṇe yāni cihnāni tā° ci° yācake. Here T adds tad arthitvam api jaghanyam; Pṇ kiṁ ca. **Vs 39**=T 66, Pṇ 85, Sy vs 32, l. 3, Ar 127; cf. Spl **98** mūrtaṁ lāghavam evāitad apāyānām idaṁ gṛham, paryāyo maraṇasyāyaṁ nirdhanatvaṁ śarīriṇām. a, T vāirāgyāharaṇaṁ for dāur° (which Ar supports). c, T āspadaṁ (used already in a) for āśrayaś. Sy (cf. vs 33, and § 155) Keiner ist geringer geschätzt als der Arme, und er ist die Herberge der Drangsäle. Ar Poverty is the source of every trial, and brings unto him who suffers it the hatred of men. And besides he is robbed of intelligence and valor, and is deprived of wisdom and refinement, and is subject to suspicion [some versions "slander"; some add "and is become the gathering-place of evils"]. Here Pṇ adds tathā ca, SP kiṁ ca, Hp aparaṁ ca, T api ca. **Vs 40**=T 67, SP **37**, N **34**, Hp **103**, Hm **133**, Pṇ 86, Sy 33, Ar 128. In SP, N, H after vs 42. a, SP, N, H dāridryād for nir°. SP ed. bhayam, but α (d)hriyam. SP, N tat for hrī. SPα, N, H sattvāt paribhraśyate for pra° te° (SP ed. pra° tejasā); Pṇ pronmucyate tejasā. b, SPα, N, H niḥsattvaḥ (N °vāt). SP āyāti ca, but α with Hp āgacchati, and so N intends; Hm āpadyate. c, SPα, N śokavihito, H and v. l. of SP °nihato, Pṇ °vidhuro. SPα, N, H, Pṇ buddhyā. H, Pṇ

(*api ca*:)

varam ahimukhe krodhāviṣṭe karāu viniveśitāu
viṣam api varaṁ pītvā suptaṁ *kṛtāntaniveśane*
girivarataṭād *ātmā* mukto varaṁ śatadhā gato
na *tu* khalajanāvāptair arthāiḥ priyaṁ kṛtam ātmanaḥ. 41.
varaṁ vibhavahīnena prāṇāiḥ saṁtarpito 'nalaḥ
no 'pacāraparibhraṣṭaḥ kṛpaṇo *'bhyarthito* janaḥ. 42.

(156) *atha* (*cāi*) *'vaṁ gate kena* (*nāmā 'nyo*)*pāyena jīvitaṁ syāt. kiṁ cāuryeṇa. tad api parasvādānāt kaṣṭataram. yat kāraṇam*:

varaṁ *kāryaṁ* māunaṁ na ca vacanam uktaṁ yad anṛtaṁ
vaṙaṁ klāibyaṁ puṁsāṁ na ca parakalatrābhigamanam
varaṁ prāṇatyāgo na ca piśunavākyeṣv abhiratir
varaṁ bhikṣāśitvaṁ na ca paradhanāsvādana*sukham*. 43.

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parityajyate, SPα, N na saṁyujyate, SP ed. paraṁ bhra° (otherwise SP ed.=T in c); T °śyati, v. l. text. d, T nirdhīkaḥ for nirbu°. Hm vidhanatā. Sy, Ar fairly close. Schulthess includes in Sy 33, at the end, what is clearly another vs, found in Ar but in no Skt. version; und wer mit ihm zu tun bekommt, glaubt seinem Worte nicht, und wenn ein anderer eine Missetat begeht, so fällt der Verdacht auf ihn. Similarly Ar 129. Then Ar (alone) adds another vs, 130, not found in any other known Pañc. version at this point, but otherwise known in Skt. literature (e. g. Vikramacarita JR 12. 4, ālasyaṁ sthiratām upāiti etc.). T api ca, Pṇ anyac ca. **Vs 41**=T 68, Pṇ 87, Sy 34, Ar **132** (after next vs). b, mss. paraṁ; T yamasya niveśane. c, Pṇ girigurutaṭān muktaḥ kāyo varaṁ. (Perhaps read para for vara? *JAOS.* 38. 289.) d, Pṇ na hi khalajanāt prāptāir. Pa close. **Vs 42**=T 69, SP 36, N 33, Hp 102, Hm 132, Pṇ 88, Ar 131 (not in Sy). c, SP, Pṇ 'pakāra, but SP v. l., N, H with T text. d, SP, N, H kṛpaṇaḥ; SP, N prārthako, SPα pārthivo, v. l. with H prārthito. N naraḥ. Ar Death is better than poverty, which drives him who is subject to it to begging — more especially begging from the stingy and niggardly. **(156)** T 83. 10 text (om ca and nāmā 'nya-; parasvādānaṁ for °āt). Pṇ 146. 6 text. Ar 134 Often a man has an aversion to begging and (yet) has need, which brings him to stealing and robbing; and stealing and robbing are worse than (the misfortune) that he was avoiding. For it is said. **Vs 43**=T 70, SP 38, N 35, Hp 104, Hm 134, Pṇ 90, Sy 36, Ar 135. a, T yuktaṁ for kāryaṁ, Pṇ varaṁ māunaṁ nityaṁ; Hm tr māunaṁ kāryaṁ. b, T varaṁ mṛtyuḥ ślāghyo na°. c, SP ed. piśunatāyām a°, Hm text, Hp, N, SPα piśunavādeṣv. Hm abhirucir. d, T, Pṇ bhikṣārthitvaṁ. For -nasukham (N, Hm), Hp -nabalam, v. l. naratiḥ; SP -paratā, but α -naphalam; Pṇ -namatiḥ; T -m asakṛt (making āsvāda neuter). Sy (proves T wrong in b) Besser ein Stammler als ein Lügenredner, und besser ein Kastrat als ein Ehebrecher, und besser ein bedrücktes und kümmerliches Leben, als von fremdem Eigentum zu leben.

(157) *atha* kim (ahaṁ) parapiṇḍenā 'tmānaṁ *yāpayāmi*. kaṣṭaṁ bhoḥ. tad api dvitīyaṁ mṛtyudvāram. (*yataḥ*:)

rogī cirapravāsī parānnabhojī parāvasathaśāyī
yaj jīvati tan maraṇaṁ yan maraṇaṁ so 'sya viśrāmaḥ. 44.

(158) *tat sarvathā tad eva* (*bṛhatsphigapahṛtaṁ*) *dhanam ātmīkaromi. mayā hi tayor durātmanor upadhānīkṛtā dhanapeṭikā dṛṣṭā 'sti. tad vittaṁ svadurga ānayāmi, yena bhūyo 'pi me vittaprabhāvenā 'dhipatyaṁ pūrvavad bhavati.* (159) *evaṁ* (*ca*) *saṁpradhārya rātrāu tatra gatvā nidrāvaśam upagatasya tasya*

Ar less close. T has here prose insertion and vs 71. (157) T 83. 19 text (om ahaṁ and yataḥ). SP 961 tat kim ahaṁ para°...(yojayāmi; om yataḥ). Hp 30. 17, Hm 71. 2 as SP (prefixing iti vimṛśya, adding yataḥ; Hm poṣayāmi). Pṇ 146. 12 athavā kiṁ para°...'tmānaṁ poṣayāmi. tad api kaṣṭaṁ bhoḥ kaṣṭam. etad api...uktaṁ ca (for yataḥ). **Vs 44=T 72**, SP 40, N 37, Hp 107, Hm 138, Pṇ 91, Sy **35**, Ar **133** (in Pa before § 156). b, N paravasathasāyāṁ; H, T, Pṇ text; SP ed. paragṛhavāsī ca (some mss. om ca, one °pravāsī, one α ms. parāvasathavāsī). Pa close. Here T vss 73—76. (158) T 84. 19 tan niḥsvateyam anekaprakāraṁ maraṇam. atha cet tad eva dhanam ātmīkaromi. mayā tu tayor...°kṛtā dṛṣṭapūrvās te dīnārāḥ sthagitāḥ (mss. sthāpitāḥ sthagitāḥ). Spl (before § 152) **23. 20** evaṁ vilapyāhaṁ bhagnotsāhas tan nidhānaṁ gaṇḍopadhānīyakṛtaṁ dṛṣṭvā—(after § 153) 24. 9 atha mayāikākinā yoganidrāṁ gatena bhūyo vicintitam: yat, tasya kutapasvinaḥ samāśrayaṁ gatvā tad gaṇḍopadhānavartikṛtāṁ vittapeṭāṁ śanāiḥ śanāir vidārya tasya nidrāvaśaṁ gatasya svadurge tad vittam ānayāmi... (end, add vss, and then 25. 7 ato vittāpahāraṁ vidadhato yadi me mṛtyuḥ syāt, tathāpi śobhanam.—vss.) Pṇ 146. 16 tat...durātmanor ucchīrṣakasaṁnidhāne dhana°...'sti. tadvittāpahāraṁ kurvato me mṛtyur api śreyān. Sy 65. 16 Ich sah nun, wie der Gast die ihm zugefallenen Denare nahm, in seine Reisetasche steckte und diese unter seine Kopfstelle legte, und dachte bei mir: Ich will gehen, vielleicht kann ich etwas davon in meine jetzige Wohnung bringen und kommt mir ein Teil der alten Kraft wieder und wenden sich mir dann auch meine Freunde wieder zu. Ar 136 Now I had seen the guest when he took out my dinars and divided them with the ascetic. The ascetic put his share in a wallet and placed it at his head for the night. I desired to get some of the dinars and return them to my hole, for I hoped that thru this some of my strength would return to me and some of my friends would come back to me. (159) T 85. 1 evaṁ ca saṁ° gato 'haṁ tam uddeśam. atha tāv anyamanaskāu matvā saṁjighṛkṣur aham upaśliṣṭaḥ. SP 964 ity ākalayyāhaṁ dravyapralobhāt punar api dīnārān grahītum āgraham akaravam. Hp 30. 25, Hm 71. 8 ity ālocya lobhāt punar apy arthaṁ grahītuṁ graham akaravam. So **114ab** (just after § 141) prasuptayos tayos (B. tatas) taṁ ca hartuṁ māṁ punar āgatam. Spl 25. 14 evaṁ niścitya rātrāu ...upāgatasya peṭāyāṁ mayā chidraṁ kṛtaṁ yāvat. Pṇ 146. 21 evaṁ saṁ°...mayā peṭikāyāṁ... Sy 65. 21 Und als der Gast schlief, stand ich auf und ging; aber als ich bei seiner Tasche angelangt war. Ar 137 I crept

mayo ('paśliṣṭena) peṭikāyāṁ yāvac chidraṁ kṛtam, (160) *tāvat prabuddho 'sāu tāpasaḥ. tataś (ca jarjaravaṅśa)*laguḍena *(tenā 'haṁ) śirasi* tāḍitaḥ. (161) *kathaṁcid āyuḥśeṣatayā nirgato* 'haṁ *(bilam āviśaṁ)* na mṛtaś (ca). (162) *punar api cirād baddhāśaḥ samāśvasya dināntikam upaśliṣṭas tena nirdayenāi 'vaṁ yaṣṭyā śirasy abhihataḥ, yenā 'dyā 'pi svapnagatānām api tādṛśānām udvije. paśya ce 'maṁ tatkālakṛtaṁ śirasi me vraṇam. sādhu ce 'dam ucyate.*

sarvaprāṇavināśasaṁśayakarīṁ prāpyā 'padaṁ dustarāṁ
pratyāsannabhayo na vetti vidhuraṁ svaṁ jīvitaṁ kāṅkṣati
uttīrṇas tu tato dhanārtham aparāṁ bhūyo viśaty āpadaṁ
prāṇānāṁ ca dhanasya sādhanadhiyām anyonyahetuḥ paṇaḥ.
45.

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up while the ascetic was asleep until I was at his head. **(160)** T 85. 2 dṛṣṭvā ca māṁ bṛhatsphig laguḍenātāḍayat. SP 964 tato bṛhasvidā (α °sphigā) 'pi laguḍena jharjharīkṛto 'smi. Hp 31. 4, Hm 71. 11 tato 'haṁ (Hm adds mandaṁ-mandam upasarpaṁs) tena vīṇākarṇena jarjaravaṅśena (Hm °śakhaṇḍena, Hp v. l. °śadaṇḍena) tāḍitaḥ. So **114cd** prabudhyātāḍayad yaṣṭyā pravrāṭ sthāyī sa mūrdhani. Spl 25. 15, Pṇ 146. 22 text (Spl duṣṭa- for 'sāu; Pṇ om ca; both °vaṅśaprahāreṇa; Spl om tenāhaṁ). Sy 65. 23 war der Magier wach und hielt einen Stock in der Hand und schlug mich schmerzhaft auf den Kopf. Ar 138 I found the guest awake with a stick by him, and he struck me a painful blow on the head with it. **(161)** T 85. 2 aham api mumūrṣuḥ katham api nivṛttaḥ. So **115ab** tenāhaṁ vraṇito dāivān na mṛto bilam āviśam. Spl 25. 16. text (om bi° āv°). Pṇ 146. 23 kathaṁcid āyuḥśāvaśeṣatayā na mṛto 'smi. iti. Sy 65. 25 und ich suchte schleunigst mein Loch auf und legte mich nieder. Ar 139 And I hurried back to my hole. **(162)** T 85. 3 text (ed. with α om yaṣṭyā). Other Skt. texts nothing. Sy 65. 26 Nachdem mein Schmerz etwas nachgelassen hatte, lockte mich die Gier, und die Bedürftigkeit trieb mich und ließ mich nicht mehr los. So ging ich in derselben Nacht mit derselben Hoffnung, aber als ich an die bestimmte Stelle kam, rückte mir der Magier neuerdings auf den Leib und hieb mich mit jenem Stock auf den Kopf, und alsbald sickerte mir Blut aus der Nase, und mich wälzend und überschlagend gelangte ich in mein Loch, und mein Kopf tat mir so weh und es machte mir solche Schmerzen, daß ich seither, so oft ich gerüchtweise vom Reichtum höre, erbebe. Ar 140 When my pain had subsided, greed and cupidity again gained control of me and overcame my discretion, and I went out moved by a desire similar to my former desire, until I was near, while the guest was watching me. Then he brought down the stick upon my head again with a blow that drew blood from it; and I rolled over upon my back and my belly until I reacht my hole. And there I fell down in a faint. And there befell me so great a pain on account of wealth that I cannot to this day (bear to) hear mention of wealth; for terror seizes me thereat. Vs 45=T 77, Sy 37, Ar 142.

(163) *so 'haṁ bahu vicintyā 'stāṁ dhanam etan mame 'ti nivṛttas tṛṣṇātaḥ. suṣṭhu ce 'dam ucyate:*

jñānaṁ cakṣur *na tu dṛk* śīlaṁ *sukulīnatā* na kulajanma
saṁtoṣaś ca samṛddhiḥ pāṇḍityam *a*kāryavinivṛttiḥ. 46.
sarvāḥ saṁpattayas tasya saṁtuṣṭaṁ yasya mānasam
upānadgūḍhapādasya nanu carmāvṛtāi 'va bhūḥ. 47.
saṁtoṣāmṛtatṛptānāṁ yat sukhaṁ śāntacetasām
kutas tad dhanalubdhānām itaś ce 'taś ca dhāvatām. 48.

In Pa after § 163; the T order seems more natural. c, Tα aparo, one β ms. °re, for °rām. Sy Schwer ist's für einen, sich aus den Nöten zu erretten, und schwer auch, die Gier zu lassen. Der Gier aber ist es leicht, den Gierigen in viele Versuchungen in der Wüste zu versetzen und ihm alle möglichen Leiden aufzuladen. Ar The man of the world never ceases falling into troubles and difficulties, for greed and cupidity never cease frequenting him. **(163)** T 85.10 text (α corrupt). SP 965, Hp 31.4 tato (Hp tadā) 'ham acintayam: aham (SPα ayam, Hp lubdho hy) asaṁtuṣṭo niyatam ātmadrohī, tathā ca. Hm 71.12 (only) cācintayam. Pṇ 151.19 so 'ham evaṁ vicintya dhanavyāmohāt pratinivṛttaḥ. suṣṭhu khalv idam ucyate. Sy 65.35 (before vs 45) Sodann kam ich wieder zu Verstand und überlegte: Alle Nöte kommen von der Gier und Bedürftigkeit her. [The last clause printed in Schulthess as part of vs 45.] Ar 141 Then I recovered consciousness, and I found that the troubles of this world—only greed and cupidity bring them upon the people who suffer them. **Vs 46**=T 78, Pṇ 96, Sy 38, Ar **146.** a, T nedaṁ for na tu dṛk. b, T kulaputratā for suk°. d, T avāryavinivṛttiḥ (perhaps read so in orig.?). In Pa this vs is confused in order, by attraction to the similar vs 50. Sy divides this vs, putting part here, and part *after* vs 50; Ar puts *all* of this vs *before* vs 50. The last part of this vs is further confused by being mixt up with § 164, which see. Sy Darum ist es einem förderlich, sich zu bescheiden und stille zu sitzen, und es geziemt einem, sich mit dem zu bescheiden, was nicht anders sein kann. (After vs 50) Und kein Wissen geht vor dem, daß man erkennt, welches Unternehmen ausführbar ist, und sich bemüht, es auszuführen, sich aber fernhält von dem, was sich nicht ausführen läßt. Ar I have heard that wise men have said, There is no wisdom like deliberation, no piety [versions add "like restraint from doing what is forbidden, no lineage"] like beauty of character, and no wealth like contentment. It is fitting to endure that which there is no means of altering. [The "Buch der Beispiele" is here remarkably close to orig.] **Vs 47**=T 79, SP 42, N 38, Hp 109, Hm 141, Pṇ 97, Ar **145.** a, SP sarvāś ca (α tu) saṁpadas. d, T sarvā for nanu. Hm carma; SP °stṛtāiva (α °eva), N, H °vṛteva (Hp v. l. °stṛteva). Ar (after next two vss) I have never seen anything equal to contentment [some versions add: "and I have found satisfaction and contentment both are the true riches"]. **Vs 48**=SP 43, N 39, Hp 110, Hm 142, Spl **149,** Pṇ **161,** Ar 143. No var. in Skt. Ar I saw that the difference between generosity

na yojanaśataṁ dūraṁ vāhyamānasya tṛṣṇayā
saṁtuṣṭasya karaprāpte 'py arthe bhavati nā 'daraḥ. 49.

(164) tat sarvathā 'sādhye 'rthe paricheda (*eva*) śreyān. uktaṁ ca:

ko dharmo bhūtadayā kiṁ sāukhyam arogatā jagati jantoḥ
kaḥ snehaḥ sadbhāvaḥ kiṁ pāṇḍityaṁ parichedaḥ. 50.

(165) (iti.) *evam avadhāryā* 'haṁ *nirjanavanam* āgato †*'paśyaṁ citragrīvaṁ pāśabaddham, iti ca taṁ mokṣayitvā*† (*'smatpuṇyodayād*) *anena laghupatanakenā 'haṁ snehānuvṛttyā 'nugṛhītaḥ. tāvad atrāntara eṣa* (*laghupatanako*) *mamā 'ntikam āgatya pṛṣṭavān ihā 'gamanāya. so 'ham* anenāi (*'va sārdhaṁ*) *bhavad*antikam āgataḥ. (*tad etan mama nirvedakāraṇam. api ca*:)

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and niggardliness is great. **Vs 49**=T 80, SP 44, N 40, Hp 113, Hm 145, Pṇ 98, Ar 144. b, Hm bādhyamānasya. Ar For I have found that it is easier for the greedy to encounter terrors and to endure distant journeys in search of wealth than it is for the generous to extend his hand to grasp wealth. T adds its vs 81. **(164)** T 86. 3 text (ed. with α om uktaṁ ca). SP 975, α text (om eva); ed. 'sādhyārthapari°. Hp 31. 21, Hm 72. 12 tat sarvathāvasthocitaḥ kāryaparichedaḥ śreyān. Pa, cf. last part of vs 46 above (partly a reflex of this). T adds its vs 82. **Vs 50**=T 83, SP 45, N 41, Hp 114, Hm 146, Sy 39, Ar 147. b, H arogitā. T ed. with α and SP mss. except one (but this the best) om jagati. d, N vichedaḥ. Sy Keine Gerechtigkeit geht vor dem Mitleid, und kein Genuß vor der Gesundheit, und keine Liebe ist größer als das Vertrauen. Ar For it has been said: The most excellent of good works is mercy; the summit of love is confidence; the summit of intelligence is discrimination between what may be and what may not be, and peace of mind and beauty [some versions add "of character"] and abstinence from that which there is no means of accomplishing. T adds its vs 84. **(165)** T 86. 11 iti... 'haṁ svabhavanam āgato... mokṣayitvānena laghu° 'haṁ bhavad° prāpitaḥ (β taṁ ca mokṣ° lagh° sahāhaṁ tvadant° āgataḥ). tad...api ca, na kathaṁcana jīvyate. SP 978 ato 'haṁ nirvedād yuṣmadantikaṁ praty (α om) āgataḥ. Hp 32. 7, Hm 73. 9 ity ālocyāhaṁ nirj° āg° tato 'smat° an° mitreṇāhaṁ sneh° 'nu°. adhunā ca puṇyaparaṁparayā bhavadāśrayaḥ svarga evāyaṁ (Hm eva) mayā prāptaḥ. So 119 itthaṁ tatra cirodvignaḥ suhṛdaṁ laghupātinam, prāpyāitaṁ kacchapaśreṣṭha tvatpārśvam aham āgataḥ. Kṣ 423(30cd, 31ab) iti cintāparīto 'ham anena laghupātinā, saṁgato jāhnavīkūle prāpto bhadra tvadantikam. Spl 30. 1 tad etat sakalaṁ sukhaduḥkham anubhūya paraṁ viṣādam āgato 'nena mitreṇa tvatsakāśam ānītaḥ. tad etan me vāirāgyakāraṇam. Pṇ 153. 5 evam avadhārya svabhavanam ahaṁ gato yāvat, tāvad atrāntara eṣa laghupatanako mamāntikam āgatya pṛṣṭavān ihāgamanāya. so 'ham anenāiva sārdhaṁ bhavatsakāśam āgataḥ. tad etad bhavatāṁ nirvedakāraṇam ākhyātam. sādhu cedam ucyate. Sy 66. 20 and **A 122** Und indem ich mich beschied, ging ich aus dem Hause des Magiers ins Feld hinaus und lebte ruhig in der Stille. Und da war jene Taube, und sie befreundete sich sehr mit mir. Dann begab es sich zufällig,

samṛgoragasāraṅgaṁ sadevāsuramānuṣam
ā madhyāhnāt kṛtāhāraṁ bhavati 'ha jagattrayam. 51.
kṛtsnām api *mahīṁ* jitvā *nikṛṣṭāṁ* prāpya *vā* daśām
velāyāṁ bhoktukāmena labhyā taṇḍulasetikā. 52.
tasya kṛte budhaḥ ko *nu* kuryāt karma vigarhitam
yasyā 'nubandhaḥ *pāpīyān adhoniṣṭho vipadyate.* 53.
(End of Story 1)

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daß sie mit diesem Raben, meinem Freund, zu mir kam, und durch ihre Vermittlung gewann ich auch ihn zum Freund. Nach einiger Zeit nun kam der zu mir und sprach zu mir: Gib deine Einwilligung. Ich habe nämlich eine Schildkröte, die mir mit Herz und Sinn freundschaftlich verbunden ist, zu der will ich gehen. Darauf sprach ich: Auch ich komme mit dir, denn. (vs 40, not in Skt:) Kein größeres Übel gibt's für einen, als wenn er nicht mit seinen Freunden lebt, und kein größeres Vergnügen, als wenn er bei seinen Freunden lebt und in Freud' und Leid mit ihnen ist. [After our vs 52:] Und nun also habe ich mich aufgemacht und bin hiehergekommen mit diesem Raben, und du, die du eine Schildkröte bist, nimm, wenn's dir gefällt, um deiner Freundschaft mit diesem Raben willen auch mich in deine Freundschaft auf. Ar 148, **152** And my state became such that I was content and satisfied, and I removed from the house of the ascetic into the desert. [Only Cheikho: The mouse, the friend of the crow, said to the tortoise:] I had a friend among the doves, whose friendship for me antedated the friendship of the crow. [Versions add "thru his friendship the friendship of the crow was procured for me."] Then the crow informed me of that (friendship) which existed between you and him, and told me that he desired to come to you; and I was eager to come to you with him. [149, = Sy 40] For I hate solitude. For truly there is no earthly joy that compares with the companionship of friends, and no sorrow equal to separation from friends. [152, after our vs 52] It is in this frame of mind that I have come here with the crow, for I am a brother to you; and of this sort let my place also be in your heart. **Vs 51** = T 85, SP 46, N 42, Pṇ 107, Sy 41, Ar 150. a, Pṇ mātaṅgaṁ for sāraṅgaṁ. b, SPα, N sadevanarakiṁnaram; Pṇ °mānavam. c, SP, N āmadhyāhnakṛ° (SPα text). Sy Hat er einmal sein Herz beruhigt und gefestigt, so wird er leicht alle Nöte los. [This seems to be an addition in Sy.] Denn wo immer einer sich befinden mag, findet er seinen leiblichen Bedarf und eine Stätte zum Sichniederlegen und Ausruhn. Ar I have made trial and I know that it is not fitting for an intelligent man to seek from the world more than the daily bread with which he fends off want and distress from himself; and that which easily fends off these from him is merely food and shelter, so long as (sufficient) expanse of land is provided, and nobility of soul. **Vs 52** = T 86, Pṇ 108, Sy 42, Ar 151. a, Pṇ dharāṁ for mahīṁ. b, T mss. vāpya, vyā°. Pṇ kaṣṭāṁ prāpyāthavā daśām. c, Pṇ °kāmasya. Sy Selbst wer alles Geld der Welt sein Eigen nennte, würde davon doch nur so viel genießen können, als er für seinen Unterhalt braucht. Ar, expanded. **Vs 53** = T 87, SP

(166) tac (ca) śrutvā manthara(ka)s *taṁ* samāśvāsitavān: *bhadra, nā* 'dhṛtiḥ *karaṇīyā* (*yat*) *svadeśaparityāgo mayā kṛta iti*; (*buddhimāṅś cā 'si*; *kiṁ vimuhyase. api ca*:)

śāstrāṇy adhītyā 'pi bhavanti mūrkhā
yas tu kriyāvān puruṣaḥ sa vidvān
saṁcintitaṁ tv āuṣadham āturaṁ *hi*
kiṁ nāmamātreṇa karoty arogam. 54.

47, N 43, Pṇ 109. T has cd before ab. a, Pṇ tasyāḥ; SPα tathā kṛte or tatkṛteva, SP ed. kṛtī kaś ca; T tasyārthe ko nu vibudhaḥ; SP, N 'tra for nu. b, Ñ vigarhaṇam. c, Pṇ, T ed. by em. 'nubandhāt. Pṇ pāpiṣṭhāṁ, SP sarvārthaḥ, SPα parārthaḥ, N pārārthyaḥ. d, Pṇ naro niṣṭhāṁ prapad°; SP, N sa evāikaḥ kṛtī pumān (N sudhīḥ). **(166)** T A164 text (om ca; mantharas; om yat; α om mayā; β om vi). SP 987 tac chr° mandarako 'pi hiraṇyakaṁ bahumānapuraḥsaraṁ samāś°. Hp 32. 13, Hm 74. 3, 7 manthara uvāca: yuṣmābhir atisaṁcayaḥ kṛtaḥ, tatkṛto 'yaṁ doṣaḥ (so Hp; Hm diff.). (Story of Too Greedy Jackal here in H.) Hp 34. 12 (diff.), Hm 77. 9 yātu, kim idānīm atikrāntopavarṇanena. So 120abd evaṁ hiraṇyakenokte kūrmo mantharako 'bhyadhāt, (here § 174) tan mā mitrādhṛtiṁ kṛthāḥ. Kṣ 424ab (31cd) tac chrutvāśvāsayām āsa hiraṇyaṁ kacchapādhipaḥ. Spl 30. 2 mantharaka āha: [then expansion] 30. 17 tat svāgataṁ bhavataḥ, svagṛhavad āsyatām atra sarastīre. [With this cf. § 174; with the following cf. also §§ 168—172.] yac ca vittanāśo videśavāsaś ca te saṁjātas tatra viṣaye saṁtāpo na kartavyaḥ. [Here our vs 67.] ata eva vivekino jitātmāno dhanaspṛhāṁ na kurvanti. Pṇ 153. 16 tac...(om taṁ; °śvāsayitum ārabdhaḥ; kāryā; om mayā) iti. tad budhyamāno 'py akārye kiṁ muhyasi. api ca. Sy A123 Als die Schildkröte die Worte der Maus gehört hatte, begrüßte sie dieselbe und hieß sie Vertrauen fassen und sprach zu ihr: Du hast gut und brav gesprochen. Aber du erscheinst mir bei deiner Ankunft betrübt. Ar 153 When the mouse finisht his speech, the tortoise answered him in gentle, sweet words, saying: I have heard your speech, and O what a delightful speech!—were it not that I see you do not take account of the rest of the things which are within you and of your exile among us. It should not be thus. **Vs 54=** T 88, SP 50, N 46, Hp 128, Hm 166, Pṇ 110, Sy 43, Ar 154. a, SP muḍhā. b, SP yaś ca. c, for saṁ- (Pṇ, SPα), N, H su (Hp v. l. sva), SP sa. SP cintayaty āu°, SPα -cintya mātrāu°, N cintayāyyāu°, Hp cintyam apy āu°, Hm cintitaṁ cāu°, SP best ms. cintitaṁ tv āu°. N, H āturāṇāṁ (om hi), SP āturāṅgo (α °gaṁ). T for pāda: ullāghayaty āturam āuṣadhaṁ hi. d, SP, N, H na for kiṁ. T bhavaty arogaḥ, so one SPβ ms., and Hp v. l. bhavaty arogam. Sy Und dasjenige Wort ist ein wahrhaftiges und förderliches, das in die Tat umgesetzt wird. Denn auch der Kranke wird, wenn er das Mittel, das ihn heilen kann, zwar kennt, aber nicht gebraucht, dadurch, daß er es kennt, noch nicht gesund. Ar Know that beauty of speech is not complete without [versions add "beauty of"] deeds. The sick man who knows a remedy for his disease—if he does not treat himself with it, his

na svalpam apy adhyavasāyabhīroḥ
karoti vijñānavidhir guṇaṁ hi
andhasya kiṁ hastatalasthito 'pi
nivartayaty artham iha pradīpaḥ. 55.

dattvā yācanti puruṣā hatvā hanyanta eva hi
*yā*tayitvā *ca yā*tyante narā bhāgyaviparyaye. 56.

(167) (*tad atra vayasya daśāviśeṣeṇa vṛttiḥ karaṇīyā.*) na cāi 'tad (*api*) mantavyam:

sthānabhraṣṭā na *śobh*ante dantāḥ keśā nakhā narāḥ
etaj jñātvā tu matimān na svasthānaṁ parityajet. 57.

(168) (*tat*) kāpuruṣa*vṛttam* etat. (*na hi satāṁ kaścit svadeśavideśayor viśeṣaḥ.*) yataḥ:

ko dhīrasya manasvinaḥ svaviṣayaḥ ko vā videśaḥ smṛto
yaṁ deśaṁ śrayate tam eva kurute bāhupratāpārjitam
yad daṅṣṭrānakhalāṅgalapraharaṇāiḥ siṁho vanaṁ gāhate
tasminn eva hatadvipendrarudhirāis tṛṣṇāṁ chinatty
ātmanaḥ. 58.

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knowledge is of no value to him, and he obtains no relief or ease. T adds its vs 89. **Vs 55**=T 90, SP 41 (correctly placed in SPα), N 47, Hp 129, Hm 167, Pṇ **116.** a, T avyavasāya° (SP v. l. svalpam eva vyavasāyaroka). b, SP °nidhir guṇo (α text). d, Pṇ nivartayed, SP saṁdarśayaty (one ms. nirvattyayaty), N, H prakāśayaty. T āndhyam for artham. **Vs 56**= T 91, SP 51, N 48, Pṇ **117.** a, Pṇ dātāro 'py atra yācante. b, Pṇ hantāro 'py abalāir hatāḥ; T bādhyanta (ed. em. va°). SP, N ca for hi, but SPα hi. c, SP pātayitvā tu pātyante, N nipātitvā ni[pā]tyante, Pṇ yācitāro na yācante. d, Pṇ karmavi°; SP, Pṇ °yayāt, but SPα with N, T text. **(167)** T A165 na cāitan mantavyam. SP 992 text (ed. adds dvayor after vayasya, but α om this). Hp 35. 6, Hm 78. 8 text (sakhe; Hm °viśeṣe śāntiḥ; Hp prītiḥ for vṛ°; etad api [Hm adds atikaṣṭaṁ tvayā] na man°). Cf. Spl in § 166? Pṇ **154. 15** as T, adding bhavatā. In Pa this is preceded by § 170 and vs 63. Sy A124 Mach dir keine Sorgen. Ar 157 Be not distrest in your soul. **Vs 57**=T 92, SP 52, N 49, Hp 130, Hm 168, Pṇ **118,** Sy A124, Ar 157. T prefixes a duplicate of ab: sthānasthitā hi puruṣāḥ pūjyante na padacyutāḥ. Hm prefixes two different pādas. a, T, SP ed. pūjyante, but SPα with N, H, Pṇ śo°. b, T ed. with α tr keśā dantā. c, lacking in Pṇ. SP, N, H iti vijñāya ma°. d, placed in Pṇ in § 168; Pṇ svaṁ sthānaṁ na pa°, N, H svasth° na pa°, SP nāśu sthā° pa°. Sy (not recognized in Schultheß) weil du nicht in deiner Heimat bist. Ar because of your exile. **(168)** T A166 text (ed. with α om kaścit; om yataḥ). SP 995, Hp 35. 10, Hm 78. 12 kāpuruṣavacanam etat (H adds yataḥ). Spl 31. 13 aparaṁ videśavāsajam api vāirāgyaṁ tvayā na kāryam. yataḥ. Pṇ **154. 17** idaṁ hi kāpuruṣavrataṁ. yat (here pāda d of prec. vs). na hi śaktimatāṁ svadeśaparadeśayoḥ kaścid viśeṣaḥ. uktaṁ ca, yataḥ. **Vs 58**=T 93, SP 54, N 51, Hp 132,

(169) tat, *bhadra,* nityam udyoga*pareṇa* bhavitavyam: *udyuktānāṁ dhanaṁ bhogāḥ kva yāsyantī 'ti. (api ca:)*

nipānam iva maṇḍūkāḥ saraḥ pūrṇam ivā 'ṇḍajāḥ
sodyogaṁ svayam āyānti sahāyāś ca dhanāni ca. 59.

utsāhasaṁpannam adīrghasūtraṁ
kriyāvidhijñaṁ vyasaneṣv asaktam
śūraṁ kṛtajñaṁ dṛḍhasāuhṛdaṁ ca
lakṣmīḥ svayaṁ vāñchati vāsahetoḥ. 60.

avyavasāyinam alasaṁ daivaparaṁ sāhasāc ca parihīṇam
pramade 'va hi vṛddhapatiṁ ne 'cchaty avagūhituṁ lakṣmīḥ. 61.

(paṭūr iha puruṣaḥ parākrame *kumatir api* prabhur artha*saṁcaye* na hi sadṛśamati*ṁ* bṛhaspateḥ śithilaparākrama*m eti satkriyā.* 62.)

Hm 170, Spl 118, Pṇ 111, Sy 45, Ar 158. Cf. So 121a guṇino na videśo 'sti. a, H vīrasya, SP vā tasya (α text). Spl vāi for vā. T sato for smṛto, SPα tato and sthito, Hm tathā, Hp smṛto, v. l. satāṁ. c, SP yad diṣṭyā°. N rāvali for lāṅgala, Hm lāṅgula. SP, N, H, Pṇ °praharaṇaḥ, but SPα text. d, Pṇ arthināṁ for ātmanaḥ. Pa close. **(169)** T A167, 168 text [so β mss.; α udyu° kva yānti dhanabhogā iti. tathā ca; ed. em. (without reason) hy ā for kva]. Before udyuktānāṁ T inserts its vs 94, found elsewhere in Jn, but in no other version. SP 1003 tat sarvathā nityam udyogaḥ kartavyaḥ. Hp **34. 16,** Hm **77. 12** (before vs 54) tat sakhe (Hp vayasya) sarvathā (Hm °dā) tvayā (Hp om) sotsāhena bhavi° yataḥ. Kṣ 424cd (32ab) udyogaśīlo vibhavaṁ prāpsyasīti punaḥ punaḥ. Spl cf. 31. 18 and vs 119; see § 170. Pṇ 153. 26 tat...nityam udyamaparāir bhāvyam. kva dhanaṁ bhogā vā yāsyanti. yataḥ. Sy cf. next vs? Ar 159 So turn your helpful suggestions to advantage for yourself [DeSacy and Khalil "So take good care of yourself"], since you deserve good. And if you do this, good will seek you out. **Vs 59**=T 95, SP 55, N 52, Hp 133, Hm 171, Pṇ 112, Sy 46, Ar 160. c, T śubhakarmāṇam ā°; N, H naram for svayam. d, N, H vivaśāḥ (Hp pravaṇāḥ) sarvasaṁpadaḥ. Sy So kann auch der tüchtige Mann, wohin immer er geht, seinen Eifer verwenden, und das Glück sucht ihn auf, wie die Wasservögel das Wasser und das Wasser die Tiefe. Ar just as water seeks the level, and water-birds the water. **Vs 60**=T 96, SP 59, N 55, Hp 135, Hm 173, Pṇ 113, Ar 161. d, Pṇ mārgati for vāñchati; N, H, and v. l. of SP yāti nivāsahetoḥ. Ar For distinction is obtained only by the perspicuous man, the resolute, who seeks (it). **Vs 61**=T 97, SP 60, N 56, H **II. 4,** Pṇ 115, Ar 162. b, T ed. em. pāuruṣāc ca pari°; read with α pāuruṣavihīnam (β puruṣapari°). SP, N, Hp parihīnam. c, T vṛddham iva patiṁ pramadā. d, SP, H upagūhituṁ. Ar But as for the lazy, vacillating man, the irresolute, who trusts (to others)—distinction never befriends him, just as a young woman finds no profit in the company of an old man [better versions, "as to a young woman the company of a decrepit old man gives no pleasure"]. **Vs 62**=T 98, Pṇ 120. Pṇ: b, bhavati sadā prabhur

(170) artharahito 'pi bhavān prajñotsāha(*śakti*)saṁpanno (*'sāmānyamanuṣyasadṛśaḥ*). *katham*:

vinā 'py arthāir dhīraḥ spṛśati bahumānonnatipadaṁ
pariṣvakto 'py arthāiḥ paribhavapadaṁ yāti kṛpaṇaḥ
svabhāvād udbhūtāṁ guṇasamudayāvāptivipulāṁ
dyutiṁ sāṁhīṁ na śvā kṛtakanakamālo 'pi labhate. 63.

utsāhaśaktiyutavikramadhāiryarāśir
yo vetti goṣpadam ivā 'lpataraṁ samudram
valmīkaśṛṅgasadṛśaṁ ca *sadā* nagendraṁ
lakṣmīḥ svayaṁ tam upayāti na *dī*nasattvam. 64.

nā 'tyuccaśikharo merur nā 'tinīcaṁ rasātalaṁ
vyavasāyaadvitīyānāṁ nā 'tyapāro mahodadhiḥ. 65.

sadhana iti *kiṁ* madas te gatavibhavaḥ kiṁ viṣādam upayāsi
karanihatakandukasamāḥ pātotpātā manuṣyāṇām. 66.

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arthasādhane; c, °matir; d, °krama eṣa niścayaḥ. **(170)** T A169 text. SP 1017 bhavān apy artha° prajñotsāhasaṁpanno 'si (α arth° 'pi prajño° bhavān). tathā hi (α ca). So 121cd dhīrasya ca vipan nāsti nāsādhyaṁ vyavasāyinaḥ. Spl 31. 18 arthahīnaḥ pare deśe gato 'pi yaḥ prajñāvān bhavati sa kathaṁcid api na sīdati. (vs.) tat prajñānidhir bhavān na prākṛtapuruṣatulyaḥ. Pṇ 154. 26 tad yady artharahito bhavān, tathāpi prajñotsāhasaṁpanno na sāmānyapuruṣatulyaḥ. yataḥ. Sy **A123a** (cf. on § 167 for position) Du nun sei deiner Tüchtigkeit eingedenk und laß dich dadurch nicht betrüben, denn. Ar **155** Make use of your knowledge and act according to your intelligence. Do not grieve over the paucity of your possessions. **Vs 63**=T 99, SP 61, N 57, Hp 136, Hm 174, Pṇ 121, Sy **44**, Ar **156**. a, T prājñaḥ, H (and SP v. l.) vīraḥ, for dhīraḥ. b, Hm samāyukto for pari°. T mss. anyāiḥ and kṛpayā for arthāiḥ and kṛpaṇaḥ (ed. em.). T ed. with α paribhavavaśaṁ. c, H viṣayāṁ for vipulāṁ. d, SP, N, H kiṁ for na (best ms. of SP na). SP, N, H dhṛta for kṛta (SPα text). Pa close. T adds na (ed. om) tat, bhadra Pṇ kiṁ ca. **Vs 64**=T 100, SP 62, N 58, Pṇ 122. a, Pṇ text, T gata for yuta; SP °śaktir apariśrama, SPα °śaktir api vikrama, N and SP best ms. °śaktir aparikrama. b, N jānāti yas tanunipātasamaṁ sam°. T goṣpadamukhāyatanaṁ, SPα goṣpadasukhālpataraṁ or °sukhaprataraṁ. c, T °śṛṅgaśikharaṁ. SP, N mahā for sadā. d, T sadā for svayaṁ. N anuyāti. SP, N hīnas°. **Vs 65**=T 101, SP 63, N 59, Pṇ 123. a, SP °uccaṁ śikharaṁ meror (SPα text), Pṇ °uccaṁ meruśikharaṁ. b, SP nātinimnaṁ, N °nimno rasātalaḥ. c, SP, N vyavasāyasahāyānāṁ. d, T 'py for 'ty; N 'tipāro, SP 'tidūro, SPα 'tibhāro. T inserts a line of prose and its vss 102—106. **Vs 66**=T 107, SP 64, N 60, Hp 137, Hm 175, Pṇ 124, Sy 47, Ar 163. a, SP, N, H dhanavān iti hi m°. Pṇ ko for kiṁ. SP, Hm mado me; SPα matis te, SP best ms., N, Hp text. b, SP, N, H tr kiṁ gata°. T cyutavibhavaḥ. Hm upayāmi, SP āyāti (best ms. upayāti). c, nihata only two mss. of SPβ and one ms. of Tβ as correction; Pṇ kalita; others nihita. Sy Laß dich auch dadurch nicht

(171) (*tat sarvathā jalabudbudā ivā 'sthirāṇi yāuvanāni dhanāni ca. yataḥ*:)

*abhra*chāyā khalaprītir navasasyāni yoṣitaḥ
kiṁcitkālopabhogyāni yāuvanāni dhanāni ca. 67.

(172) tad bhadra (hiraṇyaka) *evaṁ jñātvā hṛte 'py arthe* tvayā saṁtāpo na *karaṇīyaḥ*. (*uktaṁ ca*:)

yad abhāvi na tad bhāvi bhāvi yan na tad anyathā
iti cintāviṣaghno 'yam agadaḥ kiṁ na pīyate. 68.

(173) *tat sarvathā vṛtticintākulatāṁ paribhūya sthīyatām.*

yena śuklīkṛtā haṁsāḥ śukāś ca haritīkṛtāḥ
mayūrāś citritā yena sa *te* vṛttiṁ vidhāsyati. 69.

nāi 'vā 'rtho vyasanagatena śocitavyo
harṣo vā sukham upalabhya na prayojyaḥ
prākkarma prati janito hi yo vipākaḥ
so 'vaśyaṁ bhavati nṛṇāṁ śubho 'śubho vā. 70.

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deprimieren, daß du früher Güter besessen hast und jetzt nicht mehr, denn Reichtum und Vermögen geht und kommt im Handumdrehen. Ar Let it not grieve you to say, I was wealthy and I have become needy. For wealth and the rest of the goods of the world — their coming is quick when they come, and their departure is sudden when they depart, like a ball, which is swift in rising and quick in falling. **(171)** T A172 tena hi jalabudbudavad asthirāṇi dhanāni. katham. Pṇ 155. 7 text. **Vs 67**=T 108, SP 65, N 61, Hp 138, Hm 176, Spl **112**, Pṇ 125, Sy 48, Ar 164. a, T, Pṇ meghachāyā. b, Spl siddham annaṁ ca yo°: H °śasyāni. Pa quite close. Here follows a passage mostly found only in T and Pṇ, partly also in Spl, with story of Somilaka (T Story II. 4), found only in T and Jn, and certainly not orig. In this story T includes the original vs 68 (yad abhāvi etc.). **(172)** T nothing. SP 1032 text (om hir° e° jñā°, om tvayā, om uktaṁ ca). H only in Hp **37. 20**, placed before § 175: iti matvā saṁtāpo 'rthanāśo 'yaṁ (em.; ms. ya[t]) tvayā na kartavyaḥ. Jn after Somilaka story; Spl 39. 6, Pṇ 163. 1 text (Pṇ hiraṇya; Jn dhanaviṣaye for hṛte 'py a°; Spl om tvayā; Pṇ tvayāsaṁtoṣo; Jn kāryaḥ; Spl before uktaṁ ca adds atha vidyamānam api dhanaṁ bhojyabandhyatayā tad avidyamānaṁ mantavyam). **Vs 68**=T 113 (in the Somilaka story), SP 66, N 62; elsewhere in Hp **IV. 9**, Hm **IV. 8**. b, T ed. with α yat tad ananyathā; SP yad bhāvi na tad anyathā, best ms. with N, H bhāvi cen na tad°. c, SP cintāviṣaṇṇo, α cintāmṛtaṁ bhadra, best ms. with N, H text. d, SP hīyate (α text). **(173)** T nothing. SP 1035 text. Spl 39. 17 evaṁ jñātvā vivekinā na sthityarthaṁ vittopārjanaṁ kartavyaṁ yato duḥkhāya tat. Pṇ **163. 26** tad iti matvā śreya eva cintanīyam. (vs 160 = our vs 71.) tasmāt sadāiva saṁtoṣa eva śreyān. **Vs 69**=SP 67, N 63, Hp 140, Hm 178, Pṇ 158 (before § 173). ab, SP ed. śukāḥ piñjaritā yena haṁsāś ca dhavalīkṛtāḥ (α text). d, Pṇ no for te, Hp me. **Vs 70**=T **132**, Sy 49, Ar 165. c, T ed. with β prāk karmāyati°;

kartavyaḥ pratidivasaṁ prasannacittāiḥ
svalpo 'pi vrataniyamopavāsadharmaḥ
prāṇeṣu praharati nityam eva *mṛtyur*
bhūtānāṁ mahati kṛte 'pi hi prayatne. 71.
dāne*na* tulyo nidhir asti *nā 'nyaḥ*
saṁtoṣatulyaṁ sukham asti kiṁ vā
vibhūṣaṇaṁ śīlasamaṁ kuto 'sti
lābho 'sti nā 'rogyasamaḥ pṛthivyām. 72.

(174) (*tat*) kiṁ bahunā, *svaveśme 'daṁ bhavataḥ*; (*nirvṛtenā 'nudvignena ca bhūtvā tvaṇā*) mayāi 'va saha *prītipūrvam* (*atra*) kālo *nīyatām*. (175) *tac cā 'nekaśāstrārthānugataṁ manthara-koktaṁ* śrutvā laghupatanako *vikasitavadanaḥ paritoṣam upagato*

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we with α. Pa quite close. **Vs 71=T 133,** Pṇ 160, Sy 50, Ar 166. c, Pṇ dāivaṁ for mṛtyur. Pa quite close. Here T vss 134—140, with A 179, 180. **Vs 72 = T 141,** SP 69, N 65, Spl 155, Pṇ **131**; cf. So **121 b**, na saṁtuṣṭasya cāsukham? a, SP, N na dānatulyo... asti kaścit; SPα °yaṁ dhanam asti kiṁcit. T vidhir for nidhir. Spl transposes b and d. b, Jn dhanam for sukham. Spl asti nānyat. c, T kuto vā, Spl na cānyat. d, Spl lobhāc ca nānyo 'sti paraḥ pṛthivyām. T adds A 181 and vs 142. At this point T is confused in order. Hertel's A 176 begins with a duplication of the end of his A 182 and belongs with it; A 182 should precede A 176 and the vss (our vss 73—76) which in T follow thereupon. **(174) T A 182** tat...bhavataḥ, nirvṛto bhūtvā mayāiva saha kālaṁ nayeti. A 176. 1 tan mayāiva sahānudvignaḥ kālam ativāhayasveti. SP 1044 kiṁ bahunā, mayāiva saha vasann (α mamāiva snehena) atra kālo nī°. Hp 37. 16, Hm 82. 5 kiṁ bahunā, mama pakṣapātān (Hm °tena) mayāiva sahātra kālo nī°. So **120 c** svam eva sthānam etat te. Spl (cf. also under § 166) 40. 14 evaṁ jñātvā bhadra tvayā saṁtoṣaḥ kārya iti. Pṇ 164. 3 kiṁ ba° pralapitena. sva°... (mayā, om eva) °pūrvaṁ kālo 'tivāhyaḥ. Sy A 125 Was braucht es aber viele Zusicherungen, da (dir) doch dein Verstand offenbart, was recht ist. Wisse also, ich lade dich zu Folgendem ein: Meine Stätte und meine Habe gehören dir und du nimm mich zum Freunde an. Ar 167 But you have no need of my admonitions, because you are well aware of what is good for you. However, I thot to pay you your due of respect, for you are our brother and whatever we have is at your service. **(175)** T A 176. 1 tac chrutvā hiraṇyo(!) 'bravīt. [Hertel assumes lacuna; but the truth certainly is that T accidentally says hiraṇyo for laghupatanako. The mouse says nothing here in any version.] SP 1044 laghupatanakaḥ (α adds āha). Hp 37. 21, Hm 82. 9 iti śrutvā laghupatanako brūte. Spl 40. 14 mantharakavacanam ākarṇya vāyasa āha. Pṇ 164. 4 text (mantharoktaṁ). Sy A 126. 1 Als der Rabe die Versprechungen der Schildkröte an die Maus hörte, und die Zusicherungen und Einladungen, die sie vortrug, da sprach er zur Schildkröte. Ar 168 When the crow heard the tortoise's reply to the mouse, and her

'bravīt: (176) *bhadra* mantharaka, *sādhv* āśrayaṇīyaguṇopeto 'si; *bhavatā hy evaṁ kṛtahiraṇy(ak)ābhyupapattāu mama manasaḥ paramatuṣṭir utpāditā.* (*ko 'tra vismayaḥ. uktaṁ ca*:)

sukhasya *maṇḍaḥ paripīyate* tāir
jīvanti te satpuruṣās ta eva
hṛṣṭāḥ suhṛṣṭāiḥ suhṛdaḥ suhṛdbhiḥ
priyāḥ priyāir ye sahitā ramante. 73.

āiśvaryavanto 'pi hi nirdhanās te
vyarthaśramā jīvitamātrasārāḥ
kṛtā na lobhopahṛtātmabhir yāiḥ
suhṛtsvayaṁgrāhavibhūṣaṇā śrīḥ. 74.

santa eva satāṁ nityam āpattaraṇahetavaḥ
gajānāṁ paṅkamagnānāṁ gajā eva dhuraṁdharāḥ. 75.

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graciousness toward him, and the beauty of her speech to him, this pleased him, and delighted with it he said. **(176)** T A 176. 2 bha° ma°, evam etat; sādhv... 'si. sutarāṁ me hiraṇyābhyavapattāu manastuṣṭir utpannā. ko 'tra vismayaḥ. SP 1044 (α inserts mandara) sarvāśrayaguṇo (α samāśrayaṇīyaguṇo) 'si. Hp 37. 21, Hm 82. 9 dhanyo 'si manthara (Hp sakhe), sarvathā (Hp adds tvam) āśra° 'si. Spl 40. 15 bhadra, mantharako yad evaṁ vadati, tat tvayā citte kartavyam. Pṇ 164. 5 text (sādhur āśrayaṇīyaguṇo 'si tvam; °hiraṇyā°; om ko 'tra vis°). Sy A126. 3 Du hast mich sehr erfreut, meine Liebe, aber auch du darfst dich füglich deiner Taten und deiner Rechtschaffenheit freuen, denn. Ar 169 You have pleased and gratified me, for you are justified in rejoicing over your heart just as I rejoice over it. **Vs 73**=T 123, Pṇ 163, Sy 51 a, Ar 170. a, Pṇ sāraḥ paribhujyate. b, T ed. with α jīvanti nityaṁ puruṣās; text with β and Pṇ. Sy gutes Leben, Ruhm und Freude gehören dem, der eine Menge Freunde in seinem Hause versammelt hat und zu dem seine Freunde vertrauensvoll kommen, wie zu dir. Ar Now of the people of the world the chief in the matter of intensity of happiness and nobility of life and fairness of fame is he whose dwelling does not cease to be well trodden on the part of his brothers and friends of good character, and with whom there never fails to be a throng of people whom he delights and who delight him, and whose necessities and concerns he supports. **Vs 74**=T 124, Pṇ 164, Sy **53**, Ar **174** (after vs 77). c, T ed. with α lobhena hṛt°; β text; Pṇ lobhopahat°. Sy Wer aber den Geringen und Schwachen nicht unterstützt, ist kein Tüchtiger und Tatkräftiger. Und wer von dem, was er besitzt, dem Besitzlosen nicht Erleichterung gewährt, ist kein Trefflicher. Ar But he who does not share his wealth is not considered rich. **Vs 75**=SP 70, N 66, Hp 150, Hm 188, Pṇ 165, Sy 52, Ar 171. b, Hm āpaduddharaṇakṣamāḥ. c, SP v. l., N, Hp paṅkalagnānāṁ. Sy Die Guten nämlich reichen den Guten die Hand, gleichwie (nur) der Elefant den Elefanten aus dem Schlamm heraufholen kann. Ar similarly.

saṁrakṣaṇaṁ sādhujanasya nityaṁ
kāryaṁ tvayā jīvitasaṁśaye 'pi
mahodayānāṁ hi śarīralābhe
phalaṁ parānugrahamātram eva. 76.

ślāghyaḥ sa eko bhuvi mānavānāṁ
so 'ntaṁ gataḥ satpuruṣavratasya
yasyā 'rthino vā śaraṇāgatā vā
nā 'śāvibhaṅgād vimukhāḥ prayānti. 77.

(177) athāi *'vaṁ jalpatāṁ teṣāṁ* citrāṅgo nāma mṛgo lubdhakatrāsitas *tṛṣārtas taṁ (vipula)hradaṁ* (sam)āgataḥ. (178) taṁ (cā) 'yāntaṁ *dṛṣṭvā te bhayacakitahṛdayāḥ palāyitum ārabdhāḥ. tasyā 'bhidrutam udakābhilāṣiṇo 'vasarato vārisaṁghaṭṭaśrava-*

Before next vs T yena hi. **Vs 76**=T 125, Sy 51b, first clause, Ar 172. b, T ed. with α vā for (β) 'pi. Sy (regarded by Schulthess wrongly as part of next vs) Ein Weiser opfert sich für jemandes Wohl. Ar The intelligent man does not look at (take thot about) a kindness he performs, however great it may be. Even tho he risks his life or exposes it for (performing) some sort of kindness, he does not consider this a fault. Rather he knows that he risks only the perishable for the eternal, and buys the great with the small. T here inserts A 177, vss 126—129, A 178, vss 130, 131. **Vs 77**=SP 72, N 68, Hp 151, Hm 189, Pṇ 166, Sy 51b, Ar 173. b, SP ed. yo 'ntargataḥ, N, H sa uttamaḥ; SPα sottuṅga ekaḥ pu°. SP °vrajasya, Hp °vrataś ca, Hm °puruṣaḥ sa dhanyaḥ. c, Hp °gato vā. d, Hm °vibhaṅgā. Sy und er ist unter allen berühmt, und der Elende und Schutzsuchende kehrt nicht mit getäuschter Hoffnung an seiner Tür um. Ar The most fortunate of men is he who most frequently causes to prosper (the suit) of one who seeks protection or begs. **(177)** T A 183. 1 evam ardhāvasite ca vākye lu° ci° nā° mṛ° tṛ° taṁ vi° āgataḥ. SP 1058 ity eṣu vadatsu satsu (for all this α atha or asminn avasare) lu° mṛ° tatra samāgataḥ Hp 38. 8, Hm 83. 5 atha (Hm adds kadācic) citrāṅganāmā mṛ° kenāpi trāsitas tatrāgatya militaḥ. So 122 iti tasmin vadaty eva kūrme citrāṅgasaṁjñakaḥ, dūrato vyādhavitrasto mṛgas tad vanam āyayāu. Kṣ 425abc (32cd, 33a) evaṁ prabruvatāṁ teṣāṁ lubdhakatrasta (ŚP. and Ma. ms. °kas tatra) āyayāu, citrāṅgo nāma sāraṅgaḥ (ŚP. and Ma. ms. °gaṁ). Spl 40. 21 athāi... nāma hariṇo lu° tasminn eva sarasi praviṣṭaḥ. Pṇ 164. 27 athāi... nāma kuraṅgo lubdhakabāṇapātacakitacittas tṛ° tam uddeśam āgataḥ. Sy A 127. 1 Inzwischen, während der Rabe noch redete, erschien eine Gazelle in der Ferne, die vor Jägern floh, laufend, durstig und abgehetzt, und sie kam und stürzte sich in die Quelle. Ar 175 While the crow was talking a gazelle approacht them running. **(178)** T A 183. 1 taṁ ca dṛṣṭvā... SP 1058 taṁ dṛṣṭvā bhiyā sarva eva yathāyathaṁ prayātāḥ. Hp 38. 9, Hm 83. 6 tataḥ (Hp om) paścād āyāntaṁ mṛgam avalokya (Hp om mṛ° a°) bhayaṁ saṁcintya (Hp bhayahetum ālokya). Spl 40. 22 athāyāntaṁ sasaṁbhramam avalokya. Pṇ

ṇān — (179) manthar(ak)aḥ (*pulināt tvaritam*) *ambhasi nimagnaḥ*. (180) hiraṇy(ak)o *'py* (*āvignamanās tarustambha*)vivaram (*anu*)praviṣṭaḥ. (181) laghupatanako 'pi (*kim etad iti jijñāsur uḍḍīya vipula*)vṛkṣam ārūḍhaḥ. (182) *citrāṅgo 'py ātmaśaṅkayā taṭanikaṭa eva sthitaḥ*. (183) *atha* laghupatanako *viyad utpatya yojana(pra)māṇaṁ (bhū)maṇḍalam* avalokya (*punar*) vṛkṣam *avalīno* — (184) *manthara(ka)m abravīt: ehy ehi na te kutaścid bhayam iti*; (*dṛṣṭaṁ mayā, kevalaṁ śaṣpabhug mṛgo hradam*

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164. 28 āyāntaṁ ca tam avalokya. Sy A 127. 3 Infolge der Aufregung des Wassers gerieten die Schildkröte, der Rabe und die Maus in Aufregung. Ar 176 The crow was afraid of him; likewise the mouse and the tortoise. **(179)** T A 183. 3 text (mantharaḥ). SP cf. § 178. Hp 38. 9, Hm 83. 7 mantharo jalaṁ praviṣṭaḥ. Spl **40. 23,** Pṇ **164. 29** (after § 181) mantharakaḥ salilāśayam āsthitaḥ. Sy A 127. 5 und die Schildkröte ließ sich ins Wasser hinunter. Ar 177 The tortoise jumpt into the water. **(180) T A 183. 4** (after § 181) text (hiraṇyo). SP cf. § 178. Hp 38. 9, Hm 83. 7 mūṣakaś ca vi° praviṣṭaḥ (Hm gataḥ). Spl **40. 23,** Pṇ **164. 28** (after § 181 but before § 179) hiraṇyakaḥ (Pṇ °yaḥ) śarastambaṁ praviṣṭaḥ. Sy A 127. 6 die Maus flüchtete in ein Loch. Ar 177 the mouse entered a hole. **(181)** T A 183. 3 taṁ cākulīkṛtaṁ dṛṣṭvā la°... (om uḍḍīya; adhirūḍhaḥ). SP, cf. § 178. Hp 38. 10 (diff.), Hm 83. 7 kāko 'py uḍḍīya vṛ° ā°. Spl 40. 22, Pṇ 164. 28 la° vṛ° ā°. Sy A 127. 6 und der Rabe flog auf einen Baum. Ar 177 and the crow flew up and alighted upon a tree. **(182)** T A 183. 4 ci° 'py āt° taṭam āśritaḥ. Pṇ 164. 29 text. Sy A 127. 7 Die Gazelle ihrerseits stieg aus dem Wasser herauf, ging aber nicht von der Stelle, sondern blieb ruhig bei der Quelle stehen. Ar 178 The deer drew near the water and drank a little of it. Then he stood up in fear to look (around). **(183)** T A 183. 5 text (om bhū). SP 1059 laghupatanakena vṛkṣāgram adhiṣṭhāyāvalokitam. Hp 38. 10, Hm 83. 8 tato laghupatanakena sudūraṁ nirūpya. So 123a taṁ dṛṣṭvā. Spl 41. 1 atha la° mṛgaṁ samyak parijñāya. Pṇ 164. 30 text (om viyad; om pra; ālokya; vṛkṣam adhiruhya). Sy A 127. 9 Da flog der Rabe hoch in die Luft empor und schaute überall hin, warum die Gazelle in solcher Angst gekommen sei. Ar 179 Then the crow hovered in the sky to see if he could observe anyone seeking the deer. He lookt in every direction. **(184)** T A 183. 6 text. SP 1059 tena ca na kaścid bhayahetur upalabdha iti mandarakahiraṇyakāu samāhūtāu. Hp 38. 11, Hm 83. 9 bhayahetur na ko'py āyātīty ālocitam (Hp °ko'py avalokitaḥ). So 123ab tasya dṛṣṭvā ca paścād vyādham anāgatam. Spl 41. 1 mantharakam uvāca: ehy ehi sakhe mantharaka, mṛgo 'yaṁ tṛṣārto 'tra samāyātaḥ sarasi praviṣṭaḥ. tasya śabdo 'yaṁ na mānuṣasaṁbhava iti. [Here Spl departs from the others and is wholly peculiar to § 191.] Pṇ 164. 31 mantharakam āhūtavān: bhadra mantharaka, ehy ehi, na te kaścid ihāvasthitasyāpāyo vidyate. suvīkṣitam etad vanaṁ mayā kṛtam, kevalaṁ mṛgo 'yam udakārthī hradam upagataḥ. Sy A 127. 11 Als er bei seiner Umschau niemand erblickte, erhob er seine Stimme und

udakārthī samāgataḥ.) (185) *tac chrutvā (?dīrghadarśī mantharakaḥ samuttīrṇaḥ.) trayo 'pi te (viśvastacittāḥ punas) tatrāi 'va samāgatāḥ.* (186) *athā ('bhyāgatavatsalatayā) manthar(ak)as taṁ* mṛgaṁ *āha*: bhadra, *pīyatām (avagāhyatāṁ co)* 'dakaṁ *prakāmataḥ. †kṛtārtho bhavān ihā 'gantum arhatī† ('ti).* (187) *(tadvacanam ādhāya) citrāṅgaś cintayām āsa: na mamāi 'tebhyaḥ sakāśāt svalpam api bhayam asti, kasmāt, kacchapas tāvad udakagata eva śaktimān, mūṣakavāyasāv api mṛtaṁ kṣudrajantuṁ cāi 'va bhakṣayataḥ; tad etān anusarāmi.* (188) *iti matvā tāiḥ (saha) saṁgataḥ. manthar(ak)eṇa (ca)* svāgatādyupacāra*puraḥsaraṁ (sam)abhihitaś citrāṅgaḥ: api śivaṁ bhavataḥ; (kathyatām asmākam.) katham idaṁ vanagahanam āgato*

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rief der Schildkröte und der Maus: Fürchtet euch nicht. Ar 179 but saw nothing. Then he called to the tortoise to come out of the water, and said to the mouse: Come out, for there is nothing to fear here. **(185)** T A 183. 7 text (mantharaḥ; om tatrāiva). Hp 38. 11, Hm 83. 9 paścāt tadvacanād āgatya punaḥ sarve militvā (Hm adds tatrāiva) upaviṣṭāḥ. Pṇ 164. 33 ity ukte trayo 'pi tathāiva samāgatāḥ. Sy A 127. 13 So kamen sie alle drei an den Ort. Ar 180 The crow, the mouse, and the tortoise assembled at their place. **(186)** T A 184. 1 athābhyupāgataṁ vatsalatayā man° mṛgam... (β om iti). SP 1060 mandarakeṇa sa mṛgaś citrāṅganāmābhihitaḥ: bhadra, svāgataṁ bhavataḥ, svecchayodakādyāhāro 'nuṣṭhīyatām. atrāvasthānena vanam idaṁ sanāthīkriyatām. Hp 38. 12, Hm 83. 10 manthareṇoktam: bhadraṁ mṛga svāgatam (Hp adds te); svecchayodakādyāhāro 'nubhūyatām. atrā° etc. as SP. Cf. So on § 190? Pṇ 164. 33 athā... °tāṁ ca, pradhānam udakaṁ śītalaṁ ca. Sy A 128. 1 Die Schildkröte sah nun, wie die Gazelle auf das Wasser schaute, und sprach zu ihr: Wenn du Lust hast, so trink' getrost Wasser und fürchte dich nicht. Ar 181 On seeing the gazelle looking at the water and not drinking, the tortoise said to him: Drink if you are thirsty, and fear not, for there is nothing to frighten you. **(187)** T A 184. 2 tathā cānuṣṭhite citrāṅgaś cintayām āsa: kaścid ebhyo me vināśo nāstīti (β na mamāibhyaḥ kaścid apāyo 'stīti); kacchapas tāvac chaktimān udakagata eva; unduravāyasāv api mṛgasya kāv anyatra kṣudrajantoḥ. tad upaśliṣyāmy enān. Pṇ 165. 2 text (om kṣudrajantuṁ ca; but this seems called for by Pa, and is apparently corruptly represented in T by kṣudrajantoḥ). Sy A 128. 3 Und nachdem die Gazelle überlegt hat: Der Rabe und die Maus können nur kleine Äser (Pṇ mṛtaṁ) fressen und die Schildkröte kenne ich als ein Wassertier; ich fürchte mich nicht vor ihnen, sondern gehe zu ihnen. Ar nothing. **(188)** T A 185. 1 text (om saha; manthareṇa; om ca; citrāṅga, em. to °gaḥ in ed.; tr bha° śivam, om kṛ° as°; kathaṁ cedaṁ gahanaṁ [β om gah°] vanam ā° 'si; om iti). SP **1063** (after § 190) iti svāgatādyupacāraṁ kṛtavān. Pṇ 165. 4 text (svāgatābhyu° abhihitaś, om sam). Sy A 128. 7, 129. 1 kam sie hinzu. Die Schildkröte hieß sie willkommen und fragte sie: Geht's

'si. (*iti.*) (189) (*athā*) *'sāv abravīt: nirviṇṇo 'smy anenā 'kāma-vihāritvena*; (*aśvavārāiḥ sārameyāir*) lubdhakāir *itaś ce 'taś ca saṁnirudhyamāno bhayān* (*mahatā javenā 'tikramya sarvān*) *āgato 'trā 'ham* (*udakārthī*). *tad* icchāmi bhavadbhiḥ *sārdhaṁ māitrīṁ kartum.* (190) (*tac ca śrutvā*) manthar(ak)*eṇā 'bhihitam: bhadra, mā bhāiṣīḥ,* svaveśme *'daṁ bhavataḥ, nirvighnam atra yathepsitam uṣyatām iti.* (191) *tatas teṣāṁ sarveṣāṁ* svecch(ay)ā kṛtāhārāṇāṁ *ajasraṁ vipulavṛkṣa*chāyāyāṁ (*madhyāhnavelāyāṁ*) *kṛtasamāgamānām anekaśāstravivaraṇavyā-*

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dir wohl? Und woher bist du gekommen? Ar 182 The gazelle drew near them, and the tortoise welcomed him and greeted him, and said to him: Whence have you come? (189) T A 185. 2 so 'bravīt... 'smīty anena mahatā bhayenānekaprakāreṇa; sārohāir lubdhakāiś cetaś cetaś ca parighaṭṭyamāno 'haṁ mahad idaṁ vijanam āgato 'smi. SP 1062 citrāṅga āha: lubdhakatrāsita ihemām avasthāṁ samāgataḥ. Hp 38. 14, Hm 83. 12 citrāṅgo brūte: lubdhakatrāsito 'haṁ bhavatāṁ śaraṇam āgataḥ; bhavadbhiḥ saha mitratvam (Hm, Hp v. l. sakhyam) icchāmi. Kṣ 425 d (33 b) praśaṁsann iva mitratām. Pṇ 165. 6 text. Here Pṇ adds long insertion, with an unoriginal story. Sy A 129. 3 Die Gazelle sprach: Schon lange Zeit gehe ich in diesem Zustand herum und bin aus Furcht vor den Jägern von Ort zu Ort gewechselt. Und so bin ich auch jetzt aus Furcht hiehergekommen, weil ich in der Ferne etwas gesehen und geglaubt habe, es seien Jäger. Ar 183 He said: I have been [versions, "grazed"] in these plains [literally, "deserts"; some versions add "a long time"] and hunters have never ceast pursuing me from place to place. Today I saw an old man [better with some versions "a figure"], and I feared that he might be a hunter. So I came (here) in terror. (190) T A 185. 3 text (manthareṇā). SP 1063 mandaraka (α sa) āha: svagṛhanirviśeṣeṇa sthīyatām. Hp 38. 15, Hm 84. 1 hiraṇyako(!) 'vadat: mitratvaṁ tāvad asmābhiḥ saha bhavatāyatnena militam (so Hm; Hp diff.). (vs) tad atra bhavatā svagṛhanirviśeṣaṁ sthīyatām iti (Hp om). So 123 c āśvāsitena tenāpi (B. tenāiva). Kṣ cf. § 191. Pṇ 167. 6 tac chru°... bhadra bhavatv evam, mā... bhavataḥ, tan nirudvegamanasā yatheṣṭam atroṣyatām. Sy A 129. 7 Sprach zu ihr die Schildkröte: Fürchte dich nicht, denn die Jäger kommen nicht bis hieher; und dieser Ort gehört dir, und auch uns betrachte als die Deinen, und in der Nähe findest du Weide. Ar 184 The tortoise said: Fear not, for we have never seen any hunters here at all. We will grant you our love and our dwelling-place, and pasturage is near us. (191) T A 185. 4 tatas teṣām evaṁ prītyā kālo 'tivartate. sarveṣāṁ ca kṛtāhā°... °velāyāṁ samāgamaḥ, aneka° kālo 'tivartate. SP 1064 tena snehenānyonyaprītyā ca kālo 'tivartate. Hp 38. 19, Hm 84. 6 tac chrutvā mṛgaḥ sānandaḥ (Hm adds bhūtvā) kṛtasvecchāhāraḥ (Hm sve°raṁ kṛtvā) pānīyaṁ pītvā jalāsannataruchāyāyāṁ upaviṣṭaḥ. [From this point H is different from the others to § 232.] So 123 d, 124 sakhyaṁ kūrmādayo vyadhuḥ, nyavasaṅs te tatas tatra kākakūrmamṛgākhavaḥ, parasparopacāreṇa sukhitāḥ suhṛdaḥ

pārasaktacittānāṁ parasparaṁ prītyā kālo 'tivartate. (192) atha kadācit (sam)ucitavelāyāṁ citrāṅgo nā *'yātaḥ.* (193) (*taṁ cā 'paśyantas*) *te* (*tatkālasamupajātaviparītanimitta*)*vyākulitacittās tasyā 'kuśalaṁ manyamānā dhṛtiṁ na lebhire.* (194) *tadā laghupatanakaṁ manthar*(*ak*)*a āha*: (*tvam abhijño 'sy asya karmaṇaḥ śaktiyuktatvāt*; *tad*) *upalabhasvo 'tplutya yathāvasthitāṁ* citrāṅ-

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samam. Kṣ 426ab (33cd) teṣāṁ viśrambhasāuhārde vardhamāne parasparam. Spl 41. 19 tatas te catvāro 'pi mitrabhāvam āśritās tasmin sarasi madhyāhnasamaye vṛkṣachāyādhastāt subhāṣitagoṣṭhīsukham anubhavantaḥ sukhena kālaṁ nayanti. Pṇ 167. 8 tatas teṣāṁ sve° kṛtāhāravihārāṇāṁ madhyāhnasamaye vipulahradasamīpe bahalavṛkṣachāyādhastāt kṛtasamā° vividhadharmārthādiśāstravicāreṇa parasparaṁ prītipūrvakaṁ kālo 'ti°. Sy A 129. 10 Und es war dort ein schattiger Baum, und sie fanden sich alltäglich, nachdem sie ihr Essen verzehrt hatten, zu vieren in dem Schatten zusammen, setzten sich hin und gaben allerlei Geschichten zum besten und diskutierten dieses und jenes. Ar 185 The gazelle desired their friendship and remained with them. They had a shelter of trees to which they used to come every day, and where they assembled and diverted themselves with stories and converst. **(192)** T A 186. 1 atha ka° ucitāyāṁ ve° ci° na dṛśyate sma. SP 1065 atha ka° āhārārthī ci° gataḥ, samucitodakavelāyāṁ nāgata iti (α nāgacchatīti). So 125ab ekadā kvāpi citrāṅgaṁ cirāyātaṁ (B. °yantaṁ). Kṣ 426cd (34ab) mṛgaḥ ka° saṁketavelāyāṁ na vyadṛśyata (ŚP. vyalambata, v. l. hy-adṛśyata). Spl 42. 4 athāikasminn ahani goṣṭhīsamaye mṛgo nāyātaḥ. Pṇ 167. 15 atha ka° tasyāṁ niyatavelāyāṁ ci° nāyātaḥ. Sy A 130. 1 Eines Tages kamen die Schildkröte, die Maus und der Rabe in den Schatten, aber die Gazelle kam nicht. Als sie lange Zeit ausblieb. Ar 186 Now one day the crow, the mouse, and the tortoise were waiting at the shelter at their appointed time, but the gazelle was absent. They waited for him a while [some versions add "but he did not come"]. **(193)** T A 186. 1 taṁ cāpaśyanto 'tīvavyākulitacittāḥ saṁpannāḥ. viparītacittā nimittapracoditākuśalā dhṛtiṁ na lebhire yadā. SP 1066 mandarakādayaḥ saviṣādam āsthitāḥ (α avasthitāḥ). Kṣ 427a (34c) tatas te śaṅkitā. Spl 42. 4 atha te vyākulībhūtāḥ parasparaṁ jalpitum ārabdhāḥ: aho kim adya suhṛn na samāyātaḥ. kiṁ siṁhādibhiḥ kvacid vyāpādita uta lubdhakāir athavānale prapatito gartāviṣame vā navatṛṇalāulyād iti. Pṇ 167. 15 text (°nimittaśaṅkitahṛdayās). Sy A 130. 3 wurden sie besorgt, es möchte sie ein Schaden betroffen haben. Ar 187 When a long time had elapst, they feared that harm had befallen him. **(194)** T A 186. 2 tadā... (ed. manthara; read with most mss. text)... °yuktatvāt, tad upalabhasvotplutya (so read with β, cf. *JAOS.* 38. 285)... SP 1066 anantaraṁ vāyasenoktam: ahaṁ citrāṅgam anveṣayāmi. So 125bcd tam īkṣitum, āruhya tarum ūikṣiṣṭa laghupātī sa tad vanam. Spl 42. 10 atha man° vāyasam āha: bho laghupatanaka, ahaṁ hiraṇyakaś ca tāvad dvāv apy aśaktāu tasyānveṣaṇaṁ kartuṁ mandagatitvāt; tad gatvā tvam araṇyaṁ śodhaya yadi kutracit taṁ jīvantaṁ paśyasīti. Pṇ 167. 17 tato mantharakahiraṇyāu laghupatanakaṁ praty uktavantāu: bhadra, aśaktāv āvāṁ mandagatitayā taṁ priyasuhṛdam

gavārttām (iti). (195) *tac chrutvā* laghupatanaka *utpatya* nā 'tidūre *gatvo 'dakāvatāre* kīla*kāvalambita*dṛḍhacarmapaś(āv)abaddhaṁ citrāṅgam apaśyat. (196) taṁ ca (*sametya saviṣādam*) abravīt: (*bhadra,*) katham imām *āpadaṁ prāptas tvam* (iti). (197) *citrāṅga āha*: (*bhadra,*) *nā 'yam ākṣepasya kālaḥ*; (*?saṁjāto 'yaṁ tāvan mama mṛtyuḥ. tan mā vilambasva, yat kāraṇam, bhavāñ chaktiyuktaḥ, bhavān anabhijñaḥ pāśachedanakarmaṇaḥ.*) tad āśu gaccha, hiraṇy(ak)am *ānaya, so* (*'py*

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anveṣṭum. tad bhavān evānviṣya jānātu, kim asyāṁ siṁhena bhakṣitaḥ, athavā dāvānalenāvalīḍhaḥ, uta lubdhakādigocare patitaḥ, iti. (Cf. Spl on § 193. Here insertion; then) tat sarvathā gatvā citrā° yathāvasthitām anviṣya śīghram āgaccha. Sy A 130. 4 und sprachen zum Raben: Flieg' in die Luft und sieh, ob sich die Gazelle blicken läßt. Ar 188 They [most versions add "the mouse and the tortoise"; one only "the tortoise"] said to the crow: Fly up and see if you observe the gazelle in any of those (misfortunes) that distress us. (195) T A 186. 4 tathā cānuṣṭhite nātidūraṁ gatvāpaśyad udakāvatāre kīle śikya- (so read with β, ed. em. kīlasakta, cf. *JAOS.* 38. 280) -carmapāśenāvabaddhaṁ mṛgam. SP 1067 ity uktvotpatya nātidūre dṛḍhacarmapāśabaddhaṁ... So 126abc dadarśa ca nadītīre kīlapāśena (B. kāla°) saṁyatam, citrāṅgam. Kṣ cf. § 198. Spl 42. 12 tad ākarṇya la° nātidūre yāvad gacchati tāvat palvalatīre citrāṅgaḥ kūṭapāśaniyantritas tiṣṭhati. Pṇ 167. 22 tac chru° la° nāti° ga° palvalasamīpe khādirakīlakāvalambitadṛḍhakuṭapāśapatitaṁ citrāṅgaṁ dṛṣṭvā. Sy A 130. 5 Er flog, erspähte die Gazelle, ging zu ihr und fand sie in einer ledernen Schlinge gefangen. Ar 189 The crow circled around and lookt, and behold the gazelle was in a hunter's net. (196) T A 187. 1 sametya cābravīt: katham... SP 1067 taṁ cābravīt: kathaṁ bhavān imāṁ daśām upagataḥ Spl 42. 14 taṁ dṛṣṭvā śokavyākulitamanās tam avocat: bhadra kim idam. Pṇ 167. 24 saviṣādam āha: bhadra... prāpto 'si. Sy nothing. Ar nothing except in KF: And he descended to him and said: Brother, who has caused you to fall into this net?—OSp and Eleazar's Hebrew have lacuna here, and put into the mouth of the crow [who flies down to the deer, as in Skt.] the speech of the mouse, § 201; they seem therefore to furnish partial support for this paragraph in Ar. (197) T A 187. 1 so 'bravīt: bhadra... kālaḥ; ye mūḍhadhiyo heyopādeyaṁ (v. l. °dheyaṁ) na jānate, te vyasanakāle 'nyathā kurvanti. tvaṁ cāśrayaṇīyaguṇopetaḥ kṣiprakārī; tan... (hiraṇyam; ed. with α om pāśachedanakarmaṇaḥ; β so 'sya pāśasya ched°). SP 1068 ci° āha: kim anenākālaprṣṭena (cf. § 202). tad āśu gatvā hir° ādāyāgamyatām, yāval lubdhako nāyāti tāvad imān (α sa me) pāśāṁś chinattu bhavān (α om; cf. § 203). Spl 42. 15 (cf. on § 202) ci° 'pi vāyasam avalokya viśeṣeṇa duḥkhitamanā babhūva. (vs) tataś ca bāṣpāvasāne citrāṅgo laghupatanakam āha: bho mitra, saṁjāto 'yaṁ tāvan mama mṛtyuḥ. tad yuktaṁ saṁpannaṁ yad bhavatā saha me darśanaṁ saṁjātam. (vs) tat kṣantavyaṁ yan mayā praṇayāt subhāṣitagoṣṭhīṣv abhihitam. tathā hiraṇyakamantharakāu mama vākyād vācyāu. (vs) tac chrutvā laghupatanaka āha:

ayatnena) *pāśachedanasamartha iti.* (198) (*astv iti*) laghupatanakena *manthar(ak)ahiraṇy(ak)āntike* gatvā *citrāṅgabandhanasvarūpaṁ nivedya,* (199) (?†*citrāṅgapāśamokṣaṇaṁ prati codayitvā,*†) (200) *kṣipram* (*eva*) hiraṇy(ak)a ānītaḥ. (201) (*tadavasthaṁ citrāṅgaṁ dṛṣṭvā 'dhṛtiparīto*) hiraṇy(ak)as *tam āha*: vayasya,

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bhadra, na bhetavyam asmadvidhāir mitrāir vidyamānāiḥ; yāvad ahaṁ drutataraṁ hiraṇyakaṁ gṛhītvāgacchāmi; aparaṁ ye satpuruṣā bhavanti te vyasane na vyākulatvam upayānti. Pṇ 167. 24 so 'bravīt: mitra, nāyaṁ vilambakālaḥ; śrūyatām asmadvacanam. (Then insertion.) tat kṣantavyam etc. nearly as Spl thru °gacchāmi (Pṇ drutataram āgamiṣyāmi). Sy nothing. Ar only in KF (cf. on § 196) The gazelle answered: Is it not the hour of death? But if you have some plan, try (it). **(198)** T (after insertion, reflections of the deer) A 189. 1 tāval la°. SP 1069 astv iti la° gatvā sarvavṛttāntam abhidhāya. So 126 c d avaruhyāitad avadac cākhukūrmayoḥ. Kṣ 427 a b (34 c d) mitraṁ baddhaṁ vijñāya vāyasāt. Spl 43. 10 evam uktvā laghupatanakaś citrāṅgam āśvāsya yatra hiraṇyakamantharakāu tiṣṭhatas tatra gatvā sarvaṁ citrāṅgapāśapatanaṁ kathitavān. Pṇ 168. 4 evam uktvodvignahṛdayo man° °yāntike... Sy A 131. 1 Nun ging er und setzte seine Genossen davon in Kenntnis. Ar 190 He flew away swiftly to inform the mouse and the tortoise. **(199)** Kṣ 427 c d (35 a b) acodayat (Ma. °yan) kurāṅgasya bandhachedāya mūṣakam. Spl 43. 11 hiraṇyakaṁ ca citrāṅgapāśamokṣaṇaṁ prati kṛtaniścayaṁ. Sy A 131. 2, 132. 1 und er sprach zu der Maus: Du kannst die Maschen zertrennen. Sie sprach: Wir haben ihn als Freund aufgenommen. Ar 191 The tortoise and the crow said to the mouse: This situation is hopeless except for you. Therefore help our brother.—This paragraph is of doubtful originality; possibly these parts of Kṣ, Spl and Pa are reflexes of part of § 197. **(200)** T A 189. 2 text (hiraṇya). SP 1070 hiraṇyaka ā°. So 127 tataḥ saṁmantrya cañcvā taṁ gṛhītvākhuṁ hiraṇyakam, citrāṅgasyāntikaṁ tasya laghupātī nināya saḥ (B. tam). Kṣ 428 a b (35 c d) nīto 'tha mūṣakas tatra vāyasena vihāyasā. Spl 43. 12 pṛṣṭham āropya bhūyo 'pi satvaraṁ citrāṅgasamīpe gataḥ. Pṇ 168. 5 hiraṇyaṁ cañcvā gṛhītvā punaś citrāṅgāntikam āgataḥ. Sy A 132. 3 machte sich auf und begab sich allein dahin, wo sich die Gazelle befand. Ar 192 The mouse ran quickly until he reacht the gazelle. **(201)** T A 189. 2 text (hiraṇyas; β 'si for iti). SP 1070 tato hiraṇyakenābhihitam: va°, viditasakalatattvārtho 'si, katham imāṁ daśām upagataḥ. So 128 (for all down to § 223, only) hiraṇyakaś ca taṁ bandhavidhuraṁ (B. baddhavi°) mūṣako mṛgam, kṣaṇād amuñcad āśvāsya daśanachinnapāśakam. Kṣ 428 c d (36 a b) dṛ° kurāṅgaṁ provāca deśakālajñatā (ŚP. & Ma. ms. °kālā°) kva te. Spl (after insertion) 43. 17 hir° āha: bhadra, tvaṁ tāvan nītiśāstrajño dakṣa iti; tat katham atra kūṭapāśe patitaḥ. Pṇ 168. 6 hiraṇyo 'pi taṁ tada° avalokya saviṣādam āha: bhadra, tvaṁ sadā śaṅkitahṛdayo jñāna° cāsi. tat katham idaṁ te bandhanavyasanam. Sy A 132. 4 und fragte sie: Wie ging das zu, da du doch behende bist? Ar 192 and said: How did you fall into this misfortune? For

jñānacakṣur asi, katham imām *āpadaṁ prāpta* (iti). (202) *so 'bravīt: vayasya, kim anena pṛṣṭena. balavad (dhi) dāivam. uktaṁ ca:*

kiṁ śakyaṁ *śubhamatinā* 'pi tatra kartuṁ
yatrā 'sāu vyasanamahodadhiḥ kṛtāntaḥ
rātrāu vā *divasavare 'pi* vā samagre
yo 'dṛśyaḥ praharati *tasya* ko virodhī. 78. (*api ca:*)
(kṛtāntapāśabaddhānāṁ dāivopahatacetasām
buddhayaḥ kubjagāminyo bhavanti *viduṣām* api. 79.)

(203) *tat (sādho tvam abhijño 'si niyativilasitānām, ato drutaṁ) chinddhi* pāśam *imam, yāvad (asāu) lubdhakaḥ (krūra-karmā) nā 'yātī ('ti).* (204) *(evam ukto)* hiraṇy(ak)o *'bravīt: (bhadra, mā bhāiṣīḥ,)* na *vartate* mayi pārśvasthe lubdhakāt *(kaścid) apāyaḥ. (†kiṁ tu kāutukāt pṛcchāmi; nityaṁ cakitacāry asi; kathaṁ chalitaḥ.†)* (205) so 'bravīt: *(yady avaśyaṁ tvayā*

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you are one of the sharp-witted. **(202)** T A189. 3 text (om dhi; sādhu cedam ucyate). SP 1071 citrāṅga āha: (cf. on § 197). Kṣ 429ab(36cd) iti śrutvābravīd enaṁ prāpto 'haṁ dāivaśāsanāt. Spl 43. 18 sa āha: bho na kālo 'yaṁ vivādasya. (Cf. on § 197.) Pṇ 168. 7 text. Sy A 132. 5 Die Gazelle sprach. Ar 192 The gazelle said. **Vs 78**=T 146, Pṇ 176, cf. Kṣ **430 (37cd, 38ab),** Sy 53*bis*, Ar 193. Pṇ: a, sumatimatā. c, dinasamaye 'thavā. d, tena ko virodhaḥ. Kṣ deśakālabalajño hi dṛṣṭopāyo 'pi paṇḍitaḥ, sakhe parāṅmukhe dāive samartho 'pi karoti kim. Sy Was vermag meine Behendigkeit gegen das mächtige Schicksal zu tun? Ar Is sharp wit of any avail against the predestined, the hidden [some versions, "which is from above" instead of "the hidden"], which cannot be seen or avoided? T adds api ca. **Vs 79**=T 147, Spl **169** (after § 205); possibly also represented by the passage in Pa just quoted for vs 78? d, Spl mahatām api. T adds A190 and vs 148. §§ 203—206 omitted in Pa and in Br (but cf. on § 205 below). **(203)** T A191. 1 tat sādho abhijño (so read with β; ed. with α anabhi°) 'si niyataceṣṭitasya (so read with mss.; ed. em. niyati°), chinddhi... SP 1072 pāśān eva tāvac chedaya, paścāt kathayāmi (α °yiṣyāmi). Cf. on § 197. Spl 43. 18 tan na yāvat sa pāpātmā lubdhakaḥ samabhyeti, tāvad drutataraṁ kartayemaṁ matpādapāśam. Pṇ 168. 13 tat... pāśam, yāvat krū° vyādho nehāgacchati. **(204)** T A191. 2 text (hiraṇyo; ed. with α om na; we with β). SP 1072 hiraṇyakaḥ: mayi pārśvasthe 'pi na lubdhakād bhayam. Spl 43. 20 tad ākarṇya vihasyāha hiraṇyakaḥ: kiṁ mayy api samāyāte lubdhakād bibheṣi. tataḥ śāstraṁ prati mahatī me viraktiḥ saṁpannā, yad bhavadvidhā api nītiśāstravida etām avasthāṁ prāpnuvanti. tena tvāṁ pṛcchāmi. Pṇ 168. 14 hiraṇya āha: mayi pārśvasthe na bhetavyam; kiṁ ca, mama manasi mahān saṁtāpo vartate; tam apanayatu bhavān vṛttāntakathanena. prajñācakṣur asi (cf. § 201), katham asya bandhanasya vaśam upagataḥ. **(205)** T A191. 3 sa āha: yady avaśyaṁ mayā

śrotavyam, tad ākarṇaya, yathā) 'haṁ pūrvaṁ anubhūtabandhan(*avyasan*)o 'pi dāiv*avaśāt* (*punar adhunā*) *baddhaḥ*. (206) *so 'bravīt*: (*kathaya,*) katham (*atrā*) 'nubhūtabandhanaḥ pūrvaṁ bhavān. citrāṅgo *'bravīt*:

KATHĀ 4 (STORY 4: DEER'S FORMER CAPTIVITY)

(207) pūrvam ahaṁ ṣaṇmāsajātaḥ śiśuḥ. (208) (*sarveṣām agrato viharāmi. lūlayā ca dūraṁ gatvā svayūthaṁ pratipālayāmi. asmākaṁ ca dve gatī, ūrdhvā, āñjasī ca. tayor aham āñjasīṁ vedmi, na co 'rdhvām.*) (209) *atha* kadācid (*vicaran yāvan mṛgagaṇān nā 'nupaśyāmi, tāvat sutarām āvignahṛdayaḥ, kva te gatāḥ, iti diśo vilokayann agrataḥ sthitān paśyāmi.*) *te* (*hy ūrdhvagatyā*) jālaṁ *vyatikramya* sarve *'pi purato gatāḥ*, (*mam eva vīkṣamāṇās tiṣṭhanti.*) (210) ahaṁ (*co 'rdhvagater*) *anabhi-*

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vyākhyātavyam, tac chrūyatām. aham anubhūtabandhano 'pi punar adhunā vidhivaśād baddhaḥ. SP 1073 so 'bravīt: yathāha bhavān. aham api vicārāc carann anubhūtapūrvabandhano 'pi dāivān nipatitaḥ. Kṣ cf. below, remarks on Story 4. Spl 43. 22 sa āha: bhadra, karmaṇā buddhir api hanyate. uktaṁ ca (our vs 79). Pṇ 168. 16 text (om adhunā). **(206)** T 99. 16 text (om kathaya and atra; asāv for ci°). SP 1074 hiraṇyakaḥ: katham atrānubhūtapūrvabandhano bha°. ci° (α adds āha). Pṇ 168. 17 so...katham anubhūtapūrvaṁ bhavatā bandhanavyasanam. tat sarvaṁ vistarataḥ śrotum icchāmi. ci°... Here follows in T, SP, and Pṇ Story 4, Deer's Former Captivity. It is represented in Kṣ by a single half-śloka, 429cd(37ab) krīḍārthaṁ rājaputrāṇāṁ dṛṣṭabandho 'py ahaṁ purā (cf. § 205), which is however enuf to show that the full story was found in the original from which Kṣ's abbreviation was ultimately taken. I think the story was undoubtedly in the orig. (cf. Introduction, Vol. II, p. 188 f.); but the evidence for the reconstruction of the exact language is slender. T is in spots, particularly at the beginning, obviously expanded and secondary; and SP is, as usual, abbreviated. The agreements of T and Pṇ probably for the most part represent the orig.; yet because of the known secondary relationship between these two versions, we cannot regard them as certainly orig. except when supported by SP. In details, of course, my reconstruction of this story is necessarily less certain than usual. **(207)** T (after long insertion) 100. 7 ahaṁ ṣaṇmāsajātaśiśuḥ. SP 1075 text. Pṇ 168. 21 text (śiśubhāvāt). **(208)** T 100. 7 svayūthyamadhyagataḥ; abhyadhikajavatvād gacchan mṛgān āgataḥ pratipā°. as° dve...tayor mātṛkapayovirahād aham...nordhvām. Pṇ 168. 21 text (añjasā, °sāṁ, for āñjasī, °sīṁ). **(209)** T 100. 9 atha kadācin mṛgāṅś caramāṇān nānupaśyāmi. āvig° ca kva...iti vilokitavān, paśyāmi tān urdhvagatyabhijñatayā jālaṁ (mss. ja°) vilaṅghyāgrato gatān. SP 1075 tatra kadācid vyādhajālapatanabhiyotplutya sarve mṛgāḥ prayātāḥ. Pṇ 168. 24 text (na paśyāmi, om anu; puratah sthitvā for °gatāḥ). **(210)** T (after insertion) 101. 3

jñatayā ('ñjasyā gatyā niṣpatito jālenā 'kulīkṛtaḥ. atha) vyādhenā 'gatya gṛhītaḥ, (211) nītvā (*ca kṛīḍārthaṁ*) *rājaputrāyo 'panītaḥ.* (212) sa (*rājaputro*) *'pi* (*māṁ dṛṣṭvā 'tīvaparituṣṭo vyādhasya pāritoṣikaṁ dadāu.*) māṁ (*cā*) *'bhyaṅgodvartanasnānabhojanagandhavilepanasatkārāir api samucitamanoharāhārāir atarpayat. so 'ham* antaḥpur*ikājanasya* (*rāja*)*kumārāṇāṁ ca* (*hastād dhastaṁ gacchan*) kāutuka*paratayā* (*grīvānayanakaracaraṇakarṇāvakarṣaṇādibhiḥ pari*)*kleśitaḥ.* (213) atha kadācit (*tatrā 'pi*) rājaputrasya *śayanīyādhaḥsthena* (*prāvṛtkālasamaye savidyun*)megha*stanitaṁ śrutvo 'tkaṇṭhitahṛdayena* mayā (*svayūtham anusmṛtye 'dam*) abhihitam:

vātavṛṣṭividhūtasya mṛgayūthasya dhāvataḥ
pṛṣṭhato 'nugamiṣyāmi kadā tan me bhaviṣyati. 80.

(214) athāi (*'kākī*) rājaputraḥ *sāścaryam* (*idam*) *āha*: (*eka evā*

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ahaṁ tena kṣīrākhyenāuṣadhenordhvagatyanabhijñatayā...°kṛtaḥ. tataś ca vyādhāir durātmabhir jīvagrāhaṁ gṛhītvā. SP 1076 ahaṁ cāsamartho gantuṁ vyā°...gṛhītaḥ. Pṇ 168. 28 athordhva° anabhi° 'haṁ vyādhapāśajālena baddho yāvat svayūthāntikam upasarpitumanā jālam ākarṣāmi, tāvad vyādhena sarvato naddho 'dhaḥśirā bhūmāu nipatitaḥ. gataṁ ca tan mṛgayūthaṁ mayi nirāśatayā. atha vyā° āga° (then insertion)—gṛhaṁ—. **(211)** T 101. 4 krīḍ°... SP 1076 nītvā ca yuvarājāya svāiraṁ svāmine tenārpitaḥ (α only nī° yuva° samarpitaḥ). Kṣ 429c d(37a b) krīḍārthaṁ rājaputrāṇāṁ dṛṣṭabandho 'py ahaṁ purā. Pṇ 169. 5 nītvā rājaputrasya krīḍanakārthaṁ pradattaḥ. **(212)** T 101. 5 so 'pi māṁ...°tuṣṭo vyādhān prādeśikena saṁmānitavān. māṁ cādareṇāṅgodvart°gandhadhūpālaṁkāravāsoviśeṣāir (ed. with α om gandha) bhojanaprakārāiś cāsaṁbhāvyāiḥ snigdhadravyapeśalāiḥ (ed. with β °drava°, see *JAOS.* 38. 278, 286) sakhaṇḍaguḍadāḍimacāturjātakavimiśrāir anyāiś ca bhojyāir atarpayat. athāntaḥpur°...(ca for gacchan)..°karṣaṇāiḥ parasparerṣyābhī rājāṅganābhiḥ saṁmānaparaṁparatayā kleśito 'ham. SP 1077 sa ca kāutukāt saparivāraś cāntaḥpurāṅganābhiḥ saha priyahitāhārādinā putravan mām apālayat. Pṇ 169. 6 sa..(om 'tīva)..(om rāja)kumārāṇāṁ ca kāutukaparāṇāṁ hastād dhastaṁ ga° grī°karṇākarṣaṇādibhiḥ... **(213)** T 101. 10 cintitaṁ ca mayā: kiṁ suvarṇena (so ed. em.; α anena, β varṇena) śrotrabādhākareṇa. hā kaṣṭam, kadā tad vanaṁ prāpsyāmīti, nivṛttakāutukānāṁ ca kadācid vivikte vartamāne rājaputraśayanādhastāu mayā prāvṛtsamaye meghaśabdaśravaṇotkaṇ° svayūthacyutena svayūthyān anusmṛtyābhihitam. SP 1078 atha...'pi yuvarājasya (α rājaputrasya) vāsagṛhe rātrāu meghadhvanim aham aśrāuṣam. tadā mayā samupajātāutsukyenānubhāṣitam (α °kenābhihitaḥ). Pṇ 169. 10 text (om tatrāpi). **Vs 80**=T 150, SP 74, N 70, Pṇ 177. a, Pṇ yathā vātavi°; T vātavṛṣṭyavadhū°. c, T yad gam°; N prṣṭānugotbhaviṣyāmi (!). d, SP, N tr me tad (SPα and N nas for me); Pṇ kadāitan. **(214)** T 101. 16 evam uccārayato rājaputreṇa bālabhāvād abhāvitacittenāitāvac chrutvā saṁtrastena dvāḥstho 'bhihitaḥ: kene...iti.

'ham, atra) kene 'dam abhihitam iti. (215) (*saṁtrastahṛdayaḥ*) samantād avalokayan mām apaśyat. (216) dṛṣṭvā (*ca*) māṁ *na mānuṣeṇe 'dam abhihitam, kiṁ tu mṛgeṇa*; *ata etad āutpātikam*; (*tat sarvathā vinaṣṭo 'smi.*) (217) iti (*matvā*) *param āvegaṁ gataḥ.* (*atha kathaṁcid viskhalitavāg asāu gṛhād bahir niścakrāma paramasattvādhiṣṭhita iva*) *mahad āsvasthyam āpede.* (218) (*tataḥ prabhāte jvaraparītaḥ*) *sarvabhiṣagbhūtatantrikān* (*mahatyā 'rthamātrayā*) *pralobhyā 'bhihitavān*: (219) (*yo mamāi 'tāṁ rujam apanayati, tasyā 'ham akṛśāṁ pūjāṁ kariṣyāmī 'ti. aham api*) tatrā ('*samīkṣitakāriṇā ianena kāṣṭheṣṭakālaguḍaprahārāir hanyamānaḥ, anena kiṁ paśunā vyāpāditena, iti vadatā 'yuḥśeṣatayā*) *kenāpi* (*sādhunā rakṣitaḥ. tena cā*) *'ryeṇa sarvalakṣaṇavidā vijñāpito* rājaputraḥ: (220) (*bhadra,*) †*sarvāḥ paśujātayo bruvanty eva na paraṁ mānuṣasamakṣam, anenāi* (*'vaṁ*) *bhavantam adṛṣṭvāi 'va manorājyaṁ kṛtam.*† (*anena prāvṛṭkālasamayotsukena svayūtham anusmṛtye 'dam abhihitam*: vātavṛṣṭividhūtasye 'ti.) tad *bhavataḥ kim* (*asaṁbaddhaṁ*) *jvarakā-*

SP 1082 text (α om 1st idam; ed. om 2d idam, v. l. text). Pṇ 169. 15 athāsāu rāja° kene...iti. **(215)** T 101. 17 saṁtāpitahṛdayaḥ...apaśyat, ahaṁ ca lubdhakāir mānuṣīṁ vācaṁ śikṣita āsam. SP 1082 samantād... Pṇ 169. 15 text. **(216)** T 101. 18 dṛ° ca māṁ mānuṣeṇevānena mṛgeṇābhihitam, vinaṣṭo 'smi. SP 1083 māṁ dṛṣṭvā bhītaḥ samacintayat: katham ayaṁ mānuṣīṁ vācam udīrayati. nūnam anena sattvādhiṣṭhitena (cf. § 217) bhavitavyam. Pṇ 169. 16 text (om māṁ). **(217)** T 101. 19 text (om gṛhād; ed. em. asvāsthyam, see *JAOS.* 38. 280). SP 1084 iti prakampito jvaritaś ca (cf. also on § 216). Pṇ 169. 18 iti matvā grahagṛhīta iva katham api praskhalitavāsā rājaputro gṛhād...°krāma; bhūtādhiṣṭhitam ivātmānaṁ manyamāno. **(218)** T 102. 2 tataḥ sarva°...°mātrayā jvaraparītaḥ prārthitavān, evaṁ cābravīt. SP 1085 (cf. prec., jvaritaś ca) prabhāte dāivajñān (α devān, v. l. bhūtevān) āhūyākathayat. Pṇ 169. 20 māntrikatāntrikādipuruṣān mahatyā... **(219)** T 102. 3 yo..(β om iti)..janena laguḍeṣṭakādibhir druhyamāṇaḥ kenāpi sādhunāvachannaḥ, kim anena kṛtam iti, atha mamāyuḥśeṣatayā tenāryeṇa... SP 1085 tatrāikenācāryeṇa rājaputro 'bhihitaḥ. Pṇ 169.21 yo mamemāṁ rujam apa° tasmāy ak° pū° karomi. aham api tatrāsamīkṣyakāriṇā...tena ca madvikāropalabdhārthena vijñapto rāj°. **(220)** T 102. 6 [avimarśapareṇa lokenemām avasthāṁ prāpitas tvam. punar api tenāryeṇokto yathā, priyako nāmāiṣa mṛgo mānuṣīṁ vācaṁ jānāti, nāiṣa mānuṣaḥ.] bhadra, anena prāvṛṭkālameghaśabdapratibodhitacittena svayūthyānusmaraṇāutsukyād (β adds idam) abhihitam: vātavṛṣṭyavadhūtasyeti. kim atra citram. [prāyeṇa pakṣiṇaḥ paśavaś ca bhayāhāramāithunamātravedino bhavanti, ity adhigatam eva devena: ato (read with β nāto) 'yam amānuṣaḥ. (vss.) tat, deva, manuṣyasaṁparkāt priyakajātivaśāc ca mānuṣīṁ vācaṁ dadātīti saṁmānitaḥ. (vs.)]

raṇam. (221) *tac* (*ca*) *śrutvā* rājaputro *'pagata(jvara)vikāraḥ* (*pūrvaprakṛtim āpannaḥ.*) māṁ (*cā*) *'panīyā* (*'bhyajya prabhūtenā 'mbhasā prakṣālitaśarīraṁ kṛtvā rakṣipuruṣādhiṣṭhitaṁ* t)atrāi 'va vane *pratimuktavān.* (222) (*?tāiś ca tathāi 'vā 'nuṣṭhitam.*) *evam* anubhūtapūrvabandh(an)o 'py ahaṁ (*punar*) *niyativaśād* baddhaḥ. (iti.)

(End of Story 4)

(223) *anantaram evaṁ tayoḥ pravadatoḥ* suhṛtsnehākṣiptacitto manthar(ak)as (*tadanusāreṇa śarakaṇṭakakuśāvamardanaṁ kurvāṇaḥ śanāiḥ-śanāis*) *tān eva* (sam)āgataḥ. (224) taṁ (*ca*) dṛṣṭvā (*sutarām āvignacittās te saṁpannāḥ. atha*) hiraṇya(ka)s (*tam*) āha: (225) bhadra, na śobhanaṁ tvayā kṛtam, *yat* (*svadurgam*

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tatra kim asaṁ°... (inserted vss, and 2 lines of prose). SP 1085 sarvāḥ pa° bravanty (α bru°; α om evaṁ)...kṛtam. tat kuto bhayaṁ tava. mahāsattvā hi rājaputrāḥ. Pṇ 170.1 yathā, bhadra, anena prāv°...(vs quoted in full).—Pṇ omits any explanation of the deer's power of speech. That given in T is connected with T's secondary and absurd beginning of the story. We can therefore only guess that SP preserves the gist of the original explanation. **(221)** T 103.11 tac ca śrutvāpagatavikāro rāja° pūrv° āp° (β samāp°). [vicārya tasyāryasya prajñāvibhavaṁ tato mahatīṁ pūjāṁ kṛtvā mantrisamīpavartī mantritve kṛtaḥ.] māṁ... SP 1087 tatas (α om) tena prabodhito rāja° svasthībhūto mām atrāiva vane nītvāśu (α nītvā) mumoca. Pṇ 170.5 tac chru°...āpannaḥ, svapuruṣān evam āha, yathā, amuṁ mṛgaṁ prabhūtajalena śirasi siktvā tasminn eva vane pratimuñcadhvam. **(222)** T 103.14 tat kiṁ bahunā, anubhūtabandhano (β °bandho) 'py ahaṁ niyatavaśāt (ed. em. niyati°) punar baddha iti. SP 1089 ato 'ham anu°bandho 'pi dāivād baddhaḥ. Kṣ see on § 211. Pṇ 170.8 text. **(223)** T A 192.1 athārdhāvasita eva vākye suhṛt° mantharas tenāivānusāreṇa śara° kur° tān.... SP 1090 anantaraṁ suhṛtsnehākṛṣṭo mandarako 'pi tatrāgataḥ. So 129 tāvan mantharako 'bhyetya nadīmadhyena kacchapaḥ, āruroha taṭaṁ teṣāṁ nikaṭaṁ sa suhṛtpriyaḥ. Kṣ 431 (38cd, 39ab) evaṁ tayoḥ kathayator mantharo (ŚP. and Ma. ms. makaro) 'pi suhṛtpriyaḥ, āyayāu śanakāir yatra mṛgamūṣakavāyasāḥ. Spl 44.5 evaṁ tayoḥ pra° suhṛdvyasanasaṁtaptahṛdayo man° śanāiḥ-śanāis taṁ pradeśam ājagāma. Pṇ 170.9 atrāntare suhṛt° man° tadan° śara*jhuṇṭakuśā° kur° teṣāṁ sakāśam āgataḥ. Sy A 133.1 Jene begann nun die Maschen zu zertrennen. Da kamen ihre Genossen angerückt, und auch die Schildkröte kam. Ar 194 And while they were (engaged) in conversation, the tortoise came to them. **(224)** T A 192.2 text (om te; hiraṇyas). SP 1090 taṁ dṛṣṭvā hiraṇyaka āha. Kṣ 432ab (39cd) dṛṣṭvā kacchapam āyāntaṁ mūṣakaḥ kupito 'bravīt. Spl 44.6 taṁ dṛṣṭvā [here §§ 225, 226; in § 225, hiraṇyaka āha]. Pṇ 170.11 taṁ cāgataṁ dṛ° su° āvignahṛdayās te saṁjñātāḥ. atha hiraṇyo mantharakam āha. Sy A 133.2 Und die Gazelle sprach zu dieser. Ar 195 The gazelle said to her. **(225)** T A 192.2 bha°, śo° tva° na kṛ°,

apahāyā) *'gataḥ*. (*aśaktas tvaṁ lubdhakād ātmānaṁ paritrātum*.) (226) (*vayaṁ tv agamyās tasya, yat kāraṇam,*) yadi (*sa pāpātmā*) lubdhakaḥ samāga*miṣyati, citrāṅgo vichinnapāśaḥ* (*praṇaśya*) *yāsyati*; *laghupatanako 'pi vṛkṣam ārokṣyati*; aham *apy* (*alpakāyatvād darī*)*vivaram anupravekṣyāmi*; *bhavāṁs tu tadgocaragataḥ kiṁ kariṣyatī* (*'ti*). (227) manthara(ka) āha: (*bhadra, māi 'vaṁ brūyāḥ*.)

dayitajanaviprayogo *vitta*viyoga*ś* ca kasya sahyāḥ syuḥ
*yadi sumahāuṣadha*kalpo *vayasya*janasaṁgamo na syā*t*. 81.

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svadurgavyapetas tvaṁ na śakto lu° āt° rakṣitum. SP 1091 bhadra...kṛtam. Kṣ 432cd (40ab) dhik tvām adeśakālajñaṁ yat prāpto 'si chalāir api. Spl 44. 6 laghupatanako hiraṇyakam āha: aho na śobhanam āpatitam. hiraṇyaka āha: kiṁ sa lubdhakaḥ samāyāti. sa āha: āstāṁ tāval lubdhakavārttā; eṣa mantharakaḥ samāgacchati. tad anītir anuṣṭhitānena. [Here § 226.] 44. 13 atrāntare prāpto 'yaṁ mantharakaḥ. hiraṇyaka āha: bhadra na yuktam anuṣṭhitaṁ bhavatā yad atra samāyātaḥ. tad bhūyo 'pi drutataraṁ gamyatāṁ yāvad asāu lubdhako na samāyāti. Pṇ 170. 12 bha° na tvayā śo° kṛ°. yat... 'gataḥ. yat kāraṇam, aśaktas... Sy A 133. 3 Du hast übel daran getan, hieher zu kommen. Ar 195 You have not done right in coming to us. **(226)** T A 192. 3 vayaṁ tasyāgamyāḥ (β tr ag° ta°), yat kā°, saṁnikṛṣṭe lubdhake ci° vichi° yā°, lagh° 'pi vṛ° āśrayiṣyati (α āruhati), aham apy alpakāyatayā viv°... SP 1091 yadi lu° samāgacchati, tadā yathāyathaṁ sarva eva (α adds vayaṁ) gantuṁ samarthāḥ, tvaṁ punar asamarthaḥ. Spl **44. 9** (in § 225) yato vayam apy asya kāraṇān nūnaṁ vyāpādanaṁ yāsyāmo yadi...samāgamiṣyati. tad ahaṁ tāvat kham utpatiṣyāmi, tvaṁ punar bilaṁ praviśyātmānaṁ rakṣayiṣyasi, citrāṅgo 'pi vegena digantaraṁ yāsyati; eṣa punar jalacaraḥ sthale kathaṁ bhaviṣyatīti vyākulo 'smi. Pṇ 170. 13 vayaṁ...yat kā°, chinne pāśe saṁnikṛṣṭe lubdhake 'yaṁ ci° praṇaśya...kariṣyati. Sy A 133. 4 denn wenn der Jäger kommt, so kann ich, nachdem ich durch die Zertrennung der Maschen frei geworden, weglaufen, und die Maus kann in ein Loch schlüpfen und der Rabe auf einen Baum [fliegen], du aber bist zu schwerfällig, als daß dich die Jäger nicht fangen könnten. Ar 196 For when the hunter comes and the mouse shall have finisht cutting my bonds, I shall quickly outstrip him. The mouse has a roomy refuge among his holes, and the crow can fly away. But you are slow and have no speed, and I am fearful of the hunter on your account. **(227)** T A 192. 5 text. SP 1092 mandarakaḥ (α adds āha). Spl 44. 15 man° āha: bhadra kiṁ karomi. (Insertion.) athavā sādhv idam ucyate. Pṇ 170. 16 tac chrutvā man° tam āha; mā māivaṁ vocas tvam.yataḥ. Sy A 133. 8 Sie erwiderte. Ar 196 The tortoise said. **Vs 81=T 156**, Spl 171, Pṇ 179, Sy 54, Ar 197. On the bad text of T see Vol. 2, pp. 260, 262. a, T °yogāḥ (v. l. °gaḥ). b, T svajanaviyogāś. Spl kena. Pṇ sahyaḥ syāt. c, T kasya (mss. yasya) mahotsavakalpāḥ. d, T mss. priyajanasamāgamā (or, °ma)-na (or, °nas, °nās) syuḥ; ed. by a very bad emendation priyasvajanasaṁgamā na syuḥ. Pṇ bhavet. Sy Wer nicht mit seinen Freunden und

(*pra*viralam apy anubhūtaḥ śiṣṭeṣṭasamāgameṣu ye divasāḥ
pathyadhana*pratimās* te jīvitakāntāraśeṣasya. 82.)
suhṛdi nir*antara*citte guṇavati dāre prabhāu ca duḥkhajñe
viśrāmyatī 'va hṛdayaṁ duḥkhasya nivedanaṁ kṛtvā. 83.
(*tat, bhadra*:)
āutsukyagarbhā bhramatī 'va dṛṣṭiḥ
paryākulaṁ kvāpi manaḥ prayāti
viyujyamānasya guṇānvitena
nir*antara*premavatā janena. 84.
(228) evaṁ (*tasyā*) *'bhivadata* (*evā*) *'sāu* lubdhakaḥ (*sam*)*āyātaḥ.*
(229) taṁ dṛṣṭvāi (*'va*) hiraṇya(ka)ḥ pāśaṁ chittvā (*yathāpūrvavyāhṛta*)*vivaraṁ prāyāt. laghupatanako* (†*viyaty*†) *utpatyāi*

Nächsten lebt und dennoch leben will, ist unvernünftig. [Emended text.] Ar It is not considered living when one is separated from his friends. **Vs 82**=T 157, Pṇ 180. a, Pṇ aviralam. c, ed. of T and Pṇ em. ṭana for dhana; see *JAOS.* 38. 281; mss. of T dhana, Pṇ dana, dina. Pṇ saṁnibhās for pratimās. **Vs 83**=T 158, SP **76,** N **72**, Pṇ 181, Sy 55, Ar 198. a, SP vinirmalacitte, but best ms. with N nirāmayacitte. b, Pṇ guṇini kalatre. Sy Es ist dies ein Heilmittel, wodurch das Herz gehoben wird, daß der Freund seinen Freunden einen Gefallen erweist und der Knecht seinem Herrn. Ar For help toward the appeasing of cares and the consolation of the soul in misfortunes lies in the meeting of a friend with a friend when each has revealed to his companion his sorrow and his complaint. T, Pṇ add tat, bhadra. **Vs 84**=T 159, SP 75, N 71, Pṇ 182, Sy 56, Ar 199. d, T ed. with α nirantaraṁ, SP, N niratyaya-; text Tβ, Pṇ. Sy Denn wer sich von seinen Freunden getrennt hat, dessen Sinn kommt nicht eher zur Ruhe, als bis er sich mit seinen Freunden wieder vereinigt hat, und er ist an seinem Orte verstört und verwirrt. Ar When separation occurs between a trusting friend and his confidant, he is robbed of his heart and denied his happiness and deprived of his insight. **(228)** T A 193. 1 evam abhi° evāsāu vyādha āyātaḥ. SP 1099 evam ucyamānayoḥ kṛtānta iva dhāvaṅl lu° nikaṭa eva dṛṣṭaḥ. So 130ab tat kṣaṇaṁ sa kuto 'py etya lu° pāśadāyakaḥ. Kṣ **433c (41a)** lu° sahasā prāpya. Spl 44. 20 evaṁ tasya pravadata ākarṇapūritaśarāsano lu° 'py upāgataḥ. Pṇ 171. 1 atrāntare lu° śarāsanapāṇiḥ samā°. Sy A 134. 1 Während die Schildkröte noch sprach, kam der Jäger. Ar 200 The tortoise had not yet finisht her speech when the hunter came up. **(229)** T A 193.1 taṁ..(hiraṇyaḥ)..°pūrvaṁ vyāhṛtam evāpayātaḥ. SP 1099 taṁ dṛṣṭvā hiraṇyako 'bravīt: kaṣṭaṁ bhoḥ kaṣṭam; ity abhidhāya satvaram āgataḥ, citrāṅgasya pāśāṅś chittvā sarve yathāyathaṁ prayātāḥ. So 130c vidruteṣu mṛgādyeṣu. Kṣ (before prec.) 433ab (40cd) tataḥ kuraṅgapāśāgre kṛtte satvaram ākhunā. Spl 44. 20 taṁ dṛṣṭvā mūṣakeṇa tasya snāyupāśas tatkṣaṇāt khaṇḍitaḥ. atrāntare citrāṅgaḥ satvaraṁ pṛṣṭham avalokayan pradhāvitaḥ; laghupatanako vṛkṣam ārūḍhaḥ; hiraṇyakaś ca samīpavarti bilaṁ

(*'va*) *gataḥ. citrāṅgo 'pi vegenā 'pakrāntaḥ.* (230) *lubdhako 'pi taṁ pāśaṁ mṛgachinnam iti matvā paraṁ yogam acintayat* (*?āha ca: na dāivaṁ vinā mṛgaḥ pāśachedaṁ kṛtavān*). (231) (*atha taṁ*) manthar(ak)aṁ mandaṁ-*mandaṁ sthalamadhye gacchantaṁ* dṛṣṭvā *kiṁcit tuṣṭaḥ sasaṁbhramam* acintayat: *yady api me* mṛgo *dāivavaśāt* (*pāśaṁ chittvā*) 'pa*hṛtaḥ, tathā 'pi* (*me*) dāivena kacchapa *utpādita* (iti). (232) *evam avadhārya* (*kṣurikayā kuśān ādāya dṛḍhāṁ rajjuṁ kṛtvā*) *caraṇāv* ākṛṣya *kacchapaṁ subaddhaṁ kṛtvā* dhanuṣy avalambya *yathāgatam*

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praviṣṭaḥ. Pṇ 171.1 tasya paśyato 'pi hiraṇyaḥ... Sy A 134.2 und die Fessel der Gazelle war zertrennt und sie entfloh, und der Rabe flog auf einen Baum und die Maus schlüpfte in ein Loch. Ar 200 and at the same time as this the mouse finisht (cutting) the snares. The gazelle escaped; the crow flew up; and the mouse entered the hole.—Instead of viyati (Pṇ) perhaps we should read vṛkṣam or the like with Spl, Sy. But Spl and Sy have more probably been influenst by a recollection of § 226; Pṇ is likely to be orig. just because it is different from § 226. Note that no Ar version, so far as noted, mentions the word "tree." **(230)** T A 193.2 text. SP 1101 tad (v. l. taṁ) dṛṣṭvā vyādhaḥ paraṁ viṣādam agamat. Spl 44.23 athāsāu luº mṛgagamanād viṣaṇṇavadano vyarthaśramas. Pṇ 171.3 luº 'pi chinnapāśaṁ mṛgaṁ dṛṣṭvā vismitamanāḥ prāha: kathaṁ ca na mṛgāḥ pāśāṅś chindanti; nanu dāivān mṛgaḥ pāśachedaṁ kṛtavān. Sy nothing. Ar 201 When the hunter came to his snares and saw that they had been cut, he was astonisht. **(231)** T A 193.3 kacchapaṁ cāsaṁbhāvyāṁ bhūmim āgataṁ dṛṣṭvā sādhāraṁ cittam akarot: yady...chittvāpayātaḥ, tathāpi (β adds me)... SP 1101 tato (α atha) mandagatiṁ mandarakaṁ (α tr mandaraṁ mandagº) dṛº...sasaṁº [here § 232] acintayat (α adds ca): mṛgam apanayatā dāivena kacchapaḥ samānītaḥ. Spl 45.1 taṁ...gacchantaṁ dṛṣṭavān acintayac ca: yady api kuraṅgo dhātrāpahṛtas tathāpy ayaṁ kūrma āhārārthaṁ saṁpāditaḥ. tad adyāsyāmiṣeṇa me kuṭumbasyāhāranirvṛttir bhaviṣyati. Pṇ 171.4 kacchapaṁ cāsaṁbhāvyāṁ bhūmim āgataṁ dṛṣṭvā sādhāraṇacittam akarot: yady api dāiº mṛga imān pāśāṅś chittvā gataḥ, tathāpy ayaṁ kacchapaḥ prāptaḥ. Sy A 134.4 Der Jäger schaute sich überall um, sah aber niemand außer der Schildkröte, wie sie ihres Weges zog. Ar 201 and he began to look around him, but he saw nothing except the tortoise [De Sacy and Kh add, "crawling along"]. **(232)** T A 193.4 text (ed. with α caraṇāvakṛṣṭaṁ; β ºṇāv apakṛṣya). SP **1102** (in § 231) taṁ gṛhītvā dhanur ākṛṣyāvalambya sthito (α ºdhanuṣy avalambya gataḥ). Hp 43.1, Hm 91.12 prāpya taṁ gṛhītvotthāpya dhanuṣi baddhvā bhraman kleśāt kṣutpipāsākulaḥ svagṛhābhimukhaś (Hm ºaṁ) calitaḥ. So 130d, 131abc labdhvā taṁ kūrmam agrahīt, kṣiptvā ca jālikāntas (DP. jālaº) taṁ yāvan naṣṭamṛgākulaḥ, sa yāti. Kṣ 433d (41b) babandhābhyetya kacchapam. Spl 45.3 evaṁ vicintya taṁ darbhāiḥ saṁchādya dhanuṣi samāropya skandhe kṛtvā gṛhaṁ prati prasthitaḥ. Pṇ 171.9 text (ºdhanuṣaḥ koṭyāṁ rajjum

eva prāyāt. (233) *tatas taṁ nīyamānaṁ dṛṣṭvā mṛgamūṣakavāyasāḥ* paraṁ viṣādaṁ *gacchanto* (*rudantas*) *tam anujagmuḥ.* hiraṇy(ak)a āha:

ekasya duḥkhasya na yāvad antaṁ
gacchāmy ahaṁ pāram ivā 'rṇavasya
tāvad dvitīyaṁ samupasthitaṁ me
chidreṣv anarthā bahulībhavanti. 85.

yāvad askhalitaṁ tāvat sukhaṁ yāti same pathi
sakṛc ca skhalitaṁ *kiṁcid* viṣamaṁ ca pade-pade. 86.

(*kaṣṭaṁ bhoḥ*:)

yadi tāvat kṛtāntena dhaneṣu pralayaḥ kṛtaḥ
mārgaśrāntasya viśrāmo mitrachāyā 'pi dūṣitā. 87.

ālambya lubdhako ya° eva gantum ārabdhaḥ). Sy A 134. 5 und er ging hin, fing und band sie, hob sie auf und schaffte sie vor ihren Augen weg. Ar 202 He took her and bound her with the cords. **(233)** T A 193. 6 tadā nīya° dṛṣṭvā hiraṇyaḥ paraṁ viṣādam agamat, āha ca. SP 1104 tato mṛgamūṣakavāyasāḥ (α adds paramodvegavantaḥ) kiṁkartavyatāmūḍhā rudantas tam anuyayuḥ. hiraṇyakaḥ (α adds āha): kiṁ rudyate. Hp 43. 3, Hm 92. 1 atha mṛgavāyasamūṣakāḥ paraṁ viṣādaṁ gacchantas tam anujagmuḥ. hiraṇyako vadati (Hm tato hi° vilapati). So 131c tāvad dṛṣṭvāitad. Kṣ 434a (41c) te ca jagmur bhayāt tasya. Spl 45. 5 atrāntare taṁ nī° avalokya hiraṇyako duḥkhākulaḥ paryadevayat: kaṣṭaṁ bhoḥ kaṣṭam āpatitam. Pṇ 171. 11 taṁ ca nī° dṛ° hiraṇyaḥ saviṣādam āha: kaṣṭaṁ bhoḥ kaṣṭam. Sy A 134. 7 Als ihre Genossen das sahen, wurden sie bekümmert, und die Maus sprach. Ar 203 The gazelle, the crow and the mouse assembled without delay, and they saw the hunter just as he was taking up the tortoise and binding her with the cords. At this their grief became oppressive, and the mouse said. **Vs 85**=T 160, SP 77, N 73, Hp 164, Hm 203, Spl 172, Pṇ 185, Sy 57, Ar 204. d, SP duḥkheṣv. T, Pṇ bahalī°. Sy Noch ist das eine nicht verabschiedet, ist schon das andere da! Aber wenn einem einmal ein Unfall begegnet ist, läßt der auch von der für das Gute eingerichteten Seite Übles erwachsen. Ar It seems that we never pass the last stage of one misfortune without falling into another that is worse. **Vs 86**=T 161, Pṇ 187, Ar 205. a, T mss. askhalitas (to be kept; ed. em. °taṁ). c, Pṇ skhalite ca samutpanne. d, T ed. with α hi for ca. Ar He was right who said: A man does not cease walking firmly as long as he does not stumble; but if he stumbles once while walking on uneven ground, the stumbling continues with him, even tho he walks on even ground. T kaṣṭaṁ bhoḥ. **Vs 87**=T 162, Sy A 135 and vs 58, Ar 206; in Spl prose, 45. 11. c, T ed. em. (wrongly) viśrāme. d, T v. l. dūragā, dūrīkṛtā. Spl yadi tāvat kṛtāntena me dhananāśo vihitas tan mārgaśrāntasya me viśrāmabhūtaṁ mitraṁ kasmād apahṛtam. Sy Betrachte ich mein Schicksal, wie es mit mir verfährt; es hat mich von

(234) *aparam api mitraṁ paraṁ manthara(ka)samaṁ na syāt.* (*prāṇā api mitramūlā āhuḥ.*)

svabhāvajaṁ *tu* yan mitraṁ tad bhāgyāir eva *jāyate*
tad akṛtrimasāuhārdam āpatsv api na muñcati. 88.
na mātari na dāreṣu na sodarye na cā 'tmaje
viśrāmas tādṛśaḥ puṁsāṁ yādṛṅ mitre nirantare. 89.
prāṇavṛddhikaraṁ mitraṁ śaṁsantī 'ha vicakṣaṇāḥ
ihalokasukhaṁ mitraṁ na mitraṁ pāralāukikam. 90.

(235) *tat kiṁ mamo 'pary anavaratam evāi* ('*tad*) *dāivaṁ praharati.* (*yata*) *ādāu tāvad artha(pari)bhraṁśaḥ, dāridryayogāt svajanaparibhavaḥ, tannirvedād deśa(pari)tyāgaḥ* (*snigdha*)*suhṛdviyogaś ce 'ti*; *iyaṁ tāvan mama duḥkhaparaṁparā. api ca*:

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meiner Stätte und aus meinem Besitz vertrieben und mich jetzt, was noch schlimmer ist, des Schattens meiner Freunde beraubt, an denen sich mein Sinn erlabte und erheiterte. Ar Verily, the fate that was mine, which separated me from my family, my possessions, my home, and my country, was not to give me my fill until it should separate me from all—. [Cf. §§ 234, 235, with which Pa seems to mingle this vs.—May this have been prose originally, as in Spl? Does the unmetrical variant dūrīkṛtā in T point to orig. prose? On the other hand Pa clearly goes back to an orig. containing the word chāyā, which occurs in T but not in the prose of Spl.] **(234)** T 105. 8 note (only β; ed. om) api ca, dvāu (lacuna in mss.) -tpatsya (v. l.-tpasya) te mitraṁ punar mantharatulyam. prāṇā... āhuḥ. Spl 45. 12 aparam... syāt. (vs.) tad asya paścān nānyaḥ suhṛn me. Sy A 135 a Ein Freund wie die Schildkröte, wo ist der zu finden? Ar 206 that I was living with of the companionship of the tortoise, the best of friends. [Ar text corrupt and uncertain.] **Vs 88**=SP 78, N 74, Hp 165, Hm 204, Pṇ 189, Ar 207. Pṇ has ab as cd, and for its ab: yato 'tra kṛtrimaṁ mitraṁ labhyate na svabhāvajam. a, Pṇ hi for tu. b, SP bhāgyād (α °yāir); N bhāgyāir eva hi; H bhāgyenāiva hi (so Hp; Hm °vābhi; Hp v. l. bhāgyāir eva prajāyate); N, H om tad. Pṇ labhyate. c, SP tadvat kṛ° (α tvāṁ ca, yady a-, for tadvat; one ms. text). Ar whose love does not look for recompense nor seek a return; but whose love is a love of nobility and loyalty. **Vs 89**=SP 79, N 75, Hp 166, Hm 205, Pṇ 190, Ar 208. b, N, Hp cātmani. c, N, H viśvāsas, Pṇ viśrambhas. d, SP niraṇtaram (α text), N, H svabhāvaje. Ar a love that exceeds the affection of a parent for a child. **Vs 90**=T 163, Sy 59, Ar 209. c, Tβ °loke°. Sy Denn eine solche Freundschaft kann keiner dem andern wegnehmen, als nur der Tod. Ar a love which nothing brings to an end except death. **(235)** T A 194 text (om etad, om yata; svajana- for deśa-; β aho for iyaṁ). Hp 43. 13, Hm 92. 9 iti muhur vicintyāho me (Hm om) durdāivam, yataḥ. Spl 45. 16 tat... anavaratam vyasanaśarāir varṣati hanta vidhiḥ. yata... tāvad vittanāśas tataḥ parivārabhraṁśas tato deśatyāgas tato mitraviyoga iti. athavā svarūpam etat sarveṣām eva

svakarmasaṁtānaviceṣṭitāni *kālāntarāvartiśubhāśubhāni*
ihāi 'va dṛṣṭāni mayā *calāni* janmāntarāṇī 'va daśāntarāṇi. 91.
kāyaḥ saṁnihitāpāyaḥ saṁpadaḥ padam āpadām
samāgamāḥ sāpagamāḥ sarvam utpādi bhaṅguram. 92.
kaṁ na spṛśanti puruṣaṁ vyasanāni kāle
ko vā nirantarasukhī ya ihā 'sti loke
duḥkhaṁ sukhaṁ ca pariṇāmavaśād upāiti
nakṣatracakram iva khe parivartamānam. 93.
kṣate prahārā nipatanty abhīkṣṇam
annakṣaye kupyati jāṭharāgniḥ
āpatsu vairāṇi samudbhavanti
chidreṣv anarthā bahulībhavanti. 94.
(236) (*tat*) *kaṣṭaṁ bhoḥ, mitraviyogena hato 'ham*; *iti kiṁ*

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jantūnāṁ jīvitadharmasya. uktaṁ ca. Pṇ 171. 30 tat... (om yata & pari) dāridryadoṣāt sva° tan° deśa° suhṛd° cedānīṁ dāivena me janitaḥ. uktaṁ ca. Pa nothing here but probably fused with its version of vs 87, q. v. **Vs 91**=SP 80, N 76, Hp 167, Hm 206, Pṇ 193. b, Pṇ lokāntaraṁ prāpya śu°. c, SP mayā ca tāni (α °citāni or mayocitāni), N, H mayāiva tāni. **Vs 92**=T 164, SP 81, N 77, Hp 168, Hm 207, Spl 174, Pṇ 194, Ar 210. b, SP ed. and T v. l. param for padam (SPα, T ed. text). SP āpadaḥ (α text). c, Hm sāpāgamāḥ. d, Spl utpāda°, and so T ed., em.; T mss. utpāta (to be kept in T). Ar Alas for this body, over which misfortune is the regent that never ceases to maintain sway and to cause change. T inserts A 195 and vss 165, 166. **Vs 93**=T 167, Sy 60, Ar 211. Sy Mit allen Leiden ist's in jeder Periode gerade so wie mit dem Tierkreis, wo nicht das Obere beständig oben, noch das Untere beständig unten ist, sondern in gegenseitiger Folge des Untere nach oben und das Obere nach unten kommt. Ar Nothing is permanent for it (the body) or enduring with it, just as ascendancy is not permanent with stars in the ascendant, nor descendancy with (stars in) the descendant; but in their revolution the ascendant never fails to become the descendant, and the descendant the ascendant, and the rising the setting, and the setting the rising. Here T vs 168. **Vs 94**= T 169, SP 82, N 78, Spl 175, Pṇ **186**, Sy 61, Ar 212. a, N kṣaye, SP kṛśe (α text). N prahāṇir, SPα prahārā-ṇi pa°; Pṇ prapatanti tīvrā, SP nipatanti tīkṣṇā (SPα v. l. patanty abhīkṣṇaṁ). b, Spl, SPα dhanakṣaye. SP, Spl vardhati (SPα text), N sphurjati, Pṇ dīvyati. N jāṭharānalaḥ. c, Pṇ samucchalanti. d, SP duḥkheṣv, but α chidreṣv. T, Pṇ bahalī°. N parāṅmukhe dhātari ko 'nta āpadaḥ. Sy Aber derjenige Hieb schmerzt, der zu einem andern hinzukommt, und dasjenige Feuer brennt heftig, das wenig Nahrung hat. Ar This grief reminds me of my (former) griefs, like a wound that has healed upon which a blow falls; for (then) two pains come together upon him who has it—the pain of the blow and the pain of the breaking open of the wound. **(236)** T 106. 7 note (only β, ed. om) kaṣṭaṁ bhoḥ; tādṛ-

(*?vismṛtaṁ*) *nijāir* (*api*) *svajanāiḥ. uktaṁ ca*:

śokāratibhayatrāṇaṁ prītivisrambhabhājanam

kena ratnam idaṁ sṛṣṭaṁ mitram ity akṣaradvayam. 95.

(237) *evaṁ bahu vilapya* hiraṇy(ak)aś citrāṅgalaghupatanakāv āha: *aho kiṁ vṛthāpralapitena. yāvad ayaṁ †mantharako 'smad(dṛṣṭi)gocarān na nīyate,†* tāvad *asya mokṣo*pāyaś cintyatām (iti). *tāv ūcatuḥ*: *tathā* kriyatām. *sa āha*: (238) citrāṅgo *'sya* (*vyādhasyā*) *'grato* gatvā *jala*samīpe (*viprakṛṣṭe bhūpradeśe*)

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mitraviyogo 'pi vismṛtaḥ kiṁ nijorasi svajanāir (v. l. suja°) uktaṁ ca. Hm 93. 3 punar vimṛśyāha (Hp only ahaha). Spl 46. 4 aho sādhūktaṁ kenāpi. Pṇ 172. 12 text (om vismṛtaṁ). Sy nothing. Ar 213 Just so is he who has assuaged his wounds in the company of his friends, and then has been bereft of them. **Vs 95**=T 170, SP 83, N 79, Hp 169, Hm 208, Spl 176, Pṇ 195. a, Spl prāpte bhaye paritrāṇaṁ. SP, N, H śokārāti° (Hp śokārtibhayasaṁtr°, v. l. as SP). b, Jn, H viśrambha°. c, SPα kenedaṁ sṛṣṭam amṛtaṁ. **(237)** T 106. 10 evam ākrandata eva laghupatanacitrāṅgāv api tena (β om) sametāu. atha hiraṇyas tān abravīt: yāvad ayaṁ man° 'smadgocaragataḥ, tāvad asāv upāyena śakyo mokṣayitum. SP 1124 iti (v. l. evaṁ) bahu vil° hiraṇyakaś cit° āha: yāvad eva vanāl lubdhako na niḥsarati, tāvad eva mandarakarakṣopāyaś cintyatām. tāv... Hp 44. 6, Hm 93. 9 iti etc. as SP thru āha: yāvad ayaṁ vyādho vanān na niḥsarati, tāvan mantharaṁ mocayituṁ yatnaḥ kriyatām. tāv ūcatuḥ: satvaraṁ kāryam (Hp kṛtyam) ucyatām. hiraṇyako brūte (Hp ūce). So 131 d dīrghadṛśvākhuvākyataḥ. Kṣ 434 b c (41 d, 42 a) gatvā cācintayan (ŚP. and Ma. ms. °yat) kṣaṇam, tataḥ saṁmantrya. Spl 46. 7 atrāntara ākrandaparāu cit° tatrāiva samāyātāu. atha hiraṇyaka āha: aho... °lapitena. tad yāvad eṣa man° dṛṣṭi°... iti. (vss.) tac chrutvā vāyasa āha: bho yady evaṁ tat kriyatāṁ madvacaḥ. Pṇ 172. 25 evaṁ śokagarbhaṁ vadati hiraṇyake cit° ākrandamānāu sametya militāu. atha hiraṇyas tāv abravīt: yāvad ayaṁ man° 'smaccakṣurgocaragataḥ, tāvad eva mocanopāyaḥ. Sy A 136, 137. 1 Der Rabe und die Gazelle sprachen zu ihr: So richtig du auch gesprochen hast, so haben wir doch von der Traurigkeit keinen Nutzen. Wenn es darum möglich ist, so erfinde ein Mittel, daß die Schildkröte befreit werde. Denn es heißt: (vs 62, not in Skt.) Die Maus sprach: Ich weiß folgendes Mittel. Ar 214, 216 The crow and the gazelle said to the mouse: Our grief and your grief and your words, tho eloquent, are of no avail whatever for the tortoise. Cease this, and concern yourself with finding (a means of) liberation for the tortoise. For it has been said: (215=Sy vs 62). The mouse said: I consider it a good plan, that. **(238)** T 106. 11 tad gaccha citrāṅga tvam asya... 'grato nadīsamīpe vipra°... mṛtam āt° kṛ° darśaya. SP 1126 ci° mṛtam... kṛtvā tatpurato (α hradasaṁnidhāu for tat°) nipatya tiṣṭhatu. Hp 44. 8, Hm 93. 12 ci° jalasamīpaṁ gatvā mṛtam ivāt° (Hp adds niśceṣṭaṁ) darś°. So 132 a b mṛgo gatvā tato dūre patitvāsīn mṛto yathā. Kṣ 434 c d (42 a b) cakrus te vyājena patitaṁ mṛgam. Spl 46. 20 eṣa ci° 'sya mārge gatvā kiṁcit palvalam āsādya tasya

nipatya mṛtam (iva) 'tmānaṁ kṛtvā darśayatu. (239) *ayam api laghupatanakas tasyo* 'parv *avasthitaḥ (śṛṅgapañjarāntaravinyastacaraṇaś)* cañcvā *vi*likhan *netrot*pāṭana*(rūpaṁ) chadmanā 'tmānaṁ darśayatu.* (240) *asāv api vyādho (?mūrkho) nūnaṁ (lobhān) mṛgo* 'yaṁ mṛta iti matvā kacchapaṁ parityajya *mṛgārthe satvaraṁ yāsyati.* (241) *(tāvad)* aham *(apy) apakrānte tasmin manthara(ka)sya* bandhanaṁ *chetsyāmi. tataś chinna-*

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tīre niścetano bhūtvā patatu. Pṇ 172. 27 tad gaccha citrāṅga tvam asya vyādhasyādṛśyo 'grato gatvodakasaṁnikṛṣṭabhūpradeśe nipatya mṛtarūpam āt° darśaya. Sy A137. 1 Ihr beide geht zusammen an die eine Seite des Weges. Die Gazelle soll sich niederlegen. Ar 217 you, O gazelle, shall run on until you are near the hunter's road, and shall lie down as tho wounded and dead. **(239)** T 106. 12 text (tvadupary; om cañcvā vilikhan). SP 1126 kākaś ca tasyopari kimapi cañcvā vilikhan nādaṁ karotu. Hp 44. 9, Hm 93. 13, as SP (vilikhatu, Hp likhatu, and om nā° ka°; Hm and v. l. of Hp insert sthitvā after tasyopari). So 132cd kākas tu mūrdhni tasyāsīc cakṣuṣī pāṭayann iva. Kṣ 434ef(42cd) netre vipāṭayantaṁ taṁ (Ma. em. ca) tasyāivopari vāyasam. Spl 46. 22 aham apy asya śirasi samāruhya mandāiś cañcuprahārāiḥ śira ullekhiṣyāmi. Pṇ 172. 28 laghupatanaka, tvam api citrāṅgaśṛṅgapañjarāntare vitatya caraṇāu netrotpāṭanachadmanātmānaṁ darśaya. Sy A137. 3 und der Rabe sich auf sie setzen, so daß der Jäger, wenn er es sieht, meint, die Gazelle sei verendet und der Rabe wolle sie fressen. Ar 218 and the crow shall alight upon you as tho he were about to eat you. **(240)** T 106. 13 ayaṁ tu mūrkho 'vaśyaṁ lobhāt kacchapaṁ pari° sāraṅgaṁ (β adds śīghrataraṁ or dīrghataraṁ) yāsyati. SP 1127 tato vyādho 'yaṁ nūnaṁ mṛgo mṛta (α hata) iti matvā tadantikaṁ (α om ma° ta°) yāvad āgacchati. Hp 44. 10, Hm 94. 1 nūnam anena lubdhakena mṛgamāṁsārthinā (Hm mṛ° after parityajya, and here adds tatra) kacchapaṁ pari° satvaraṁ gantavyam. So 133 tad dṛṣṭvā sa gṛhītaṁ taṁ vyādho matvā mṛgaṁ mṛtam, gantuṁ pravavṛte nadyās taṭe kūrmaṁ nidhāya tam. Kṣ 435(43)abc taṁ (Ma. em. tad) dṛṣṭvā lubdhake mugdhe tyaktvā ka° añjasā, abhidrute kuraṅgāya. Spl 46. 23 yenāsāu lubdhako 'muṁ mṛtaṁ matvā mama cañcuprahārapratyayena mantharakaṁ bhūmāu kṣiptvā mṛgārthe dhāvati. Pṇ 172. 29 asāv api vyādhādhamo 'vaśyaṁ lobhāt sāraṅgo 'yaṁ mṛtaḥ, iti tadgrahaṇārthaṁ kūrmaṁ bhūmyāṁ nikṣipya tatra yāsyati. Sy [after part of § 241] A137. 6 Sieht euch dann der Jäger von weitem, so legt er die Schildkröte, gebunden wie sie ist, samt seinem Bogen und Netz nieder und kommt auf euch zu. Ar [after part of § 241] 219 I hope that if he observes you, he will put down the things he has with him—his bow and his arrows, and the tortoise [some versions mention the net]—and will hasten to you. **(241)** T A106. 14 aham apy atikrānte tasmin gamanasamakālaṁ mantharaṁ bandhanān mocayiṣyāmi pāśaṁ chittveti (β om pāśaṁ etc.). SP 1128 tāvad ahaṁ kacchapabandhaṁ chedayāmi; tataś... Hp 44. 11, Hm 94. 2 tato 'haṁ mantharasya ba° che°. So 134 yātaṁ (B. yāntaṁ) dṛṣṭvā tam abhyetya mūṣakas tasya jālikām, kūrmasya so 'chinat tena

bandho jalāśayaṁ sahasā pravekṣyatī ('ti). (242) (*anyac ca, punar*) *abhyāś*(*op*)*agate tasmiṅl lubdhakādhame yathā* palayanaṁ *kriyate, tathā* (*pra*)*yatitavyam.* (243) (*citrāṅgalaghupatanakābhyāṁ*) tathāi ('vā) 'nuṣṭhite (*sa*) *lubdhaka udakatīre mṛtarūpaṁ* mṛgaṁ *vāyasena bhakṣyamāṇaṁ dṛṣṭvā* harṣitamanāḥ

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mukto nadyāṁ papāta saḥ. Kṣ 435 (43) d kūrmam ākhur amocayat. Spl 47. 1 atrāntare tvayā darbhamayabandhanaveṣṭanāni khaṇḍanīyāni yenāsāu mantharako drutataraṁ palvalaṁ praviśati. Pṇ 172. 30 aham... tasmin nimeṣamātreṇāiva mantharam āsannajaladurgāśrayaṇāya bandhanān mocayitvā śarastambe pravekṣyāmi. Sy [before § 240] **A 137. 5** Ich aber folge dem Jäger auf dem Fuße nach. [After § 242] **A 137. 11** und wenn er dann umkehrt und kommt, so zertrenne ich ihre Fessel und wir fliehen schleunigst. Ar [position as Sy] **218** [Cheikho "the hunter following. Then be (keep) near him! And—." But most versions have essentially as Sy] I shall follow the hunter closely.—**221** I hope that the hunter will not return until I have finisht cutting the cord with which the tortoise is bound, and we have left with the tortoise and reacht our home. **(242)** T 106. 15 (β inserts anyac ca) abhyā° ta° āśv apayānaṁ yathā kriyate... Hm 94. 2 saṁnihite lubdhake bhavadbhyāṁ palāyitavyam (nothing in Hp or SP). So 135 mṛgo 'pi nikaṭībhūtaṁ vyādhaṁ vīkṣya vikacchapam, utthāya sa palāyyāgāt kāko 'py ārūḍhavāṁs tarum. Kṣ 436 (44) abc sa tasmin mūṣake yāte sāraṅgo 'pi savāyasaḥ, jagāma tūrṇam. [Ma. em. sāraṅge, and savāyase.] Pṇ 172. 32 text (abhyāśagate; om pra). Sy A 137. 8 Ist er dann zu euch gelangt, so stehe du auf und humple so vor ihm her, daß er euch weder einholt noch auch von euch abkommt. Eine Weile wird er auf Hoffnung hinter euch herlaufen. Ar 220 When he draws near you, you must flee from him, limping, so that his lust for you will not be lessened. Offer him this opportunity several times, (remaining still) until he comes near you [DeSacy and Kh, better, "until he is far from us"]. Then take him away thus as far as you can. **(243)** T 106. 16 evam anuṣṭhite lu° 'pi mṛt° mṛgaṁ dṛ° kacchapaṁ sarittīre śuṣkaśākam iva parityajya (β apavidhya) tatsakāśaṁ gantum ārabdhaḥ. SP 1129 citrāṅgalaghupatanakāv api tathāivānuṣṭhitavantāu. evam anuṣṭhite tathāiva sarvaṁ pravṛttam. Hp 44. 12, Hm 94. 3 ci° śīghraṁ gatvā tathānuṣṭhite sati sa vyādhaḥ śrāntaḥ pānīyaṁ pītvā (Hm adds taror adhastād) upaviṣṭas tathāvidhaṁ mṛgam apaśyat. tataḥ kartarikām (Hp kartrikām) ādāya (Hm pra-)hṛṣṭamanā mṛgāntikaṁ calitaḥ. Br, fused with § 240. Spl (after insertion) 47. 7 tathānuṣṭhite sa lubdhakas tathāiva mārgāsannapalvalatīrastham citrāṅgaṁ vāyasasanātham adrākṣīt. taṁ dṛṣṭvā harṣ° vyacintayat: nūnaṁ pāśavedanayā varāko 'yaṁ mṛgo gatvāyuḥśeṣajīvitaḥ pāśaṁ troṭayitvā katham apy etad vanāntaraṁ praviṣṭo yāvan mṛtaḥ; tad vaśyo 'yaṁ me kacchapaḥ suyantritatvāt; tad enam api tāvad gṛhṇāmīty avadhārya kacchapam... mṛgam upādravat. Pṇ 172. 33 tathāivānu° prayoge yāval lu° paśyaty udaka° mṛtaprāyaṁ sāraṅgam, vāy° bhakṣyamāṇaṁ taṁ ca dṛṣṭvā bhūmyāṁ saharṣaṁ kacchapaṁ nikṣipya laguḍam uḍḍiśya dhāvitavān. Sy A 137. 14 So taten sie denn. Und als der

(*kacchapaṁ bhūtale prakṣipya*) mṛgāntikam upādravat. (244) atrāntare hiraṇy(ak)ena manthar(ak)asya *bandhanaṁ khaṇḍaśaḥ kṛtam. kacchapo 'pi* (*tatsthānāt satvaraṁ*) *jalāśayam* (anu)praviṣṭaḥ. (245) *sa mṛgaś cā 'sannaṁ* (*taṁ*) vyādhaṁ *vilokyo* 'tthāya *vāyasena saha drutaṁ pranaṣṭaḥ.* (246) *atha* lubdhako 'pi (*tad indrajālam iva manyamānaḥ kim idam ity anucintya pratyāvṛtya yāvat*) *kacchapasthānaṁ gatas* (*tāvat*) paśyaty (*aṅgula-pramāṇāṁ khaṇḍaśaś*) *chinnāṁ* (*bandhana*)*rajjuṁ kacchapam*

Jäger die Gazelle tot sah, und (sah,) wie der Rabe auf ihr saß, und wie sie dann forthumpelte, lief er sich müde. Ar 222 The gazelle and the crow did this, acting in concert and wearying the hunter for a long while [DeSacy and Kh: The gazelle and the crow did what the mouse had told them, and the hunter came near them. The gazelle drew him on with pretended flight until he had led him far from the mouse and the tortoise]. Then he turned back. **(244)** T 106. 17 tasmin gate hiraṇyena mantharasya pāśāḥ kha° kṛtāḥ. kacchapo 'pi tatsth° (β 'pi yogīva tasmāt sthā°) hradaṁ (β svadurgam anu-) praviṣṭaḥ. SP cf. § 243. Hp 44. 14, Hm 94. 6 atrāntare (Hm ta°) hiraṇyakena chinnabandhanaḥ (Hm °kenāgatya mantharasya bandhanaṁ chinnam. sa) kūrmaḥ satvaraṁ jalāśayaṁ praviṣṭaḥ (Hm praviveśa). Bṛ fused with §§ 241, 242. Spl 47. 12 atrā° hiraṇyakena vajropamadaṁṣṭrāprahāreṇa taddarbhaveṣṭanaṁ tatkṣaṇāt kha° kṛtam. mantharako 'pi tṛṇamadhyān niṣkramya palvalaṁ praviṣṭaḥ. Pṇ **173. 3** (after § 245) kacchapo 'pi hiraṇyakhaṇḍitabandhanarajjuḥ salilāśayam anupra°. hiraṇyako 'pi hi śarastambam āśritaḥ. Sy nothing (cf. § 246). Ar 223 Meanwhile the mouse had cut the tortoise's cords, and they two saved themselves together. **(245)** T 106. 18 (not in β) laghupatanakacitrāṅgāv api lubdhakaṁ vañcayitvāpayātāu. SP, cf. § 243. Hp 44. 15, Hm 94. 8 sa... 'tthāya palāyitaḥ (Hm om ca). Bṛ fused with § 242. Spl 47. 14 citrāṅgo 'py aprāptasyāpi tasyotthāya... Pṇ 173. 2 atrāntare pādaśabdenābhyāśam āgataṁ vyādhaṁ jūātvā citrāṅga uttamaṁ javam āsthāya vanagahanam anupraviṣṭaḥ; laghupatanako 'py uḍḍīya vṛkṣam ārūḍhaḥ. Pa nothing unless fused with § 243. **(246)** T 106. 18 evam anuṣṭhite (β om this) lu° 'pi dṛṣṭvā tad...anucintya kacchapasakāśaṁ gato 'paśyad aṅgu° kha° chi° rajjum..(β matvā for iti)..vanāc chīghra° sva° eva pratijagāma. SP 1130 tato lubdhako 'pi svakarmavaśān nirāśaḥ svagṛhaṁ gataḥ. Hp 44. 16, Hm 94. 9 pratyāvṛtya lubdhako yāvat tarutalam āyāti tāvat (Hp pra° yāvad asāu lu° samāgatya) kūrmam apaśyann acintayat: ucitam evāitan mamāsamīkṣyakāriṇaḥ. (vs) tato 'sāu svakarmavaśān nirāśaḥ kaṭakaṁ praviṣṭaḥ. So 136 etya vyādho 'tra (B. 'tha) kūrmaṁ taṁ bandhachedapalāyitam, aprāpyobhayavibhraṣṭo (B. °ṭa) dāivaṁ (B. evaṁ) śocann agād gṛham. Kṣ nothing (cf. on § 242; Ma. 's em. would make sa—jagāma tūrṇaṁ refer to the hunter, but the mss. evidently understand the deer as the subject). Spl 47. 15 atrāntare vilakṣo viṣādaparo nivṛtto lu° yāvat paśyati, tāvat kacchapo 'pi gataḥ. tataś ca tatropaviśyemaṁ ślokam apaṭhat: (vs) evaṁ bahuvidhaṁ vilapya svagṛhaṁ gataḥ. Pṇ 173. 5 atha...idam iti vihatāśaḥ kacchapasth° agacchat, paśyati

api yoginam ivā 'dṛśyatāṁ gatam; iti svaśarīre 'pi saṁśayam acintayat, saṁkṣubhitahṛdayaś ca tasmād vanād (diśo 'valokayañ) śīghrataratapadāir nirāśaḥ svagṛham (eva) *gataḥ.* (247) *atha catvāro 'pi te* sarve *vimuktāpadaḥ (kalyaśarīrāḥ) punar ek(asth)ībhūya svasthānaṁ gatvā (parasparaṁ snehena vartamānāḥ) kālena yathā*sukham *āsthitāḥ. (tasmāt:)*

tiraścām api yatre 'dṛk saṁgataṁ lokasaṁmatam
martyeṣu *yadi* kas tatra vismayo jñānaśāliṣu. 96.

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ca tatrāṅgulamātrapramāṇena śataśaś chinnāṁ ban°, taṁ ca yo° iva ka° adṛ° ga° avagamya svaśarīre...°hṛdayas tu tasmād...śīghrataraṁ eva sva° jagāma. Sy A 137. 16 Wie er dann aber umkehrte und sah, daß die Fesseln der Schildkröte zertrennt waren und sie fort war, geriet er in Furcht und Staunen: Was ist das? Und er wartete nicht mehr auf die Rückkehr der Schildkröte, sondern nahm den Weg unter die Füße und ging heim. Ar 224 When the hunter came, he found the cord cut; and he reflected on the matter of the gazelle that limpt and the crow that seemed to be eating the gazelle and yet was not eating, and on the cutting of his snares [so most versions, Ch corrupt] before this. He grew worried and said: This place is nothing else than a place of sorcerers or a place of jinns. Then he returned to the place from which he had come at first in search of something, without looking toward it [DeSacy and Kh, — from which he had first come, not seeking anything nor ever turning toward it; Ch corrupt, probably to be emended in the sense of DeS and Kh]. **(247)** T 107. 1 [hiraṇyo 'pi muktabandhanaṁ mantharam āhūya nadītaṭopari vṛkṣachāyāyāṁ citrāṅgalaghupatanakābhyāṁ sametaḥ.] atha sarve te kalya° punar ekībhūtāḥ; yathāyathaṁ ca te kālena sukham anubhavanta iti. SP 1130 mandarakādayaḥ sarve vimuk° sva° ga° yathā° āsthitāḥ. Hp 44. 21, Hm 94. 13 mantharādayaḥ (Hp °yaś ca) sarve vimuktavyāpadaḥ (v. l. °tāpadaḥ; Hm tyaktāpadaḥ) sva° ga° yathā...(om tasmāt). So 137—139 tato milanti smāikatra hṛṣṭāḥ kūrmādayo 'tra te, [mṛgas tu prītimān evaṁ kūrmādīṁs tān (B. trīn) uvāca saḥ, puṇyavān asmi yat prāptā bhavantaḥ suhṛdo mayā, prāṇān upekṣya yāir evaṁ mṛtyor adyāham uddhṛtaḥ, evaṁ praśaṁsatā tena mṛgeṇa saha] tatra te, anyonyaprītisukhitāḥ kākakūrmākhavo (B. °ādayo) 'vasan. Spl 47. 22 atha tasmin dūrībhūte sarve 'pi te kākakūrmamṛgākhavaḥ paramānandabhājo militvā parasparam āliṅgya punarjātān ivātmano manyamānās tad eva saraḥ prāpya mahāsukhena subhāṣitagoṣṭhīvinodaṁ kurvantaḥ kālaṁ nayanti sma. Pṇ 173. 9 atha...te kalyāṇaśarīrāḥ...°bhūya parasparaṁ sne° vart° punarjātam ivātmānaṁ manyamānāḥ sukhena tiṣṭhanti. tasmāt. Sy A 137. 20 Da erhoben sich die vier und kamen wieder zusammen. Ar 225 The crow, the gazelle, the tortoise, and the mouse went away to their shelter safe and secure. **Vs 96**=T 171, Pṇ 199, Sy 63, Ar 226, cf. So 140, Kṣ 436(44)cd; Spl diff., prose and vs, 48. 2. Pṇ cd martyānāṁ tatra ko nāma...śālinām. So prajñayā sādhayanty evaṁ tiryañco 'pi samīhitam, prāṇāir api na muñcanti te 'py evaṁ mitram āpadi. Kṣ ity evaṁ

iti mitraprāptir nāma dvitīyaṁ tantraṁ samāptam.

(End of Second Book)

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buddhiḥ sarvārthasādhinī. Spl evaṁ jñātvā vivekinā mitrasaṁgrahaḥ kāryaḥ. tathā mitreṇa sahāvyājena vartitavyam. uktaṁ ca (vs).—H closes with dialog between the princes and the brahman.—Sy Sprachlose und mit wenig Vernunft begabte Geschöpfe haben es verstanden, einander zu Freunden zu gewinnen, und wenn Not an sie kam, erretteten sie sich mittels ihrer Einmütigkeit und gegenseitigen Unterstützung vor den Menschen, die doch — wer zweifelt daran — weiser als die Tiere sind. Ar [not in Ch] If it happens that these creatures despite their smallness and weakness could effect their escape from the bonds of destruction time after time thru their love and loyalty and firmness of heart and the aid of one to the other; then men, who are endowed with understanding and intelligence and the instincts of good and evil and the gift of discrimination and knowledge, should much more readily unite and help one another. Colophon: T 107. 6 iti tantrākhyāyike (so ed. em.; α °yikāyāṁ, β pañcatantre) mitra°...tantram. SP 1132 text (ed. om iti, α text). Hp nothing; Hm iti hitopadeśe mitralābho nāma prathamakathāsaṁgrahaḥ samāptaḥ. Kṣ iti (Ma. om) mūṣakakākakuraṅga(so Ma. em.; ŚP. and Ma. ms. °kākakūrma)kacchapākhyāyikā. Spl 48. 6, Pṇ 173. 13 samāptaṁ cedaṁ mitrasaṁprāptyabhidhānaṁ (Pṇ °tir nāma) dvi° ta°. (Pṇ adds: yasyāyam ādyaślokaḥ, and vs 1 repeated.) Sy nothing; Ar 227 This is the illustration of the mutual aid of friends. End of the chapter of the ring-dove.

TṚTĪYAṂ TANTRAM (THIRD BOOK) SAṂDHIVIGRAHAM, KĀKOLŪKĪYAM (WAR AND PEACE, OR THE CROWS AND THE OWLS)

(1) athe 'dam ārabhyate saṁdhivigraha(*saṁbandha*)ṁ (kākolūkīyaṁ) nāma tṛtīyaṁ tantram. yasyā 'yam ādya(ḥ) ślokaḥ:

na viśvaset pūrvavirodhitasya
śatroś ca mitratvam upāgatasya
dagdhāṁ guhāṁ paśya*ta ghū*kapūrṇāṁ
kākapraṇītena hutāśanena. 1.

(2) rāja*kumārā ūcuḥ*: kathaṁ (cāi) 'tat. viṣṇuśarmā *'ha*: (3) asti kasmiṁścid vanoddeśe mahān nyagrodhavṛkṣaḥ *snigdhabahalaparṇagulmachāyayā svāgatam ivā'dhvagānāṁ prayacchati.*

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(1) T A 197 ata idam āra° saṁdhivigrahasaṁbaddhaṁ (α °saṁbandhaṁ)... SP 1133 athedānīṁ saṁdhivigrahaṁ nāma tṛtīyatantraṁ (v. l. °yaṁ tan°) āra°. asyāyam (α yasyā°) ādyaślokaḥ. Spl 49.1, Pṇ 174.2 text (Pṇ saṁdhivigrahādisaṁ°, Spl om this; Pṇ ādyaślokaḥ, Spl ādimaḥ śl°). **Vs** 1=T, SP, N, Spl, Pṇ, Sy 1, Ar. a, T pūrvaparājitasya, N °virodhiteṣu. b, SP tu for ca (but best ms. ca); Pṇ ca here but tu in repetition of vs at end of book; N dviṣatsu mi° upāgateṣu. c, SP dagdhān gṛhān (α text). N tr c and d; N dagdhā guhāyāṁ ca ulūkapūrṇāḥ. SP, Spl paśya ulūkapūrṇāṁ (SP °ṇān, α divāndhapūrṇāṁ). d, N kākopanītena. Sy Einem Freunde, der früher einmal ein Feind war, soll man nicht vertrauen; denn wer ihm vertraut, den trifft Schaden, gleich dem, welcher die Eulen von seiten der Raben betroffen hat. (2) T nothing. SP 1136 text (α om ca). Spl 49.7 tad yathānuśrūyate. Pṇ 174.8 rājaputrāḥ pṛcchanti: katham etat. viṣṇu° kathayati. Sy A 167, Ar similarly. (3) T A 198.1 text (α kaścid; β om parṇa). SP 1137 asti...°vṛkṣaḥ. (Vs 2=N 2:) āśrayaḥ sarvabhūtānāṁ nivāsaḥ sarvapakṣiṇām, dadāti sadṛśābhogaṁ (α dadhāti sadṛśaṁ bhāgyaṁ, N sadṛśaṁ bhāgaṁ) sajalasya payomucaḥ. So 5 babhūva kvāpi sachāyo mahān nyagrodhapādapaḥ, śakuntaśabdāiḥ pathikān viśramāyāhvayann (B. viśrām°) iva. Kṣ 437(1)a nyagrodhaśākhinilayo. Spl 49.8, Pṇ 174.9 asti dākṣiṇātye janapade mahilāropyaṁ (Pṇ pṛthvīpratiṣṭhānaṁ) nāma nagaram. tasya samīpe 'nekakhagasanātho 'tighanatarapattrachanno mahān (Pṇ tasya samīpastho mahān anekaśākhāsanātho) nyagrodhapādapas tiṣṭhati. Sy A 168.1 Es war einmal ein Berg in dem und dem Lande, darauf stand ein Baum namens N(i)ṛutpd, der hatte große und herrliche Zweige, reizendes Aussehen und

(4) tatra meghavarṇo nāma vāyasarājaḥ prativasati sma *kākasahasra*parivāraḥ. (5) *tatra* (*nā 'tidūra*) ulukasahasraparivāro 'rimardano nāmo 'lūkarājaś (*ca*) prativasati (sma). (6) *sa* (*cāi*) *'kadā* (*sahaja*)vāirānuśayād (*ulūkopalabdhadurgavṛttāntaḥ kālabalaśaktyā*) rātrāv āgatya (*mahato*) *'lūkasaṁghātena tasyo 'pari saṁnipatitaḥ. mahac ca teṣāṁ* (*kākānāṁ*) *kadanaṁ kṛtvā 'payātaḥ.* (7) anyedyuś ca *prabhātasamaye hataśeṣān bhagnacañcu-*

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reizendes Laub. Ar as Sy. (4) T A 198. 2 text (ed. vāyasaḥ for vāyasarājaḥ, v. l. text). SP 1140 tatrānekavāyasakulaparivṛto meghavarṇo nāma vāyasarājaḥ prati° (v. l. adds sma). So 6ab tatrāsīn meghavarṇākhyaḥ kākarājaḥ kṛtālayaḥ. Kṣ 437(1)bcd vāyasādhipatiḥ purā, babhūva varṇameghākhyas (Ma. em. to meghavarṇā°, doubtless rightly; the closing vs of the book has the name in this form) tamālaśyāmalachaviḥ. Spl 49. 10, Pṇ 174. 10 tatra ca megha° nāma vāya° 'nekakākaparivāraḥ (Pṇ °parivṛtaḥ) prati° sma. (Then insertion). Sy A 168. 3 Auf ihm nistete ein Rabe, dem waren tausend Raben untertan. Ar as Sy (also "a thousand," supporting sahasra of T). (5) T A 198. 2 tasya ca (β om) śatrur apamardo (α śatrumardu for śa° apa°) nāmolūkarāja ulūkasaḥ°. SP 1140 text (°parivṛto; α āmardano or °ko; α om ca; nivasati, but α prativ°; om sma). So 6cd tasyāvamardanāmābhūd ulūkādhipatī. Kṣ 438(2)ab tasyolūkapatir vāirī ripumardaḥ [note: synonym of arimardana]. Spl 49. 12, Pṇ 174. 11 athānyo (Pṇ tathā°) 'rimardano nāmolūkarājo 'saṁkhyolūkaparivṛto (Pṇ °nāma mahān ulūko 'saṁkhyolūkaparivāro) giriguhādurgāśrayaḥ prativasati sma. Sy A 168. 4 Auf demselben Berge lebte eine Eule, die war das Haupt von tausend Eulen. Ar as Sy ("on the same mountain" or "in the same wood"). (6) T A 198. 3 sa vāirānuśayād (α adds meghavarṇa) ulūkopalabdhadurga° (so mss.; ed. wrongly em. to ulūka upa°; α inserts parivāra after durga) kāla° mahato...(ed. om kākānāṁ; α has it). SP 1141 athāikadā (α tatrāi°) sahajavāirānubandhena kākānāṁ niśi darśanaṁ nāstīti matvā rātrāv āgatya sakalakākakulam ulūkāir vyāpāditaṁ vyākulīkṛtaṁ (α tr vyāk° vyāp°) ca. meghavarṇaś ca tarukoṭaram (α taruvivaram) āśrityātmānaṁ kathaṁcid rakṣitavān. So 6d, 7 ripuḥ, sa tasya kākarājasya tatra rātrāv ulūkarāṭ, etya kākān bahūn hatvā kṛtvā paribhavaṁ yayāu. Kṣ 438(2)bcd kulakṣayam, cakāra niśi sarvo hi deśakālāśrayād balī. Spl 49. 13 sa ca rātrāv āgatya tasya nyagrodhasya samantāt paribhramati, yaṁ kaṁcid vāyasam āsādayati taṁ vyāpādayati. evaṁ nityābhigamanāc chanāiḥ-śanāis tannyagrodhapādapadurgaṁ nirvāyasaṁ kṛtam. Pṇ 174. 12 atholūkarājaḥ pūrvavirodhavaśāt samantāt paribhraman yaṁ etc. with Spl to vyāpādya gacchati. e° °gamāc chanāiḥ-śanāiḥ sa nyagrodhas tena samantād dhatavāyasaḥ kṛtaḥ. Sy A 168. 6 Die Eulen nun lebten beständig in Feindschaft mit den Raben. Nun zogen die Eulen (Ar versions "the king of the owls [with his army, JCap, KF]") einmal nächtlicherweile (Ar versions "one night") aus ihren Wohnstätten aus und überfielen die Raben und töteten und verstümmelten einen Teil derselben. Ar. (7) T A 199. 1 text (β om ca; β tr °pakṣacañcu°; α °praca-

pakṣacaraṇān anyāṅś ca sametya (*śivirānusārapravicayopalabdhiṁ kṛtvā*) mantribhiḥ *sārdhaṁ* meghavarṇo mantrayitum *ārabdhaḥ*: (8) *pratyakṣam etan mahad viśasanam asmākaṁ sapatnenā 'rimardanena kṛtam. dṛṣṭadurgamārgo 'sāv avaśyam* (*adya*) *rātrāu labdhāvasaro 'smadabhāvāya punar eṣyati. tad ahīnakālam upāyaś cintyatāṁ tadvighāto yathā* (*bhavati.* iti). †*evam uktvāi 'kāntibhūtāḥ.*† (9) *atha* tasyā 'nvay(*aparaṁpar*)āgatāḥ pañca *sacivās* (*tiṣṭhanti*; *tad yathā*): *uḍḍīvī*, saṁḍīvī, āḍīvī, praḍīvī, cira(ṁ)jīvī (ce) 'ti. (*tān pratyekaṁ praṣṭum*

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yopa°, om vi; β tr mantra° megha°). SP 1144 anyedyuś ca (α om) jīvitakoṭim upagatāir mantribhiḥ saha megha° mantrayitum upakrāntaḥ. [Here § 9 inserted.] sa ca tān āhūyābravīt. So 8ab prātaḥ sa kākarājo 'tra sabhājyovāca mantriṇaḥ. Kṣ 439(3) sa sāinyakṣayaśokārtaḥ (ŚP. kṛta for kṣaya) [pañca, cf. § 9] papraccha vāyasān, pradhānāmātyasaṁsthāsu niyuktān yuktikovidān (ŚP. muniko°). Spl 50. 1, Pṇ 174. 18 athānyedyuḥ sa vāyasarājaḥ (Pṇ meghavarṇaḥ) sarvān sacivān āhūya provāca. Sy A 169. 1 Als es Morgen geworden, kam der Rabenkönig und sah die Verstümmelungen, welche die Eulen den Raben beigebracht, und fand, daß ein Teil von ihnen tot war, anderen Flügel und Schwanz ausgerissen, wieder anderen Kopf, Füße und Schnäbel zerbrochen waren. Er wurde tief beschämt und bekümmert und sprach zu den überlebenden Raben. Ar. (8) T A 199. 2 text to tadvighāto (sapatnāpamardena, ed.; α sapatnyā°, β °nāvamard°; at end, ed. tadvighātāyeṭi against mss., which read tadvighāto yadi, or yathā, v. l. adding bhavati).—After this T has a long insertion, A 200, in which first "kecid vṛddhāḥ" commend the king for his forethot, and advise that he take counsel "dattādhikārāiḥ sārdhaṁ"; after their speech T continues, evam uktvāikāntībhūtāḥ. SP 1146 yuṣmanmantraparirakṣitam idaṁ (α om) me rājyam, idānīm ātyayikam āpatitaṁ vartate. tad (α om) atra kim ucitam iti. So 9 sa śatruḥ paribhūyāsmāṅl labdhalakṣyo (B. °lakṣo) balī punaḥ, āpated eva (B. iha) tat tatra pratīkāro nirūpyatām. Spl 50. 1, Pṇ 174. 18 bho utkaṭas tāvad (Pṇ adds ayam) asmākaṁ śatrur udyamasaṁpannaś ca kālavin (Pṇ tr kālavic ca) nityam eva niśāgame sametya vyāpādanaṁ (Pṇ sametyāsmatpakṣakṣayaṁ) karoti. tat katham asya pratividhātavyam. vayaṁ tāvad rātrāu na paśyāmaḥ, na ca (Pṇ adds divā) tasya durgaṁ vijānīmaḥ, yena gatvā praharāmaḥ. tad atra kiṁ (Pṇ kim atra) yujyate saṁdhivigrahayānāsanasaṁśrayadvāidhībhāvānāṁ madhyāt (Spl °vānām ekatamasya kriyamāṇasya). Here the ministers reply that the king has done well to ask this question (with several vss; cf. T A 200, as described above; this may correspond to something inserted in the Ur-T), after which Pṇ alone adds, tat sāṁpratam ekāntam āsādya mantraḥ kartuṁ yujyate. Sy A 169. 6 Da sehet den Schaden, den die Eulen angerichtet haben. Und sie haben's nun geschmeckt und werden gewiß von neuem des Nachts hierherkommen und uns überfallen und schädigen. Darum laßt uns, ehe das geschieht, eine Sitzung abhalten und beraten, was es für Mittel und Wege gibt und

ārabdhaḥ.) (10) *teṣām ādāv uḍḍīvinaṁ pṛṣṭavān*: (*bhadra,*) *evam* (*ava*)*sthite kiṁ* (*anantaraṁ*) *karaṇīyaṁ manyase.* (11) *so 'bravīt*: (*kiṁ mayā 'bhyadhikaṁ kiṁcij jñāyate.*) *deva, yad eva śāstre 'bhihitam, tad eva vakṣyāmi*; (*kiṁ tu*) balavatā *vigṛhītasya* tadanupraveśo videśagamanaṁ vā. (iti.) (12) tac chrutvā saṁḍīvinam āha: (*bhadra,*) bhavān *kathaṁ* manyata (iti). sa āha:

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was wir tun wollen. A 170 Und sie setzten sich an eine Stelle. Ar mostly as Sy, but lacking the last sentence. In spite of this lack, it seems likely that something like the last sentence of T, Pṇ, and Sy was in the orig. **(9)** T A 201. 1 atha sa rājā meghavarṇas tān pratyekaṁ (mss. add ekaśaḥ, which Hertel rejects as a gloss; but perhaps it would be better to keep it) praṣṭum ārabdhaḥ. tasya cānvayāgatāḥ (α °yagatāḥ) pañca sacivāḥ. tad yathā (α om tad ya°): uddīpī, saṁdīpī, ādīpī, pradīpī, cirajīvī ceti. SP **1144** (inserted in § 7, q. v.) yasyānvaya° pañca mantriṇas tiṣṭhanti: uddīpī, saṁdīpī, ādīpī, proddīpī (α in each name °pitaḥ for °pī; so also constantly in the sequel) ciraṁjīvīti. So 8 b (before prec.) uḍḍīvyāḍīvisaṁḍīvipraḍīvicirajīvinaḥ. Kṣ cf. 439(3)b pañca (see § 7). Spl 50. 16 atha tasyānvayagatāḥ pañca sacivāḥ. tad yathā nāmāni: ujjīvī, saṁjīvy, anujīvī, prajīvī, ciraṁjīvī ca. Pṇ 175. 6 atha sa meghavarṇo 'nvayāgatān ujjīvisaṁjīvyanujīviprajīvicirajīvināmnaḥ pañca sacivān pratyekaṁ praṣṭum ārabdhaḥ. Sy A 171. 1 Nun hatte er fünf Raben um sich, die klug waren, und diese nahm er vor, von unten auf. Ar similarly. In spite of the agreement of T and SP on the form of the names, it seems to me that So alone has preserved the orig. form of them (various compounds of the root ḍī, to fly, with the suffix vin; the root dīp is senseless in the names of crows). See Introduction, Vol. II, page 152 f. **(10)** T A 201. 2 text (uddīpinaṁ; mss. all antaraṁ, om an; em. Hertel). Spl 50. 17, Pṇ 175. 7 tad eṣām (Spl sa teṣām) ādāu tāvad ujjīvinaṁ pṛṣ°: bhadra evaṁ sthite kiṁ manyate bhavān. Sy A 171. 2 Zuerst fragte er den Jüngsten von ihnen: Was muß in betreff dessen, was uns von den Eulen widerfahren ist, getan werden? Ar. **(11)** T A 201. 3 text (om iti). SP 1148 tatroddīpy āha: īdṛśena balavatābhiyuktasya balavadāśrayo videśagamanaṁ tadanupraveśo vā nītiśāstrakārakāir uktam iti (α om). So 10 tac chrutvābhāṣatoḍḍīvī śatrāu balavati prabho, anyadeśāśrayaḥ kāryas tasyāivānunayo 'thavā. Kṣ 440(4)a deśatyāgam uvācāikaḥ. Spl 50. 18, Pṇ 175. 8 sa āha: rājan (Pṇ deva), balavatā saha vigraho na kāryaḥ. yataḥ (Pṇ om), sa (Pṇ adds ca) balavān kālaprahartā ca. tasmāt saṁdheyaḥ (Pṇ saṁdhānīyaḥ). uktaṁ ca (vss). Spl adds evam ujjīvī sāmamantraṁ saṁdhikārakaṁ vijñaptavān. Sy A 171. 4 Der Jüngste sprach: Ich weiß nur éin Mittel: daß wir diesen Ort aufgeben und uns entfernen. Ar versions closer to Skt. (JCap 164. 6 Consilium meum est illud quod dixerunt sapientes, etc.—nec declines cor tuum ad pugnandum cum eo). **(12)** T A 202. 1 text (β tac ca śrutvā; saṁdīpinam; so 'bravīt). SP 1149 tac chrutvā saṁdīpinam āha: kiṁ bhavān manyate. sa āha. So 11 a śrutvāitad āḍīvy āha sma. Kṣ cf. next. Spl 52. 10, Pṇ 176. 5 atha (Spl om) tac chrutvā saṁjīvinam āha: bhadra tavābhiprāyaṁ (Pṇ adds api) śrotum icchāmi. sa

(13) (*deva,*) yad (*evā*) 'nenā *'bhihitam, (balavatā vigṛhītasya videśagamanam iti) tan nā 'kasmād ekapada eva durga*parityāgaḥ *kāryaḥ. yato yuktam evaṁ sthite dolāvyājena (kālaṁ)* yāpayitum. *yadā bhayaṁ bhaviṣyati, tadā 'payānaṁ kariṣyāmaḥ. yadā svāsthyam, tadā durga eva sthāsyāma* (iti). (14) (*tatas*) *tasyā ('pi) vacanam avadhārya* praḍīvinaṁ pṛṣṭavān: bhavato *'tra ko 'bhiprāyaḥ.* so 'bravīt: (15) (*rājan,*) †*ātyayikam idam anavarataṁ gatāgatakaraṇam. dīnāndhakubjavāmanakuṇikhañjavyādhitopaskarādibhir nayanānayanāir eva vayaṁ vinaṣṭāḥ.*† *yata evaṁ gate* saṁdhir *eva śreyaskara* (*iti. yat kāraṇam*:)

āha. Sy A 172. 1 Darauf fragte er den Zweiten: Was hältst du von dem Ausspruch des Jüngsten? Er antwortete und sprach. Ar. **(13)** T A 202. 1 text (β yad ane°; for iti tan of β, ed. with α evam abhimatam, tatrāpi; all mss. om kālaṁ). SP 1150 yad anenoktam, tatra pakṣatraye 'pi sthānaparityāgo (α om pari) 'sti. sa ca sahasā na yuktaḥ. yataḥ (two vss, also in N, recommending staying in one's place, sthāne). tasmād gatāgatādinā kālo yāpyatāṁ. tato jātabalāḥ santa upāyam ekam avagamyānuṣṭhāsyāmaḥ. So 11bcd sadyo na bhayam apy adaḥ, parāśayaṁ svaśaktiṁ ca vīkṣya kurmo yathākṣamam. Kṣ 440(4)b kālahāraṁ tathāparaḥ. Jn wholly diff.; Saṁjīvin advises war on the foe, in long passage with many vss. Sy A 172. 2 Er hat nicht richtig gesprochen, denn um eines geringen Schadens willen sollen wir nicht verzichten und fliehen, sondern wir wollen aufpassen, bis sie wieder gegen uns anrücken, und wenn sie dann kehrtmachen, ihnen nachgehen, aus Leibeskräften über sie herfallen und ihnen Schaden zufügen und an unsere Stätte zurückkehren. Sehen wir aber, daß sie stärker sind als wir, so geben wir nach und fliehen. Ar much like Sy. **(14)** T A 203a. 1 text (pradīp°). SP 1157 etac chrutvā proddīpinam āha (α pṛ°): bhavān kiṁ manyate. so 'bravīt. So **14a** (after § 19) atha praḍīvī vakti sma. Kṣ cf. next. Spl 53. 21, Pṇ 176. 32 atha (Pṇ om) tac chrutvānujīvinam āha (Pṇ apṛcchat): bhadra tvam api svābhiprāyaṁ (Pṇ ātmā°) vada. sa āha. Sy A 173. 1 Nach ihm fragte er den Dritten, und er antwortete. Ar. **(15)** T A 203a. 1 text (β gatāgate kāryam, with variants, for gatāgatak°; mss. °opaskārādibhir, em. Hertel). SP 1157 bālavṛddhastrīprabhṛtīn saṁbhāvyāpi bhūyaḥ saṁdhikāryam arhati bhavān. balavatā saha saṁdhiḥ kāryaḥ. So **14bcd** (follows prec., after § 19) na jayyaḥ sa balī raṇe, saṁdhiṁ kṛtvā tu hantavyaḥ saṁprāpte 'vasare punaḥ. Kṣ 440(4)c balinā saṁdhim anyo 'tha. Jn wholly diff.; advises yāna. Sy A 173. 2 Ich billige nicht, was er gesprochen hat, denn auf diese Weise lassen sich die Eulen nicht verscheuchen. Ich meine vielmehr, wir müßten durch Kundschafter in Erfahrung bringen, ob sie gewillt seien, mit uns Frieden zu machen, und wenn sie es von uns annehmen, so zahlen wir einen Tribut und bleiben an unserer Stätte wohnen ohne Furcht, so lange sie uns keinen Schaden zufügen. Ar in general as Sy (but inserting this argument: JCap 164. 26 Sed quomodo poterimus nostris resistere inimicis secundum damnum quod habemus ab eis?).

pravṛddhacakreṇā 'krānto rājñā balavatā 'balaḥ
saṁdhino 'pakramet tūrṇaṁ kośadaṇḍātmabhūtaye. 2.

(16) (*yatas*) *teṣāṁ saṁnatiṁ* kṛtvā (*sukham anudvignā*) ihāi 'va sthāsyāma (iti). (17) *tasyā ('pi) vacanam avadhāryā 'ḍi*vinaṁ *pṛṣṭavān*: (*bhadra, evam avasthite 'smākaṁ*) kiṁ *prāptakālaṁ manyase.* sa āha: (18) *varam araṇye hariṇaromanthakaṣāyāṇy ambhāṁsy āsevitāni, na ca prabhutvarasāsvādinaḥ paropasthāne kṛpaṇajīvitam* (iti). *api ca*:

jyāyān na named asame 'samopanamanaṁ mahat kaṣṭam
garhitam etat puṁsām atinamanaṁ sāhasadhanānām. 3.

(*api cā*:)

daṇḍānām iva namatāṁ puṁsāṁ chāyā vivṛddhim upayāti
kṣayam eti cā 'ti namatāṁ tasmāt praṇamen na cā 'ti namet. 4.

Vs 2=T 2, Ar. Found in Kāuṭilīya, p. 268 (Ch. 7, § 3; Hertel, *WZKM.* 24.418), which reads in a pravṛtta°, in c 'panamet, in d kośadaṇḍātmabhūmibhiḥ (cf. β!); it confirms Hertel's conjectures in ab. a, T mss. °krānta or °te, corr. R. b, T mss. ājñā or nājñā. d, T ed. with α kośadurgātma°. Ar JCap 165.8 Quia dicunt sapientes: Quando rex damnum a suis inimicis recipit quibus resistere non potest, et timet de maiori ruina sui populi et patrie, tunc salubre sit tributum dare cum pace. **(16)** T A 203b text (β om iti). SP 1159 samyak saṁdhiṁ kṛtvehāiva sthīyatām (α adds iti). Bṛ, Jn cf. under § 15. Sy nothing except as under § 15. Ar, JCap 165.11 (cf. also under § 15) Et festina cito hoc attemptare. **(17)** T A 204.1 text ('dīpinaṁ; β sthite, om ava). SP 1159 tac chrutvādīpinam āha: bhavataḥ kim anumatam. sa āha. So 12a tato jagāda saṁḍīvī. Kṣ cf. § 19. Spl 55.5, Pṇ 177.25 athāitad (Pṇ atha tasya vacanam) ākarṇya prajīvinam āha: bhadra tvam apy ātmano 'bhiprāyaṁ vada. sa āha (Pṇ ātmābhiprāyaṁ vadasva. iti. so 'bravīt). Sy A 174.1 Nun fragte er den Vierten: Was hältst du von dem, was der da gesagt hat, wir wollen Frieden machen? Er sprach. Ar. **(18)** T A 204.2 text (ed. with α araṇya for β araṇye, which is much better; α paropasthāpanaṁ for °sthāne). SP nothing. So 12bcd maraṇaṁ deva śobhanam, na tu praṇamanaṁ śatror (cf. vs 3) videśe vāpi jīvanam. Jn nothing. Sy A 174.3 Er hat nicht gut gesprochen; denn wenn wir verzichten und in die Wüste gehen und dort in üblen Verhältnissen leben, ist es immer noch besser, als daß wir unsere Macht Geringen und Gemeinen unterwerfen, denn. Ar. **Vs 3**=T 3, cf. So 12c (under prec.), Sy 2, Ar. a, corrupt in Tβ. b, T ed. reads asamo° (with mss.?) and inserts aho after °namanam, without ms. authority. Sy selbst der sehr Schwache braucht sich vor seinen Feinden nicht zu demütigen, denn wenn er sich vor ihnen erniedrigt, erheben sich andere über ihn. JCap 165.20 Qui submittit se angariis et subditoribus eius inimici, iam ipse iuvit suum adversarium contra se. After vs, T api ca. **Vs 4**=T 4, Ar. KF 131.23 But if you deliver yourself wholly into his hands, he will be angry with

(19) tāiś ca †*sahā 'smākaṁ saṁdarśanam eva na vidyate; saṁdarśanena vinā*† kathaṁ saṁdhir (*bhaviṣyati*). *tat sarvathā yuddham eva nas tāiḥ saha puṣkalam* iti. (20) *tato meghavarṇas* (*teṣāṁ*) caturṇām (*api pṛthak-pṛthag*) *abhiprāyaṁ jñātvā* cira(ṁ)jīvinam āha: tāta, *tvam asmākaṁ cirantano ('nvayāgataḥ) sacivaḥ,* (*ajasraṁ ca hitānveṣī;*) *kim* (*evam avasthite 'py*) *adhunā* prāptakālaṁ *manyase.* (*yac ca tvaṁ brūṣe, tad eva naḥ śreyaskaram iti.*) (21) (*evam ukte*) cira(ṁ)jīvy āha: deva, kim ebhir no 'ktam (*asti, yatra mama vacanāvakāśaḥ syāt. iha hi saṁdhivigrahayoḥ saṁdhir vā vigraho vā tāu pūrvoktāv eva*).

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you, and your power will be small in his eyes, and he may refuse to take small concessions from you; like a post which is fixt between you and the sun, for if you put it but a short distance from you, you will perceive how very long is its shadow, but if you put it close to you, it will not show any at all. **(19)** T A 205 text (ed. with α om ca; β bhaved iti for bhaviṣ°). SP 1160 te divāndhā vayaṁ rātryandhāḥ, tat kathaṁ saṁdhiḥ. atas tāiś ca rātrāv āgatyāsmadāvasathaṁ dagdham. vayam api divā gatvā divāndhān vyāpādayāma iti. So 13 yoddhavyaṁ tena sākaṁ naḥ kṛtāvadyena (B. gatvāvaśena) śatruṇā, rājā sahāyavāñ chūraḥ sotsāho jayati dviṣaḥ. Kṣ 440(4)d tūrṇam anyaḥ (ŚP. anya-) parākramam. Jn wholly diff. (advises āsana). Sy A 175 Ich weiß wohl, daß sie es gerne sähen, wenn wir die Zahlung eines Tributes auf uns nähmen, aber das ziemt sich nicht, sondern wenn sie uns mit Krieg überziehen, wollen wir mit ihnen kämpfen. Ar. **(20)** T A 206 text (cirajīvinam; ed. with α om 'nvayāgataḥ; β om 1st ca; at end add sādhu coktam and vs 5 repeating sentiment of last clause). SP 1162 evaṁ caturṇāṁ matam avadhārya sa rājā bahuvṛttāntadarśinaṁ ciraṁj° āha: (α adds tāta) tvadbuddhivibhavārjitaṁ rājyam asmatkulopabhogyam. saṁprati prāptakālam upadiśyatām. So nothing (but perhaps cf. **17a** vṛddhas tvaṁ, under § 28). Jn: after asking advice of Cira(ṁ)jīvin, who counsels saṁśraya, king turns to a sixth minister Sthirajīvin, who plays the role played by C. in the others. Spl 57. 7, Pṇ 178. 33 athāivaṁ tenābhihite (Pṇ om tena) sa (Pṇ om) meghavarṇo rājā (Pṇ om) ciraṁtanaṁ pitṛsacivaṁ dīrghāyuṣaṁ (Pṇ dīrghadarśinaṁ) sakalanīti(Pṇ inserts śāstra)pāraṁ gataṁ (Pṇ °pāra-gaṁ) sthirajīvināmānaṁ (Pṇ °vy-abhidhānaṁ) praṇamya provāca (Pṇ °myovāca): tāta (then insertion) tad yad yuktaṁ bhavati tat samādeśyam (Pṇ °diśyatām iti). Sy A 176 Nach ihm fragte er den Fünften: Was wollen wir wegen des uns Widerfahrenen jetzt tun? Krieg führen oder die Zahlung eines Tributes auf uns nehmen oder einen andern Ausweg suchen? Ar versions shorter than Sy. **(21)** T A 207a evam ukte cirajīvy...°noktam. yatra...saṁdhir vā syād (β om) vigraho vā (β adds tāu)...ādīpinā...yuddhaṁ (so all mss.; ed. wrongly em. to °dhe) sāmānyam...asmākam. saṁnipātasamakālam eva śirāṁsi nikṛntanti. vayaṁ tu kṛcchreṇa teṣāṁ netrotpāṭanaṁ kariṣyāma iti. evam avagamya yuddhaparigraho na kāryaḥ. uktaṁ ca. SP 1631 ciraṁjīvy...asti. tathāpi kiṁcid ucyate. [Here passage quoted under

tathā 'pi (*yad āḍivinā 'bhihitam, tat pakṣavyāvartanāyo 'cyate. bhadra,*) *katham eṣām asmākaṁ ca yuddhaṁ sāmānyam.* tāvad *asādhāraṇaṁ* yuddham asmākam. †*sarvathā te balavantaḥ.*† *tatas tāiḥ saha na yuddham asmākam ucitam. tathā* ca:

pareṣām ātmanaś cāi 'va yo 'vicārya balābalam
kāryāyo 'ttiṣṭhate mohād vyāpadaḥ sa *samīhate.* 5.
laghuṣv api vidhātavyaṁ gāuravaṁ paripanthiṣu
kṛtyantaravidhātṝṇāṁ bhavanti hy aphalāḥ kriyāḥ. 6.
kṣamāvantam ariṁ prājñaṁ kāle vikramasevinam
parātmaguṇadoṣajñam anusmṛtya na viśvaset. 7.

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§ 27, q. v.] 1171 [tathā cānuṣṭhite] ciraṁjīvī parāparabahujño vijñāpayām āsa: deva, [here follows a list of the technical six guṇas, five branches of mantra, four upāyas, and three śaktis as set forth in the science of nīti; cf. in part § 117 and ff. below; it is barely possible that SP in this passage may partly reflect that later one]. 1174 sarvam etad ālocya yad ucitaṁ tad anuṣṭhiyatām. tatrāsmākaṁ tāvad yuddhasāmarthyaṁ nāsti. na ca yuddhakālo 'yam. sarvathā te... So 15a cirajīvī tato 'vādīt. Kṣ 441(5)abc pañcāṅgaṁ pañcamo (Ma. em. °ga-pañcamaṁ) mantram aparaḥ (v. l. avadat) śatrunāśanam, durjayā hi sadā ghūkāḥ. Jn diff. Sy A 177 Und der Fünfte antwortete: Mit den Eulen Krieg zu führen, kann uns nicht dienen, denn sie sind stark und wir sind schwach, und. Ar as Sy. We have little help from any versions except T and SP at this point, and in so far as they differ it is hard to decide between them. However, the latter part of SP agrees essentially with T in arguing particularly against war, that is, against the advice of the last preceding minister. And this fits after an introduction like that of T, better than after a technical disquisition on nīti as in SP (the place for which is rather below, § 117 ff., where something of the sort occurs). Mark, however, Kṣ pañcāṅgaṁ mantram; it is not impossible that this points to an orig. which had (as SP has) a list of the five branches (aṅgas) of mantra. **Vs 5**=T 6, SP 8, N 7, Sy 3, Ar. Occurs again below as vs 45 (in T, SP, Pṇ, Sy, Ar). d, SP both times and Pṇ āpadas (but SP best ms. at this place—not below—and N vyāpādas [so in ed.!]; T both times vyāpadaḥ). SP, both times, and N tam upāsate. Sy (here) Wer nicht den Vergleich anstellt zwischen seiner Schwäche und der Stärke seines Feindes, sondern mit ihm Krieg führt, sucht seinen eigenen Schaden (supporting T in d).—Below, much less accurately, Sy 30 Wer an Schwachen seine Überlegenheit erprobt und sich dann auch mit Überlegenen zu messen trachtet, dessen Ende ist gekommen. Ar as Sy, both times. **Vs 6**=T 7, Ar. d, T bhavantya hy a°, T bhavanti viphalāḥ; em. Hertel. Ar, JCap 166. 9 nec debet quis vilipendere suum inimicum etiamsi sit imbecillis. OSp p. 156, bottom, ca el homne entendido non se segura en su enemigo, maguer que poco poder haya, e maguer que sea solo, non se segure en su arte. **Vs 7**=T 8, SP 10, Ar? Possibly JCap 167. 1 (immediately after prec. vs) nunc maxime doctus et intelligens.

yam evā 'bhyupayāti śrīr upāyaparitoṣitā
nirudvignā hi tatrā 'ste na karagraha*dūṣitā*. 8.
śātayaty eva tejāṅsi dūrastho 'py unnato ripuḥ
sāyudho 'pi nikṛṣṭātmā kim āsannaḥ kariṣyati. 9.
na bhīto na parāmṛṣṭo nā 'payāto na *var*jitaḥ
nā *'śastro 'py* avamantavyo nāi 'ko *ve 'ti* nayādhik*āiḥ*. 10.
(*yasya sidhyaty ayatnena śatruḥ sa vijayī naraḥ*
ya ekataratāṁ gatvā jayī vijita eva saḥ. 11.)
siddhiṁ vañcanayā vetti parasparavadhena vā
nirupāyaṁ sukhaṁ svāntaṁ dvayoḥ kim iti cintyatām. 12.
madāvaliptāiḥ piśunāir lubdhāiḥ kāmātma*kaiḥ* śaṭhāiḥ
darpoddhatāiḥ krodhaparāir daṇḍanītiḥ sudur*g*rahā. 13.
iyaṁ tv abhinnamaryādāiḥ *svanuśiṣṭāiḥ kṛt*ātmabhiḥ
sarvaṁsahāir upāyajñāir amūḍhāir *e*va dhāryate. 14.

Here T vs 9, nowhere else. **Vs 8=T 10, SP 11, N 9.** a, SP ed. yam but all mss. except one (the best) have tam. SP evāśrayate ca śrīr; N evātyupayāti (supporting T). c, SP nirudyogā (α text). d, SP sakacagraha° (v. l. na for sa), N na kavagraha°; T °grahapīḍitā. **Vs 9=T 11, SP 9, N 8, Sy 4, Ar.** a, SP śāntayaty (α śakt° or śātayety). N api for eva. b, N unnate. c, N corrupt. Sy Selbst wenn die Eulen nicht gegen uns anrücken [JCap 167. 15 quamvis distemus ab eis], müssen wir uns fürchten, denn die Feinde können auch aus der Ferne schaden. **Vs 10=T 12, SP 13, N 11, Sy 5, Ar.** a, SP, N bhīrur. SP nāparā° (α naḥ parā°, nāpāya°) b, N nāparyāpto. SP, N na nirjitaḥ. c, T mss. nāśāstro (em. Hertel); SP, N nāśakto nāva°. d, SP yo na (α, N nāiko). SP vetti, N cita. SP nayādikam (α nayādhikaḥ or nayādakam), N nayāvikaḥ (intending °dhikaḥ), Tβ nayādikāiḥ (corr. R). Sy Aber auch wenn sie kommen und sich besiegt stellen, dürfen wir nicht sicher sein, daß sie eingeschüchtert sind. **Vs 11=T 13, Sy 6 (?), Ar ? Sy** Der Kluge soll darauf bedacht sein, vorteilhaft und richtig zu handeln. Ar, JCap 167. 18 quoniam vir sapiens videt rem antequam adveniat ei, postquam vero advenit eam revocare non potest; bellans vero non habet agere nisi bellare et raro evadit. The Pa versions are so loose that it cannot be considered certain that they represent this vs. **Vs 12=T 14, Sy 7, Ar.** c, Tβ svantaṁ. Sy Und [der Kluge] handelt mit List, nicht mit Krieg; denn im Kriege kommen viele um, wer aber ohne Krieg seinen Vorteil sucht, braucht nichts daranzusetzen. Here T vs 15. **Vs 13=T 16, SP 14, N 12.** (Not in Ar, in spite of Hertel, who identifies it with JCap 167. 29; but this is our vs 17.) a, SP madādidṛptāiḥ (α text). b, SP kāmāturāiḥ (α, N kāmātmabhiḥ). d, SP, N sudurvahā, SP v. l. suduḥsahā. **Vs 14=T 17, SP 15, N 13.** (Not in Ar, in spite of Hertel.) b, Tβ svānu°; SP, N anutsekāiḥ (α nānutsekāiḥ). SPα, N kriyātmabhiḥ. c, SP sarvasaṅgāir (α text). Tβ apāyajñāir. d, SP, N ava for eva. SPα -tāryate, N -manyate.

(22) tat sarvathā yuddham (*eva*) *na śreyaskaram* (iti). *kasmāt, jyāyasā virodho hastinā pādayuddham ivāi 'kāntavināśāya.* (23) *meghavarṇa āha*: (*tāta, kathaya,*) *kiṁ niṣpannam. so 'bravīt*: (*bhadra,*) *saṁpradhāryatām etat.* (*uktaṁ ca*:)

*yā hi prāṇaparityāgam*ūlyenā 'pi na labhyate
sā śrīr *mantra*vidāṁ veśmany anāhūtā 'pi dhāvati. 15.
krameṇa yaḥ śāstravido hitāiṣiṇaḥ
kriyāvibhāge suhṛdo na pṛcchati

16.

deśaṁ balaṁ kāryam upāyam āyuḥ
saṁcintya yaḥ prārabhate svakṛtyam
mahodadhiṁ nadya ivā 'bhipūrṇaṁ
taṁ saṁpadaḥ satpuruṣaṁ bhajante. 17.
śūrāḥ sarvopadhā*śuddhā* buddhimanto vicakṣaṇāḥ
sahāyāḥ syur nṛpatvaṁ hi satsahāyanibandhanam. 18.

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(22) T A207b text. SP 1197 tat sar° yu° niṣiddham. tathā coktam. Sy A178 Meine Ansicht ist also dies: So lange es noch Mittel und Wege gibt, führen wir mit den Eulen nicht Krieg; denn wer mit dem Elefanten einen Fußkampf führt, kämpft mit seinem Todesschicksal. Ar as Sy. The comparison occurs in Kāuṭilīya p. 266 bottom (Ch. 7, § 3; Hertel, *WZKM.* 24. 418). (23) T A208 text. Sy A179 Da sprach der König der Raben: Wenn wir nicht Krieg führen, was müssen wir dann tun? Der Rabe sprach: Wir müssen uns miteinander beraten, denn. Ar as Sy. Here T vss 18 and 19; also SP 18 (in this position in SPα and N). **Vs 15**=T 20 (not in α), SP 16, N 15; possibly confused in Pa with versions of our vs 12? In SP ed. this vs stands before our § 22, but SPα has our order. a, T yā prāṇapaṇitā (mss. °taṁ, corr. R) dehamūlyenā°. SP °parityāge (α text). c, SP, N nītividāṁ; T mss. mantravidā, em. Hertel. N veśma. d, N cañcalā api! **Vs 16**=T 21 (not in α), Sy **9**, Ar (see Derenbourg, JCap, p. 167, n. 8). T has only the first half vs, and as I have been unable to find the vs elsewhere in Skt. literature, I cannot supply the missing half. Sy Zumal wenn er das Wort von einem Ratgeber und Helfer vernimmt, der nicht aus Habsucht oder Streberei oder Furcht vor den Freunden ihn umstimmt, sondern aus Überzeugung. **Vs 17**=T 22 (not in α), Sy 8, Ar (see Derenbourg's note, prec.). This vs is found in Vallabhadeva's Subhāṣitāvalī, ed. Peterson, No. 2913, from which I quote the first two pādas, which are missing in T. In pāda c Vallabhadeva reads ivātipūrṇaṁ, in d samṛddhayas taṁ pu° bha°. Sy (before the prec. vs; this may be the orig. order) Ein Herrscher, der sich zu beraten weiß und verständig, weise und einsichtig ist und dazu guten Rat erhält, dessen Glück erfährt Zuwachs, wie das Meer von den Flüssen, die in dasselbe einmünden, Zuwachs erfährt. Possibly our vs 21 should be in this place, as SP, N have it, instead of below; it resembles the prec. vss. **Vs 18**=T

viṣāṇasaṁghaṭṭasamutthitānala-
sphuliṅgamālākulite 'pi dantinām
raṇe 'pi pītvā tu yaśāṁsi vidviṣāṁ
bhavaty avidvān na hi bhājanaṁ śriyaḥ. 19.

(24) †*tat sarvathā guṇavatsahāyaparigraho vijigiṣuṇām ekāntasiddhaye. uktaṁ ca:*†

na vaṅśamārgakrama*lakṣaṇaṁ* guṇaṁ
nirīkṣate *nāi 'va* vapur na cā 'gamam
ya eva śūraḥ susahāyavān *naras*
tam eva lakṣmīś *capalā* 'pi sevate. 20.
guṇeṣv ādhārabhūteṣu phale kasyā 'sti saṁśayaḥ
nyastaś cā 'tmā satāṁ vṛtte vibhūtiś ca na durlabhā. 21.
api kīrtyartham āyānti nāśaṁ sadyo 'timāninaḥ
na ce 'cchanty ayaśomiśraṁ apy evā 'nantyam āyuṣaḥ. 22.
jayāyo 'tkṣipyatāṁ pādo dakṣiṇaḥ kiṁ vicāryate
mūlaṁ hi prāhur ācāryā dīrghasūtratvam āpadām. 23.

23, SP 20, N 18. a, SP sattvaparāḥ śu° (α sarve 'py [or, hy] upāyāś ca; best ms. sarvopadāḥ śu°), N °dhāyuktāṁ (read °tā), T °dhāyitvād. Here T vss 24, 25. **Vs 19**=T 26 (not in α), Sy 10, Ar. Sy Wer aber nicht weise und einsichtig ist [here next], dem bleibt auch großer Ruhm, den er im Kriege findet, nicht lange. **(24)** T A 209 text. SP 1204 ?(Before our vs 18 but after our vs 21; correspondence, if real, extremely remote; SPα omits) tadudbhavaṁ kim aparam ("What else has its origin therein?"). Sy, part of vs **10**=our vs 19, und seine Berater nicht liebevoll und verständig behandelt.—A 180 Die Weisen haben gesagt. Ar as Sy. Here T vss 27 and 28. **Vs 20**=T 29, SP 21, N 19, Sy 11; not in Ar? a, N na sādhumārgaṁ cakalātmanāṁ guṇaṁ; SPα na vaṅśavṛttaśrutaśaucasadguṇān; SP ed. and T text, except T lālanā for lakṣ° and SP hitaṁ for gu°. b, SPα avekṣate. SP, N śrīr na for nāiva. T ed. kāntim (em., α mss. kāntiḥ), but β cāgamam. c, SP rūḍhaḥ, α gūḍhaḥ, for śūraḥ. Tβ, SP, N susahāyavāṅś ca (om naraḥ; SPα, N, Tα v. l. sa for su; N adds tat). SPα capalā hi, N capalāś ca, T asahāpi (β susahāpi). Sy Das Glück sieht nicht auf Abstammung, Name und Aussehen, sondern geht zu dem, der weise und strebsam ist und gute Helfer hat. **Vs 21**=T 30, SP **19**, N **17**. No real variants; N and SPα have some corruptions. The vs may have been placed above where SP and N have it. **Vs 22**=T 31 (not in α), Sy 13, Ar. c, T mss. cecchanti yaśo°; em. Hertel. But perhaps the mss. reading should be kept: "adulterated (debased) in respect to fame"? d, T mss. evānanyam, em. Hertel. Sy Es steht dem Stolzen [so by em.] besser an, ein kurzes Leben mit gutem Namen zu wünschen, als ein langes Leben mit Schande. Here T vs 32. **Vs 23** =T 33, Sy 14, Ar. a, Tβ jalāyo°. b, Tα vidhāryate, ms. z of β vidāryate. Sy Aber bei dem, was er tun muß, soll er ohne Sorglosigkeit verfahren, denn die Sorglosigkeit ist die Ursache aller Übel. Sy has almost reverst the orig.

śrutāpaviddhāir etāir vā vṛthā kiṁ śukabhāṣitāiḥ
prājñas tvaṁ tyajyatāṁ māunaṁ yasya velā tad ucyatām. 24.
mantramūlaṁ hi vijayaṁ pravadanti manīṣiṇaḥ
mantrasya punar ātmā ca buddhiś (cā) 'yatanaṁ param. 25.
ṣaḍ eva khalu mantrasya dvārāṇi tu narādhipa
viditāny eva te tāta kīrtayiṣyāmi kīrtiman. 26.
ātmānaṁ mantridūtaṁ ca channa(ṁ) triṣavaṇakramam
ākāraṁ bruvate ṣaṣṭham etāvān mantraniścayaḥ. 27.
asaṁgṛhītasya punar mantrasya śṛṇu yat phalam
ahīnaṁ dharmakāmābhyām arthaṁ prāpnoti kevalam. 28.
atha vyavasitānujñā chedanaṁ saṁśayasya ca
aniśaṁ tasya ca jñānaṁ mantriṇāṁ trividhaṁ phalam. 29.

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meaning. Ar better: JCap 169. 21—pigricia est causa omnis mali; KF 133. 18—we ought not to remain in a state of negligence or keep delaying or be guilty of remissness. **Vs 24**=T 34 (not in α), Sy 12a and b? Ar. Correspondence with Pa uncertain and, if real, shows the extent to which Pa can carry misunderstandings. Sy 12a (see under § 25) Du nun bist weise. 12b Das aber, was wir im Geheimen reden wollen, soll im Geheimen vor sich gehen, denn. Ar (for Sy 12b), KF 133. 22 And that which it behoves us to speak in secret should be concealed and hidden in the heart of the earth, and ought not to be heard except by four ears. Here T vs 35. **Vs 25** =T 36, SP **17, N 16,** So 16ab, Sy 15, Ar. d, SP buddhir āy°, N buddher āy°. So mantrasādhyam idaṁ mantro mūlaṁ rājyasya cocyate. Sy Der Sieg der Herrscher ist an den Verstand, der Verstand an den Rat und der Rat speziell daran geknüpft, daß man jeweilen das Geheimnis vorsichtig bewahrt. **Vs 26**=T 37, Sy 16, Ar. c, Tβ tāni for tāta. Sy Ein heimliches Wort wird von folgenden Sechs ausgeschwatzt. **Vs 27**=T 38, Sy 17, Ar. b, Tβ channa-tri°. d, T v. l. etāvan. Sy vom (ursprünglichen) Inhaber des Geheimnisses oder vom Ratgeber oder vom Überbringer der Mitteilung oder von heimlichen Lauschern oder von einem Sklaven oder vom Augenschein. **Vs 28**=T 39 (not in α), Sy 18, Ar. Sy Wer auf ein Geheimnis sorgfältig achtet, der hat dadurch Vorteil. Ar more fully: KF 133.32—that he overtakes his enemies, or that he is delivered from shame and confusion. **Vs 29** =T 40 (not in α), Sy 19 (part 2), Ar. a, T mss. according to Hertel atha vyavasatānuṣṇaś; he emends to āyavyayaṁ sadānuṣṇaṁ, rendering "Stets gemäßigte Einnahme und Ausgabe", which is not only a violent emendation, but gives a very improbable meaning ("moderate *income*" is not at all a desideratum, for a king or anyone else!). My emendation is textually very simple. In the Śāradā alphabet jñā and ṣṇa are quite similar, and (c)cha is hardly distinguishable from ścha. Sy 19 includes first what is obviously a diff. vs: [Der Herrscher, mag er noch so weise sein, ist wie ein leuchtendes Feuer; gibt man ihm Stoff, so strahlt es um so heller.] Dem Berater aber geziemt es, die Meinungsäußerungen des Herrschers wohl anzuhören und ihn über das, worüber er in Zweifel ist, zu einer festen Überzeugung zu

(25) (†*tad yathā yo mantro visrambhaṇaṁ gacchati, tathā prayatitavyam. yat kāraṇam*:†)

mithyā praṇihito mantraḥ prayoktāram asaṁśayam
duriṣṭa iva vetālo nā 'nihatyo 'paśāmyati. 30.
ātmapakṣakṣayāyāi 'va parapakṣodayāya ca
mantradvāidham amātyānāṁ tan na syād iha bhūtaye. 31.
āyavyayāu yasya *ca* saṁvibhaktāu
channaś ca cāro nibhṛtaś ca mantraḥ
na cā 'priyaṁ *mantriṣu* yo bravīti
sa sāgarāntāṁ pṛthivīṁ praśāsti. 32.

(26) †*tad evaṁ punar bravīmi*: *yuddhaṁ na śreya iti. saṁdhir*

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bringen. **(25)** T A210 text (not in α); visrambhaṇaṁ is Hertel's suggestion for mss. visraṁ**rvana; in *WZKM.* 25. 2 Hertel further suggests 'yaṁ for yo. It is barely possible that this is represented in Pa by the first sentence of Sy A181 (Ar similarly; placed just after Sy vs 12a [see under our vs 24], which comes after Sy vs 11=our vs 20): Was ich mit dir zu reden habe, muß ich teils öffentlich, teils unter vier Augen sagen. Very uncertain. **Vs 30**=T 41, Sy **21** (after next), **Ar. c**, Tβ ariṣṭa, but ms. z first hand text. Sy Gleich dem, der einen Dämon beschwört und gegen jemand losläßt; falls er ihn nicht mit der richtigen Formel loszulassen versteht, so wendet der sich gegen ihn und tötet ihn. **Vs 31**=T 42, Sy 20, Ar (?). Sy Wenn sie aber unter vier Augen heimlich verschiedener Meinung sind, so erwächst aus der Uneinigkeit des Betreffenden und seines Beraters den Feinden Vorteil und jenem Schaden.—I think a reflex of this found in OSp p. 158, bottom,—a sentence coming just before the prec. vs (as in Sy; this may in fact be the orig. order): Et cuando non fuere tal el consejador, es enemigo de aquel que le demanda consejo e de sí mismo. The other Ar versions are confused and I find no clear parallel in them. Here T vss 43, 44; also SP vss 22(=N 20) and 23(=N 21). **Vs 32**=T 45 (not in α), SP 24, N 22, Sy 22 (not equated in Schulthess or Hertel, but I think certain), Ar. a, N vittaṁ sahāyasya susaṁvibhaktaṁ. SP su for ca. **c**, N cāpriyo. SP, N prāṇiṣu; T mss. z, r sukṛtiṣu; ms. R text. d, SP ed. printed sasāgarāṁ tāṁ. SP sa śāsti (best ms. text). Sy Der Herrscher aber, dessen Geheimnis man sorgfältig hütet und kein Spion erfährt, von dem wendet sich das Glück nicht ab. Ar, OSp p. 159, top, Et cuando el rey toviere bien sus poridades, e se consejare con sus privados leales, e fuere temido de sus pueblos e muy caro en non saber ninguno su corazón, e que galardone bien al que le ficiere servicio, e que escarmiente al que ficiere mal, e que sea mesurado en su despensa, con estas cosas le puede durar la merced que Dios le fizo. Here SP vs 25=N 23; also T vs 46, wrongly equated by Hertel with Ar, JCap 169. 1. **(26)** T nothing. SP 1219 text (α °aśreya iti. atha saṁdhiḥ kriyate. sa cāpy aśakyo 'rthaḥ saha°°bandhinā[m]). So **15 b c d** kaḥ saṁdhir dūta eva kaḥ, āsṛṣṭi vāiraṁ kākānām ulukāis tatra ko vrajet. Sy **A181. 2** (just after passage quoted under § 25) Und nun, wo du mein Gutachten

apy aśakyo 'rthaḥ sahajavāirānubandhānām.† (27) †*tad yadi mayā 'vaśyaṁ mantrayitavyam, tad apanīyantām ete mantrimātravyapadeśakevalopajīvinaḥ kathākuśalāḥ. na ca karaṇīyeṣv ātyayikeṣu ṣaṭkarṇaṁ rahasyaṁ phalavad bhavati.*† (28) *tathā cā 'nuṣṭhite* meghavarṇa āha: tāta, (†*bālabhāvād anabhijño 'smi; yathā bravīṣi, tathā karomi. tvadāyattaṁ hi sarvam idam.*) *tvam adhunā 'rthavādī jñānavijñānasaṁpannaḥ pitṛkrameṇa hitāiṣī.*† (*kiṁ tu kāutūhalam ucyatām:*) kathaṁ (*punar*) asmākam ulūkāiḥ *saha* vāiram (*utpannam* iti). (29) so 'bravīt: (*bhadra,*) vāgdoṣāt.

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gefordert hast (cf. first sentence of § 27?), ist es, um es öffentlich zu sagen, dieses: Wie ich nicht den Krieg wünsche, ebensowenig wünsche ich, daß wir die Zahlung eines Tributes auf uns nehmen und uns demütigen. Ar as Sy. **(27)** T A 211 text (ed. with β aṣaṭkarṇam, we with α; ed. em. saphalaṁ for phalavad, so R, other mss. phalaṁ). SP **1164** (in middle of our § 21, q. v.) yady apy amī vidvāṁsaḥ paramaviśvāsabhūtāś ca (α om), tathāpi mantro 'tīvanibhṛtam ucyate. (vs 5, not in N.) āptaparaṁparayā mantro bhidyate. (vs 6=N 5). Then tathā cānuṣṭhite etc., see our § 21 and next. Sy "vs 23" and A 182 Eine geheime Angelegenheit soll man für sich behalten, oder wohl einmal einem oder zweien oder mehreren mitteilen, je nach Beschaffenheit der Angelegenheit. Aber in dieser unserer Sache mit den Eulen möchte ich nicht mehr als vier Ohren ins Geheimnis ziehen, deine und meine. Ar as Sy. **(28)** T A 212 evaṁ ca varṇite megha° āha: tāta, bāla° (β bālatvād)..(β adds etad before ucyatām)..ulūkānāṁ vāiram iti. SP **1171** tathā cānuṣṭhite (see under prec. and § 21); 1220 megha° āha: tāta, katham asmākam ulūkāiḥ sahajavāiram (α saha vāiram) utpannam. So 16cd, 17 śrutvāitat kākarājas taṁ so 'bravīc cirajīvinam, vṛddhas tvaṁ vetsi cet tan me brūhi tvaṁ kena hetunā, kākolūkasya vāiritvaṁ mantraṁ vakṣyasy ataḥ param. Kṣ 442(6)abc śrutveti vāyasapatir mantriṇaṁ cirajīvinam, papraccha kāraṇaṁ. Spl 59.12 evaṁ mantrivākyam ākarṇyātrāntare meghavarṇa āha: tāta, atha kiṁnimittam evaṁvidhaṁ prāṇāntikaṁ sadāiva vāyasolūkānāṁ vāiram. Pṇ 180.9 megha° āha: tāta, kiṁnimittam evaṁ prāṇāntakaraṁ vāiraṁ vāyasolūkānām. Sy A 183.1 Der König stimmte ihm zu und die beiden erhoben sich, begaben sich an einen versteckten Ort zur Sitzung und berieten zusammen. Der Rabenkönig sprach: Du hast mancherlei gesehen und gehört: aus welcher Ursache ist denn deines Wissens die Feindschaft der Eulen mit uns entstanden? Ar similarly. **(29)** T A 212 end, text (vākkṛtāt). SP 1220 text (om bhadra). So 18abc tac chrutvā kākarājaṁ taṁ cirajīvī jagāda saḥ, vāgdoṣo 'yaṁ. Kṣ **441(5)d,** 442(6)cd, 443(7)abc śatravo vākkṛtena naḥ.—pṛṣṭaḥ so 'py āha śrūyatām iti, mitrāṇi śatrutāṁ yānti śatravo yānti mitratām, vākkṛtenāiva. Spl 59.13 sa āha: vatsa. Pṇ 180.9 sa āha: śrūyatām. Sy A 183.5 Der Rabe sprach: Wegen des Wortes eines Raben ist die Feindschaft der Eulen mit uns entstanden. Ar.

suciraṁ hi caran nityaṁ grīṣme sasyam abuddhimān
dvīpicarmapra*ti*channo vāg*doṣād* rāsabho hataḥ. 33.

(30) *so 'bravīt*: kathaṁ cāi 'tat. *cira(ṁ)jīvy* āha:

KATHĀ 1 (STORY 1: ASS IN PANTHER'S SKIN)

(31) asti kasyacid rajakasy(*a vastranayan*)ātibhārap*īḍayā gardabho 'vasannaḥ*. (32) rajakena *cā* (*'sāu*) poṣaṇabuddhinā dvīpi-

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Vs 33=T 47, SP 26, N 24, Hp, Hm III. 9, Spl IV. 45, Pṇ IV. 43, So 18cd, Kṣ 443(7)cd. The vs and the following story are missing in Pa. On certain late versions containing the story, see my Introduction, Chapter II, footnote 28. I quote in what follows here certain of the readings of the ms. "E" (see l. c.), which used T. ab, Jn suguptaṁ rakṣyamāṇo 'pi darśayan dāruṇaṁ vapuḥ. b, N, Hp śreyaḥ, Hm kṣetre, for grīṣme. H śasyam, N śaśpam. c, Jn vyāghracarma°. SP, N, H parichanno. d, T, Jn vākkṛtād (Jn °te). N, H gardabho. So śrutā kiṁ na gardabhākhyāyikā tvayā. Kṣ vāgdoṣāc chrūyate gardabho hataḥ. **(30)** T A213 text (cirajīvy). SP 1223 rājāha: kathaṁ cāitat (α om ca). sa āha (α so 'bravīt). Others nothing. **(31)** T 116.2 text. SP 1224 asti kas° rajakasyātibhāravahanasamarthaḥ kharaḥ. H diff. (Hp 90.5, Hm 64.1 tasya gardabho 'tivāhād [Hm °vāhanād] durbalo mumūrṣur abhavat [Hm ivābhavat].) So 19ab kenāpi rajakenāitya gardabhaḥ puṣṭaye kṛśaḥ. Kṣ **444(8)b** rajakena purā kharaḥ (and cf. **d**, durbalaḥ). Jn diff. (Spl 19.10, Pṇ 247.18 so 'pi ghāsābhāvād atidurbalaḥ [Pṇ °balatāṁ gataḥ].) **(32)** T 116.2 sa evaṁ cintayām āsa: kaṣṭam, na śobhanam āpatitam. mama karmavyāghāto mūlyahāniś (β mūla°) ca. adhunā kathaṁ karaṇīyam. athavāsty upāyaḥ. rūpakatrayeṇa dvīpicarma labhyate, tenāvachādyāham (β tenāch°) enaṁ rātrāu haritasasye (ms. "E", *ZDMG*. 56.317, °yeṣu) mokṣayiṣyāmi. tadbhakṣaṇād asaṁśayam (misprinted °śāyam) alpāir ahobhir ayaṁ balavān bhaviṣyati. SP 1224 rajakena poṣaṇabuddhinā (α ca poṣyabud°) dvīpicarmaparichanno rātrāu parasasye prayuktaḥ. Hp 90.6, Hm 64.2 tatas tena rajakenāsāu vyāghracarmaṇā prachādyāraṇyasaṁnidhānaśasyamadhye muktaḥ (Hm °raṇyasamīpe śasyakṣetre niyuktaḥ; Hp v. l. niyuktaḥ, prayuktaḥ). So 19cd (cf. b, puṣṭaye) parasasyeṣu mukto 'bhud āchādya dvīpicarmaṇā. Kṣ 444(8)a, cd dvīpicarmāvanaddhāṅgo [here prec.], poṣāya para° grīṣme tyaktaḥ sa durbalaḥ (Ma. su-durlabhaḥ). Spl 19.10 atha tena raj° kvāpi vyāghracarma prāptam. tataś cācintayat. aho śobhanam āpatitam. etac carma paridhāpya rāsabhaṁ rātrāu yāvat (read yava-) kṣetreṣūtsṛjāmi yena vyāghraṁ matvā samīpavartinaḥ kṣetrān na niṣkāsayanti. Pṇ 247.19 tena ca rajakenāṭavyāṁ bhramatā mṛtavyāghro dṛṣṭaḥ. cintitaṁ ca: aho śobhanam āpatitam. anena vyāghracarmaṇā pratichādya rāsabhaṁ rātrāu yavakṣetreṣūtsṛjāmi. te ca kṣetrapālā vyāghraṁ matvā na niṣkāsayiṣyanti.—The fairly close agreement of Bṛ with SP and H seems so indicate that the longer versions of T, Jn are expansions, tho this cannot be considered certain. SP-H and Bṛ are frequently abbreviated, to be sure, but their abbreviations are independent of each other; and here

carmaṇā *pari*chādya rātrāu parasasyeṣu *muktaḥ*. (33) *sa* ca *yatheṣṭaṁ* sasy*abhakṣaṇaṁ karoti*; *na kaścid dvīpibuddhyā* (*tadantikam upetya sasyebhyo*) *nivārayati*. (34) *atha* (*kadācit*) *kenāpi* (*kārṣikeṇa*) *sasyarakṣakeṇa sa dṛṣṭaḥ*; dvīpy (*ayaṁ naṣṭo 'smī*) 'ti *matvā* (*kubjībhūya dhūsara*)kambalāveṣṭita*t*anur †*udyata*dhanuṣpāṇiḥ† (*śanāiḥ-śanāir*) *apakramitum ārabdhaḥ*. (35) taṁ *ca* (*dūre*) dṛṣṭvā gardabhaḥ *puṣṭāṅgo* (*jātabalo*) gardabhī 'yam iti *matvā* (*niṣkṛṣṭāyuḥ paraṁ vegam āsthāyo*) *'pasarpitum* (*ārabdhaḥ. asāv api śīghrataravego dhāvati. gardabhaś cāi 'vam acintayat: kadācid iyaṁ dvīpicarmavyavasthitaśarīraṁ māṁ dṛṣṭvā 'nyathāi 'vā 'vagacchet. ato 'ham asyāḥ svāṁ prakṛtim āsthāya vāśitena manohlādanaṁ kariṣyāmi. iti*) *vāśitum ārab-*

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they seem to be interdependent. **(33)** T 116. 6 tathā cānuṣṭhite bhakṣyamāṇeṣu sasyeṣu. SP 1225 sa ca yatheṣṭaṁ parasasye ramate. na kaścid vyāghrabuddhyā tadantikam... Hp 90. 7, Hm 64. 3 tato dūrād vyāghrabuddhyā tam avalokya (Hm tr tam ava° vyā°) kṣetrapatayaḥ satvaraṁ palāyante. So 20ab sā tāni khādan dvīpīti janāis trāsān na vāritaḥ. Kṣ cf. next. Spl 19. 14, Pṇ 247. 22 tathānuṣṭhite rāsabho rātrāu (Pṇ om) yathecchayā (Pṇ °chaṁ) yavabhakṣaṇaṁ karoti. rātriśeṣe 'pi bhūyo rajakaḥ (Pṇ pratyūṣe rajako bhūyo 'pi) svāśrayaṁ nayati. evaṁ gacchatā kālena (Pṇ evaṁ ca gacchati kāle) sa rāsabhaḥ (Pṇ om) pīvaratanur jātaḥ (Pṇ pīnatanuḥ saṁjātaḥ), kṛcchrād bandhanaṁ (Pṇ °na-sthānam) api nīyate. **(34)** T 116. 7 kārṣikaḥ svakṣetrāṇi rakṣitum ārabdhaḥ. kad° ca kṣetramadhyenāyātaḥ sa (β saṁ) dṛṣṭaḥ...matvārdrakambalam upari dattvodyatadhanuṣpāṇiḥ... (ed. °krāmitum, most mss. text) SP 1226 atha kenāpi sasya° dhūsarakambalatanutrāṇena dhanuḥ sajjīkṛtya hantukāmena sthitam. Hp 90. 8, Hm 64. 5 atha (Hm athāikadā) kenāpi śasya° dhūsarakambalakṛtatanutrāṇena (Hm dhuṣa°) dhanuḥ (Hm adds kāṇḍaṁ) sajjīkṛtyānatakāyenāikānte sthitam. So 20cd, 21 ekena dadṛśe jātu kārṣikeṇa (B. kārṣa°) dhanurbhṛtā, sa taṁ dvīpīti manvānaḥ kubjī° bhayānataḥ, kambalā° gantuṁ pravavṛte tataḥ. Kṣ 445(9) sasyagoptātha taṁ dṛṣṭvā cakito dvīpirūpiṇam, dudrāva channakodaṇḍaḥ (ŚP. v. l. and Ma. ms. grasta-ko°, Ma. em. to nyasta-ko°) kambalachannavigrahaḥ. **(35)** T 116. 9 atha gardabhas taṁ dṛṣṭvā gardabhīyam iti niṣkṛṣṭāyuḥ...(mss. ayaṁ for 2d iyaṁ, corr. R; β tr dṛṣṭvā māṁ; ed. em. 'nyatrāiva for mss. 'nyathāiva, which must be kept; ms. "E," which borrows this story from T, has also 'nyathā, wrongly emended by Hertel to °dā, *ZDMG*. 56. 317). SP 1227 taṁ ca dūre dṛṣṭvā jātasmaraḥ (α jātabalaḥ) kharo rāsabhīyam iti matvā śabdaṁ kurvāṇo 'dhāvat tasyābhimukham (α om tasyā°). Hp 90. 9, Hm 64. 6 taṁ ca dūrād (Hp cādūre, v. l. ca dūre) dṛṣṭvā (Hp adds sa, v. l. om) gardabhaḥ puṣṭāṅgo (cf. Jn under § 33) jātabalo (Hm yatheṣṭaśasyabhakṣaṇa-jāt°) gardabhīyam iti jñātvā (Hm matvoccāiḥ) śabdaṁ kurvāṇas tadabhimukhaṁ dhāvitaḥ. So 22 taṁ ca dṛṣṭvā tathāyāntaṁ kharo 'yam iti cintayan, kharas taṁ svarutenoccāir vyāharat sasyapoṣitaḥ. Kṣ 446, 447(10,11)

dhaḥ. (36) *tac (ca) śrutvā sasyarakṣakeṇa (śabdād)* gardabho 'yam iti matvā (*pratinivṛtyā*) *'sāv iṣuṇā* vyāpāditaḥ.

(End of Story 1)

(37) ato 'haṁ bravīmi: suciraṁ hi caran nityam iti. (38) evam asmākam (*api*) vāgdoṣād ulūkāiḥ sāha vāiram *utpannam (iti. meghavarṇa āha: katham etat. so 'kathayat).*

KATHĀ 2 (STORY 2: BIRDS ELECT KING)

(39) *asti,* arājake sarvapakṣiṇāṁ *saṁbhūya cittam utpannam: katamaṁ rājānaṁ pakṣiṇām abhiṣiñcāma iti. tatas teṣāṁ matam*

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sasyapuṣṭaśarīro 'tha taṁ matvā gardabhīṁ kharaḥ, uddaṇḍamehano 'dhāvad atyuttālakhuradvayaḥ, māṁ dvīpinaṁ jñāsyatīti (Ma. °sīti) taṁ manoharayā girā, ghaṭayann (Ma. em. ghaṭṭ°) iva saṁmatto 'vadat sāmocitaṁ kharaḥ. Spl 19.16, Pṇ 248.3 (cf. also § 33) athānyasminn ahani rāsabho (Spl sa madoddhato) dūrastharāsabhīśabdaṁ (Spl dūrād rā°) śṛṇvaṁs tārasvareṇa (Pṇ aśṛṇot. tacchravaṇamātreṇāiva svayaṁ) śabdāyitum ārabdhaḥ. **(36)** T 116.13 tac ca śrutvārakṣipuruṣaḥ sunipuṇaṁ sādhayitvā (ms. "E" śodhayitvā) gardabho 'yam iti pratinivṛtya tam iṣuṇābhyahanat. tatsamayam evāsāu pañcatvam agamat. SP 1228 sasyarakṣakeṇāpi (α om api) śabdād gardabha (α °bho 'yam) iti matvā vyāpāditaḥ. Hp 90.11, Hm 64.9 (Hp tatas tena) rakṣakeṇa (Hm, and Hp v. l. śasya-ra°; Hm adds citkāraśabdān niścitya) gardabho 'yam iti (Hp adds śabdān niścitya) līlayā (Hm °yāiva) vyāpāditaḥ. So 23abc tac chrutvā gardabhaṁ matvā tam upetya sa kārṣikaḥ (B. °akaḥ), avadhīc charaghātena. Kṣ 448(12)ab gardabhaṁ ca girā jñātvā jaghāna sa dhanurdharaḥ. Spl 19.18 atra te kṣetrapā rāsabho 'yaṁ vyāghracarmapratichanna iti matvā lakuṭapāṣāṇaśaraprahārāis taṁ vyāpāditavantaḥ. Pṇ 248.4 atha tāiḥ kṣetrapāiḥ, rāsabho 'yaṁ pratichannaḥ, iti jñātvā laguḍapāṣāṇaśaraprahārāir vyāpāditaḥ. **(37)** T A 214, SP 1230, Spl 19.20, Pṇ 248.7 text (Spl repeats entire vs). So 23d kṛtavāiraṁ svayā girā. Kṣ 448(12)cd vāgdoṣeṇeti nihato gardabho buddhilāghavāt. **(38)** T A 214 tac cākhyānam avadhārya meghavarṇa āha: kathaṁ vākkṛtād asmākam ulūkāiḥ saha vāiram utpannam iti. so 'kathayat. SP 1230 evaṁ bhavatām api vāgdoṣād vāiraṁ jātam. tathā hi. So 24ab evaṁ vāgdoṣato 'smākam ulūkāiḥ saha vāiritā. Others nothing except Pa under §§ 28 and 29; Pa probably fuses those §§ with this; Pa adds, Sy A184 Der König sprach: Was ist das für eine Geschichte? Der Rabe sprach. Ar. **(39)** T 117.1 text (om saṁbhūya). SP 1232 yadā (α ekadā) pakṣiṇāṁ rājyavibhrame rājyābhiṣekārthaṁ sarvapakṣibhir mantrayitvolūkaḥ saṁpradhāritas. So 24cd, 25abc pūrvaṁ hy arājakā āsan kadācid api pakṣiṇaḥ, te saṁbhūyārabhante sma pakṣirājābhiṣecanam, sarve kartum ulūkasya. Kṣ 449(13)ab ulūkaṁ pakṣiṇaṁ (Ma. em. °ṇāṁ) rājye vihaṁgān kartum udyatān. (In **d**, purā.) Jn expanded and diff., but including Spl 59.14, Pṇ 180.12 kadācit (Pṇ adds pūrvaṁ)—pakṣigaṇāiḥ (Spl pakṣiṇaḥ) sametya (Spl adds sodvegaṁ) mantrayitum ārabdham (Spl °dhāḥ).

utpannam: ulūko *'bhiṣicyatām iti.* (40) *tasya* (*yathāvidhi*) *sarvā*bhiṣek(*ocitadravy*)*asaṁbhāraṁ kṛtvā* chattracāmar(*avyajana-siṁhāsanabhadrapīṭhakṣāumavāsonandyāvart*)*ādinā 'bhiṣekaḥ prārabdhaḥ.* (41) atha *nabhasā vrajan kākaḥ* samāyātaḥ. *te tu taṁ dṛṣṭvā stambhitābhiṣekāḥ: avaśyam ayam api samudāye 'bhyantarīkartavyaḥ.* (*yat kāraṇam, mahad idaṁ pārthivaṁ rājakāryam.*) pṛṣṭaś cā *'sāv āgataḥ*: (*bhadra, kiṁ tavā 'py etad abhirucitam, prajāpālatvaṁ divāndhasye 'ti.*) (42) (*athā*) *'sāv* āha: *kim anye pakṣiṇa utsādaṁ gatāḥ,* haṁsakāraṇḍacakravākakrāuñcamayūrakokila*hārītajīvajīvakādayaḥ, yenā 'yam aprasannadṛṣṭir ulūko rājye 'bhiṣicyate. api ca:*

Sy 94. 11 Es war einmal eine Zeit, da hatten die Vögel keinen König. Da versammelten sich alle Vögel außer den Raben auf einem Platz, um einen König zu wählen, und sie beschlossen, die Eule zur Königswürde zu erwählen. Ar. **(40)** T 117. 2 text (om sarva before abhiṣek°). SP 1233 tataḥ sarvābhiṣekasaṁbhārapūrṇābhiṣekasamaye (α om pūrṇābhiṣeka). So 25d ḍhāukitachattracāmaram. Spl 60. 6 tad ānīyantāṁ nṛpābhiṣekasaṁbandhinaḥ saṁbhārā iti. (Follows enumeration of articles, mentioning, of those named in the text, only siṁhāsana.) Pṇ 181. 5 tad ānīyatāṁ nṛpābhiṣekocitaḥ samastavastusaṁbhārasāraḥ. (Enumeration as in Spl.) **(41)** T 117. 4 atha nabhasā vrajantam avijñātanāmānaṁ pakṣiṇam apaśyan. te tu... SP 1233 vṛddhakākaḥ samāyātaḥ (α samānītaḥ or °nīya). sa cāpi sarvāir mantrakaraṇe vṛddhapakṣibhiḥ pṛṣṭaḥ. So 26ab tāvac ca gaganāyātas tad dṛṣṭvā vāyaso. Kṣ 449(13)cd dṛṣṭvā vaṅśakaraḥ kākaḥ purā. Spl 60. 12 tāvat kuto 'pi vāyasaḥ samāyātaḥ. (Then insertion.) atha te pakṣiṇas taṁ dṛṣṭvā mithaḥ procuḥ: pakṣiṇāṁ madhye vāyasaś caturaḥ śrūyate. (vs) tad asyāpi vacanaṁ grāhyam. (Then vs, and prose insertion.) te procuḥ: bho nāsti kaścid vihaṁgānāṁ rājā. tad asyolūkasya vihaṁgarājābhiṣeko nirūpitas tiṣṭhati samastapakṣibhiḥ. tat tvam api mataṁ dehi. prastāve samāgato 'si. Pṇ 181. 15, essentially as Spl. Sy 94. 14 In dem Augenblick ließ sich ein Rabe blicken, und da sprachen die Vögel: Wir wollen warten, bis der Rabe gekommen ist, und auch ihn fragen. Und als der Rabe gekommen war, fragten sie ihn. Ar (KF represents the birds as saying that the crow is wise, cf. Jn; but JCap, OSp lack this). **(42)** T 117. 8 text (ed. with α om atha). SP 1234 sa āha: kathaṁ bhavadbhir divāndhasyāsadṛśasya virūpasyāvyapadeśyasyāpy (cf. § 43) asya rājyam abhyupagamyate. So 26bcd, 27 'bravīt, re mūḍhāḥ santi no haṁsakokilādyā na kiṁ khagāḥ, yena krūradṛśaṁ pāpam imam apriyadarśanam, abhiṣiñcatha rājye 'smin dhig ulūkam amaṁgalam. Kṣ 449d, 450(13d, 14) provāca duḥkhitaḥ, amaṁgalo divāndhaś ca yatrolūkaḥ kṣitīśvaraḥ, kā tatra kuśale vārttā svasti gacchāmy ahaṁ diśaḥ. Spl 61. 1, Pṇ 182. 7 athāsāu (Spl adds kāko) vihasyāha (Pṇ °ya prāha): aho (Pṇ bhoḥ) na yuktam etad yan (Pṇ om) haṁsamayūrakokilacakoracakravākahārītasārasādiṣu (Spl mayūrahaṁsakokilacakravākaśukahārīta° pakṣi-)pradhāneṣu vidya-

vakranāsaṁ sujihmākṣaṁ krūram apriyadarśanam
akruddhasya *mukhaṁ pāpaṁ* kruddhaḥ *kiṁ nu kariṣyati*. 34.
svabhāvarāudram atyugraṁ kṣudram apriyavādinam
ulūkam abhiṣi*cye 'maṁ kathaṁ rakṣā* bhaviṣyati. 35.

(43) *so 'yaṁ dṛṣṭadigdāhaṁ karoty avyapadeśakṣamaś ca. uktaṁ ca*:

vyapadeśe 'pi siddhiḥ syād *aśaktaś ca* narādhipa*ḥ*
śaśino vyapadeśena *vasanti* śaśakāḥ sukham. 36.

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māneṣu divāndhasyāsya (Pṇ tr asya divā°) karālavaktrasyābhiṣekaḥ (Pṇ karālavadanasya yad abhi°) kriyate. tan na (Spl tan nāitan) mama matam. yataḥ. Sy 94. 18 Und der Rabe sprach: Selbst wenn Simur nicht auf der Welt wäre, und Pfauen, Gänse, Kraniche, Strandläufer und wer sie sonst noch sind, untergegangen wären, so wäre die Eule nicht zur Königswürde geschaffen, denn. (See following vs; Sy fuses part of this prose with the next two vss.) Ar as Sy. **Vs 34**=T 48, Spl 78, Pṇ 68; cf. Bṛ under prec., Sy 24, Ar. a, Spl °nāsaś ca karkākṣo. b, Spl rāudraś cāpriyadarśanaḥ. c, Spl akruddho 'yaṁ divāndhaḥ syāt, Pṇ akruddhasyedṛśaṁ vaktraṁ. d, Spl kruddhaḥ kīdṛg bhaviṣyati. Pṇ bhavet kruddhasya kīdṛśam. Sy Sie sieht häßlich aus, hat einen bösen Charakter, ist böse gesinnt, jähzornig und unbarmherzig und kann nicht einmal bei Tage sehen (divāndha, cf. Spl version of c?), und wegen ihres Jähzorns und ihrer bösen Haltung kann sich niemand ihr nähern und einen Auftrag von ihr entgegennehmen. Ar similarly. Pa fuses this and the next vs with the last part of the prec. prose. **Vs 35**=T 49, SP 27 (not in N), Spl 79, Pṇ 69; Bṛ, Pa cf. under prec. and § 42. b, Jn (and v. l. of SPα) krūram. Spl and SPα apriyadarśanam. c, T abhiṣiñcadhvaṁ, Jn nṛpatiṁ kṛtvā, SP text (α °ṣicyāiva). d, Jn kā nu (Spl naḥ) siddhir bha°, T na vaḥ śreyo bha°. **(43)** T 117. 15 text, exactly as mss., except that α reads apadeśakṣamaś; we with β. Hertel completely misunderstands the passage (see note in his translation) and emends so 'yaṁ to mogha, dṛṣṭa° to dṛṣṭi°, and reads apadeśa° with α. SP cf. under § 42. Spl 61. 15, Pṇ 182. 21 tat tasya nāmnāpi (Pṇ tasyāiva nāmnā; tasya refers to Garuḍa) yūyaṁ pareṣām agamyāḥ (Spl adds bhaviṣyatha). uktaṁ ca (Pṇ adds yataḥ). See So and Kṣ, especially So, under next vs; So has clearly been influenst by this passage. Perhaps something of the sort was found in Pa; JCap 171. 6 Expedit enim magis vobis alterius stulticia quam illius sapientia. **Vs 36**=T 50, SP 28, N 25, Hp, Hm III. 13, Spl 82, Pṇ 72, So 28ab, Kṣ 451(15), Sy 25, Ar. ab Jn vyapadeśena mahatāṁ siddhiḥ saṁprāpyate (Spl saṁjāyate) parā. a, SP °deśena for °pi. b, T ed. cen, but mss. except R ca, which need not be changed. SP, N, H atiśakte (SP asaty api) narādhipe. d, T mss. na santi, Hertel em. to text (with Jn). SP, N, H śaśakāḥ (SP °aḥ) sukham āsate (SP edhate). So rājā prabhāvavān kāryo yasya nāmāiva siddhikṛt. Kṣ prasiddho hi mahīnāthaḥ kāryaḥ sarvasukhāvahaḥ, prasiddhyāśaṅsino (Ma. em. °śaśino) nāma śaśakāḥ sukhabhājinaḥ (Ma. °bhāginaḥ). Sy Mag ein König auch beschränkten Ver-

(44) pakṣiṇa ūcuḥ: kathaṁ (cāi) 'tat. *kāka* āha:

KATHĀ 3 (STORY 3: ELEPHANT, HARES AND MOON)

(45) (asti,) kadācid dvādaśavārṣiky anāvṛṣṭir'āpatitā. (46) *tayā (ca) taḍāgahradapalvalasarāṁsi śoṣam upāgatāni, sarvasattvānāṁ (tṛṣṇārtānāṁ) mahad vyasanam utpannam, viśeṣeṇa tu dantināṁ.* (47) *atha* caturdanto nāma *hastirājaḥ (so) 'nyāir gajāir vijñāpitaḥ*: (48) *deva, pipāsākulāḥ kalabhāḥ kecin mṛtāvasthāḥ santi, (mṛtāś cā 'pare.) tac cintyatāṁ kaścit pipāsāpanayanāyo* 'pāyaḥ.

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standes seien, so läßt sich mit ihm doch ganz gut leben, sofern seine Nächsten ihm die Geschäfte führen: wie es heißt, daß ein Hase durch ein angeblich im Namen seines Herrn gesprochenes Wort allen Hasen Freude und Jubel bereitete. **(44)** T 117.18 ataḥ śeṣāḥ patatriṇa āhuḥ: kathaṁ cāitat. so 'bravīt. SP 1240 text (α om ca). So 28cd tathā ca śṛṇutātraikāṁ (B. °āitāṁ) kathāṁ vo varṇayāmy aham. Spl 61.21 ta ūcuḥ: katham etat. sa āha. Pṇ 183.4 pakṣiṇaḥ pṛcchanti: katham etat. vāyasaḥ kathayati. Sy p. 94 bottom: Die Vögel sprachen: Was ist das für eine Geschichte? Und der Rabe sprach. Ar. **(45)** T 117.19 text. SP 1241 kadācid dvādaśavārṣikyāṁ anāvṛṣṭyāṁ. Hp 91.18, Hm 65.12 kadācid varṣāsv api (Hm tr api var°) vṛṣṭer abhāvāt. So 30ab tatrāvagrahaśuṣke 'nyanipāne. Kṣ 452(16)ab anāvṛṣṭihate kāle purā dvādaśavārṣike. Spl 62.1 tatra kadācin mahaty anāvṛṣṭiḥ saṁjātā prabhūtavarṣāṇi yāvat. Pṇ 183.8 atha kadācid dvādaśavārṣiky avṛṣṭiḥ saṁjātā. Sy 95.3 In einem gewissen Lande hatte es mehrere Jahre nicht geregnet. Ar. **(46)** T 117.19 tasyāṁ ca sarva° mahad...(β ca for tu). SP 1241 tṛṣṇārto. Hp 91.18, Hm 65.13 tṛṣārto. So, cf. prec. Kṣ 452(16)c kṣutkṛśāir. Spl 62.2, Pṇ 183.8 tayā (Pṇ yayā) taḍāga° śoṣam upāg° (Pṇ upag°). Sy 95.4 und Saat, Gras und Kraut waren spärlich, sogar die Flüsse und Quellen waren versiegt, und alle Tiere, vor allem die Elefanten, kamen in große Not. Ar as Sy. **(47)** T 118.1 atha caturdaśano nāma hasti° so 'nyāir (β and P of α sāinyāir for so 'nyāir) hastipatibhir (β hastiyūthapa°) vijñā°. SP 1241, Hp 91.18, Hm 65.13 gajayūtho yūthapatim āha. So 30bc gajayūthapaḥ, caturdantābhidhāno. Kṣ 452(16)cd vijñaptaḥ kṣutkṛśāir (cf. prec.) nāgāiś caturdantādhipo dvipaḥ. Spl **61.22**, Pṇ **183.6** (beginning of story) asti (Pṇ om) kasmiṁścid vane (Pṇ vanoddeśe) caturdanto nāma mahāgajo yūthādhipaḥ (Pṇ nāma hastirājo 'nekagajāiḥ parivṛtaḥ) prativasati sma. (At this place) Spl **62.2**, Pṇ 183.9 atha tāiḥ samastagajāiḥ sa gajarājaḥ (Pṇ yūthādhipatiḥ) proktaḥ. Sy 95.6 So traten sie vor den König und sprachen zu ihm. Ar. **(48)** T 118.2 paritrāyasvāsmān vāritarpaṇeneti. so 'bravīt: upalabhyatāṁ, kutra sthāne hy udakam, tatrāham udakena yuṣmān vitṛṣṇān karomi. SP 1241, Hp 91.18, Hm 65.14 nātha, ko 'bhyupāyo (Hp 'sty upāyo) 'smākam (Hm adds jīvanāya).—Here SP vs 29 (not in N): asty atra kṣudrajantunāṁ nimajjanasahaṁ payaḥ, tīvrāṁśukarakhinnānāṁ kariṇāṁ tu sudurlabham. H has prose similar to this vs: asty atra (Hm nāsti) kṣud° nimajjanasthānam, vayaṁ

(49) tato *yūthapatinā 'ṣṭāsv* (*api*) *dikṣu* vegavanto *dhāvanta* udakānveṣaṇāya preṣitāḥ. (50) tatra *cāi 'kenā 'gatya kathitam*: (*deva,*) *nā 'tidūre* (*vimala*)jala*saṁpūrṇaṁ* vyomāikadeśam *iva mahac* candrasaro nāma saras *tiṣṭhati*. (51) hastirāja*ś ca* (*tathāi 'va*) *sarvān gṛhītvā* (*satvaraṁ*) *saharṣaṁ prāptas tat saraḥ*. (52) *avataradbhiś ca tāiḥ* (*samantād asukhāvatāre tasmin*)

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ca nimajjanasthānābhāvān mṛtārhā iva, kiṁ kurmaḥ kva yāmaḥ (Hp °nimajjanābhāvād andhā iva kva yāmaḥ kiṁ kurmaḥ). Kṣ 453(17)ab vinaṣṭā eva kāle 'smin payaso virahād vayam. Spl 62. 3 deva, pipāsākulā gajakalabhā mṛtaprāyā apare mṛtāś ca. tad anviṣyatāṁ kaścij jalāśayo yatra jalapānena svasthatāṁ vrajanti. Pṇ 183. 10 text. Sy 95. 7 Wir haben kein Kraut und Gras, ja nicht einmal Wasser, darum suche für uns Mittel und Wege, daß wir nicht vor Durst sterben. Ar, first part as Sy; for "darum" etc., JCap 171. 20 nunc, si videtur tibi bonum, eamus et queramus locum meliorem isto, quoniam in hoc vivere non possumus. OSp and KF seem to omit the entire passage. **(49)** T 118. 4 yato 'ṣṭāsu dikṣu preritā (β preṣitāḥ) udakā° vega°. SP 1245 tato yūtha° vega° dhāv° (α inserts nitarāṁ) pratidiśam udakā° (α om) pre°. Kṣ 453(17)cd ity uktvā draṣṭum agamann udakaṁ nikhilāṁ mahīm. Spl cf. prec. and next. Pṇ 183. 12 tatas tenāṣṭāsv api dikṣūdakā° vegacaṇḍānucarāḥ pre°. Sy 95. 9 Da schickte der König nach allen Richtungen aus, zu sehen, wo es Wasser gebe. Ar. **(50)** T 118. 5 tatrānupūrva-(α °vaṁ) dikcāribhir upalabdhaṁ candrasaro nāma vimala° kiṁ bahunā vyomāikadeśaparimāṇam. āvedite ca tasmin. SP 1245 tatra... nātidūre vyomāika°... nāma (α adds saras) ti°. Hp 91. 20, Hm 66. 2 tato hastirājo nātidūraṁ gatvā nirmalaṁ hradaṁ darśitavān. So **29ab** asti candrasaro nāma mahad bhūrijalaṁ saraḥ (this is beginning of story in So). Kṣ 454(18)ab, **d** tataś candrasaro jñātvā jalapūrṇaṁ [here next] mṛṇālavalayākulam (Ma. ms. reported as mṛgāla°, em. to mattālivalayākulaḥ). Spl 62. 5 tataś ciraṁ dhyātvā tenābhihitam: asti mahān hrado vivikte pradeśe sthalamadhyagataḥ pātālagangājalena sadāiva pūrṇaḥ. tat tatra gamyatām iti. Pṇ 183. 13 atha ye pūrvadigbhāge gatāḥ, tāir upalabdhaṁ (then insertion, description of pond)—vimalajalasaṁpūrṇaṁ—kiṁ bahunā, vyomāikadeśaparimāṇaṁ candra° nāma saraḥ. Sy 95. 10 Und es kam ein Elefant und sprach zu ihm: Es ist eine große Quelle an dem und dem Ort, die heißt Māhchānī (Persian word, ="moon-lake"), und ebenda ist auch Gras. Ar, JCap 171. 23, at end: et est locus bonus aquarum et herbarum et [sunt ibi nobis] bona pascua. **(51)** T 118. 6 hastirājena prāpitāḥ (mss. °taḥ or °taṁ) tatsaro (ed. puts tatsaro with next; read prāpitās, or °taṁ, tatsaraḥ). SP 1247 hasti°... saharṣaṁ calitaḥ. H cf. prec. So 30cd 'mbhaḥ pātum āgāt kadācana. Kṣ 454(18)bc tathā dvipaḥ, saṁhṛṣṭo 'vatatārāśu (so Ma., ms. °vātat°; ŚP. vātatārāśru). Spl 62. 7 tathānuṣṭhite pañcarātram upasarpadbhiḥ samāsāditas tāiḥ sa hradaḥ. Pṇ 184. 1 atha tac chrutvā caturdaśanas tāiḥ saha krameṇa prāptaś candrasaraḥ. Sy 95. 13 Da machte sich der König mit allen Elefanten auf und sie gingen zu jener Quelle. Ar (OSp and KF add "to drink water from it"). **(52)** T 118. 7 'vataradbhiś... asukhāvatāre sarasi pūrvak° tasmiñ chaśāḥ...

sarastīre *pūrvakṛtāvāsāḥ* śaś(ak)āḥ *saṁpiṣṭaśirogrīvā bahavaḥ kṛtāḥ*. (53) *atha pītvā 'vagāhya gate tasmin gajayūthe*, (54) *hataśeṣāḥ* śaś(ak)āḥ *saṁpradhārayitum ārabdhāḥ. atha* śilīmukho nāma śaś(ak)arāja *āha: adhunā kiṁ karaṇīyam.* (*vinaṣṭam asmatkulam.*) *dṛṣṭamārgāir ebhiḥ* punar *ihā 'vaśyam* āgantavyam. tad (*yāvad eta iha nā 'gacchanti, tāvad*) upāyaś cintyatām (iti).

SP 1247 gacchatā mahatā gajayūthena (α om gaja) sarastīre vitatapadapātena śaśakāś cūrṇīkṛtāḥ. Hp 91. 21, Hm 66. 3 (Hm begins tato dineṣu gacchatsu) tattīrasthitaśaśakāś ca gajapādāhatibhiś cūrṇīkṛtāḥ (Hm diff.). So 31 tasya yūthena śaśakā gāhamānena tatra te, śilīmukhasya bahavaḥ śaśarājasya cūrṇitāḥ. Kṣ 455(19)ab tatropakaṇṭhe śaśakān gajendracaraṇāir hatān. Spl 62. 8 tasya ca hradasya samantāc chaśakabilā asaṁkhyāḥ sukomalabhūmāu tiṣṭhanti. te 'pi samastāir api tāir gajāir itas tato bhramadbhiḥ paribhagnāḥ, bahavaḥ śaśakā bhagnapādaśirogrīvā vihitāḥ kecin mṛtāḥ kecij jīvaśeṣā jātāḥ. Pṇ 184. 2 avataradbhiś... sukhāvatāre sarasi tattaṭapūrvakṛtālayāḥ saṁpiṣṭaśirogrīvākaracaraṇāḥ sahasraśaḥ śaśakāḥ kṛtāḥ. Sy 95. 14 Rings um die Quelle herum aber befanden sich Hasenbaue, und als die Elefanten dort anlangten und zur Tränke gingen, zertraten sie die Hasenbaue, so daß die meisten in ihren Löchern umkamen. Ar. (53) T 118. 8 kṛtāvagāho dviradapatir apayātaś ca tasmāt sarasaḥ. So 32ab tato gajapatāu tasmin gate. Spl 62. 8 (before prec.) tatra svecchayā jalam avagāhyāstamanavelāyāṁ niṣkrāntāḥ.—At this place, 62. 12 atha gate tasmin gajayūthe. Pṇ 184. 4 pītvāvagāhya ca payaḥ saparivāra eva dviradapatir apakramya svavanagahanam anupraviveśa. Sy 95. 17 Nachdem jene Wasser getrunken und sich entfernt hatten. Not in Ar? (not in JCap, OSp, KF, Wolff). (54) T 118. 9 atha hata° śaśāḥ saṁpra° āra°. adhunā kiṁ kara°. dṛṣṭa°... (β om iti). SP 1248 anantaraṁ śilīmukho nāma śaśakarājaḥ sarvān amātyān āhūya (α gṛhītvā) mantrayām āsa. rājāha: gajayūthena cānyatra pānīyābhāvād evātra cāgantavyam. tena cāgacchatā bahutvān meghavad diśo vyāpyāgantavyam (α vyāpyante). tataḥ prasārābhāvād (α prasarā°) vinaṣṭam asmatkulam. Hp 92. 1, Hm 66. 4 anantaraṁ śilīmukho nāma (Hp °mukhanāmā) śaśakaś cintayām āsa: anena gajayūthena pipāsākulitena pratyaham atrāgantavyam. ato vinaṣṭam (Hm vinaśyaty) asmatkulam. So [**29cd** śilīmukhākhyas tattīre 'py uvāsa śaśakeśvaraḥ.] 32bcd, 33 so 'tra śilīmukhaḥ, duḥkhito vijayaṁ nāma śaśaṁ prāhānyasaṁnidhāu, labdhāsvādo gajendro 'yaṁ punaḥ punar ihāiṣyati, niḥśeṣayiṣyaty asmāṁś ca tad upāyo 'tra cintyatām. Kṣ 455(19)c dṛṣṭvā śaśapatir. Spl 62. 12 śaśakāḥ sodvegā gajapādakṣuṇṇasamāvāsāḥ [then expansion]—sametya mitho mantraṁ cakruḥ: aho vinaṣṭā vayam. nityam evāitad gajayūtham āgamiṣyati yato nānyatra jalam asti. tat sarveṣāṁ nāśo bhaviṣyati. (vs 83=our vs 43.) tac cintyatāṁ kaścid upāyaḥ. Pṇ 184. 5 atha te hataśeṣāḥ śaśakāḥ paraṁ saṁprahāraṁ cakruḥ. kim adhunāsmābhiḥ kartavyam. dṛṣṭamārgāḥ pratyaham amī samāgamiṣyanti. yāvac ca punar iha nāyānti, tāvan nivāraṇopāyaś cintyatām. Sy 95. 18 kamen die überlebenden Hasen zum Hasenkönig und sprachen: Die Elefanten haben viele von uns

(55) *atha* tatra *bahuvṛttāntadarśī* vijayo nāma śaś(ak)as *tān* āha: śakyam *etat*; na punar *yathe 'hā 'gamiṣyanti te, iyaṁ me pratijñā. kiṁ tu mama karmasākṣiṇaḥ kevalaṁ prasādaḥ kriyatām.* iti. (56) tac chrutvā śilīmukhaḥ (*saharṣam idam*) *āha*: bhadra, *avaśyam etad eva. yat kāraṇam*:

nītiśāstrārthatattvajño deśakālavibhāgavit
vijayaḥ preṣyate yatra tatra siddhir anuttamā. 37.
hitavaktā *mitavaktā* saṁskṛtavaktā na cā *'pi* bahuvaktā
arthān vimṛśya vaktā *sa hi vaktā sarvakāryakaraḥ.* 38.

(57) †*bhavato buddhiprāgalbhyam upalabhya mama dūrasthasyā 'pi śaktitrayaṁ hastino jñāsyanti. yataḥ*:†

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getötet; darum suche für uns Mittel und Wege. Denn die Elefanten kennen jetzt den Weg zur Tränke. Ar (all versions add a sentence like this, JCap 172. 10 Respondens rex dixit eis: Veniant ad me omnes sapientes corde ut videam consilium vestrum). **(55)** T 118. 11 atha tatra vij° nāma śaśas... (β om yathā). SP 1251 atrāntare (α tatrā°) bahu°...śaśakas tam āha: śakyam evedam. mayā cātra gajayūthaḥ punar nāyāti. (α diff.) Hp 92. 3, Hm 66. 6 tato vij° nāma vṛddhaśaśako 'vadat: mā viṣīdata, mayātra pratīkāraḥ (Hp atra prat° mayā) kartavyaḥ. So cf. prec., 32 cd. Kṣ cf. under § 59. Spl is very diff.; the hares have no earthly king, their king is "Vijayadatta", the hare in the moon; they choose a clever hare named Lambakarṇa to impersonate this Vij. as the moon's messenger. Pṇ 184. 8 atha tatra vijayo nāma śaśakas tān bhītān prapiṣṭaputrakalatrabāndhavān suduḥkhitān vīkṣyānukampayedam āha: na bhetavyaṁ bhavadbhiḥ. na te punar ihāgamiṣyanti. iti me pratijñā. yato mama karmasākṣiṇā prasādaḥ kṛto 'sti. Sy 95. 22 Da war nun ein Hase namens Pērōz (Persian word="victory-brilliant"), dessen Schlauheit dem König wohlbekannt war, und der Hase sprach: Fürchtet euch nicht, denn ich mache, daß die Elefanten nicht wieder hieherkommen. Gib mir nur einen sichern Mann als Augenzeugen mit. Ar. Note the plurality of hares spoken to in Pa as well as T, Pṇ, and apparently H. **(56)** T 118. 13 tac (β adds ca) śrutvā śilīmukho nāma śaśarājo 'bravīt: avaśyam... SP 1252 tac...bhadra, tūrṇam anuṣṭhīyatām. Pṇ 184. 11 tac ca śrutvā śilī° nāma śaśakarājo vijayam abravīt: bhadra, asaṁśayam etat. yat kāraṇam. Sy 95. 26 Der König sprach. Ar. **Vs 37**=T 51, SP 30, Pṇ 73, So **34 cd, 35 ab,** Sy 26, Ar. So tvaṁ hi kāryam upāyaṁ ca vetsi [here next], yatra yatra gatas tvaṁ hi tatra tatrābhavac chubham. Sy Du bist zuverlässig und sicher, und ich verlange keine Zeugen für dich. **Vs 38**=T 52, Pṇ 74, So **34 d**; Hertel puts here Sy 27, but it belongs to our vs 41. a, T mss. om mitavaktā. b, T mss. nātibahu°, Hertel em. to na cātibahu°. c, T ed. with α arthād, β and Pṇ text. T mss. vimṛṣya. d, T (om sa hi) vaktāyaṁ sarvavastūnām. So (in prec.) vaktuṁ ca yuktimān. **(57)** T 119. 1 asya ca matiparichedān mama dūra° 'pi śakt° tāir upalabdhaṁ bhaviṣyati. katham. (α om all this.) Pṇ 184. 19 text. Some prose such as this is almost necessary

dūtaṁ vā lekhaṁ vā dṛṣṭvā 'haṁ narapater adṛṣṭasya
jānāmi taṁ narendraṁ prājñaṁ prajñāvihīnaṁ vā. 39.
dūta eva hi saṁdadhyād dūto bhindyāc ca saṁhatān
dūtas tat kurute karma *sidhyanti* yena *mānavāḥ*. 40.
(58) *tvayi ca gate svayam evā 'haṁ gata iva.* (*iti.*) *yat kāraṇam:*
brūyā anugataṁ yuktaṁ *manyase yac ca sādhv iti*
brūyā anumata*ṁ* sarvam asmadvacanam eva tat. 41.
(ayaṁ *dūtā*rthasaṁkṣepaḥ pratya*rtha*niyatā giraḥ
prayojanaṁ kriyotpādi kiyac chakyeta bhāṣitum. 42.)
(59) iti *śaśarājam āmantrya vijayaśaśo hastirājasamīpaṁ prāyāt.*
(60) gatvā ca *dviradapatiṁ* dṛṣṭvā cintay*ām āsa*: (61) *aśakyo*

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as introduction to the following vs. **Vs 39**=T 53 (not in α), Pṇ 75, Sy **28, Ar** (in Sy after our vs 41, and in Ar after our vs 40, with which it seems to be partly fused). b, T mss. adṛṣṭam, em. Hertel. Sy denn im Überbringer der Botschaft dokumentiert sich die Begabung des weisen Königs. Not in most Ar versions, but in De Sacy acc. to Derenbourg, JCap p. 172, n. 9; and Wolff p. 194, middle, seems to contain a reflex of it fused with our vs 40. Here Tβ tat pratimānasya (Hertel em. °mānayasva). uktaṁ ca. **Vs 40**=T 54, Pṇ 76, **Ar** (JCap 172. 19). d, Pṇ yena sidhyanti śatravaḥ; T mss. bhidyante (which would fit with śatravaḥ as in Pṇ!), em. Hertel. JCap Scias namque quoniam nuncius ipse est qui aptat verba et dissipat, et differre facit negocia et ea appropinquat, et addit in rebus et diminuit, et ipse est qui suis verbis attrahit corda hominum et ea reprimit, et ipse est qui exasperat corda suis malis verbis. **(58)** T 119. 8 anena ca gatenāsaṁśayam aham eva gato bhaviṣyāmi. yat kāraṇam. So 34a gaccha tasyāntikaṁ. Pṇ 185. 4 text. Sy "vs 27" darum geh nur. Ar. Instead of the next two vss, T ed. with α has only kāryaniṣpattiḥ syāt. **Vs 41** =Tβ p. 119, n. 8, Pṇ 77, So 34ab?, Sy 27, Ar. (In Pa before vss 39 and 40.) a, T ms. z saṁyuktaṁ for yuktaṁ. ab, Pṇ yad vyākaraṇasaṁyuktaṁ yac ca manyeta sādhubhiḥ. c, Pṇ brūyād anumataḥ. So paśya yuktiḥ kāpy asti te na vā. Sy—und sprich das, was es meinerseits bedarf, von dir aus, wie es frommt. **Vs 42**=Tβ p. 119, n. 8, Pṇ 78. a, T ayaṁ tāvad (read tad?) artha°. b, T pratyantaniy°. After this Pṇ adds: tat, bhadra, gamyatām, ayam eva te dvitīyaḥ karmasākṣī bhavatu. **(59)** T 119. 9 text (β om all, except ms. R ity etac chrutvā vijayo). SP 1256 yathājñāpayati svāmīty uktvā calitas. Hp 92. 4, Hm 66. 7 tato 'sāu pratijñāya calitaḥ. So 35cd iti sa preṣitas tena prītas tatra yayāu śanāiḥ. Kṣ 455(19)cd [śaśapatir] dūtaṁ vilayaṁ (Ma. em. vijayaṁ) prāhiṇod gaje. Spl 64.2 atha lambakarṇo gajayūthādhipasamīpe nirūpito gataś ca. Sy p. 95 bottom: Der Hase Pērōz nun ging, [als er den Mond im Wasser sah,] zu den Elefanten. Ar. **(60)** T 119. 10 text (after ca β inserts: taṁ puṣpitakarṇikāraśākhāvyajanasrastarajaḥkanakaśarīraṁ). SP 1256 tatra gatvā gajayūthaṁ dṛṣṭvācintayat. Hp 92. 5. Hm 66. 8 gacchatā ca tenālocitam. So 36abc mārgānusārāt prāptaṁ ca vāraṇendraṁ dadarśa tam, yathā. Kṣ 456(20)ab sa kapolatalālīnamattāli-

'nena sahā 'smadvidhānām *alpakāyānāṁ* saṁgamaḥ. *yad āhuḥ*:
spṛśann api gajo hanti jighrann api bhujaṁgamaḥ
hasann api *nṛpo hanti* mānayann api durjanaḥ. 43.
(62) *ato 'haṁ parvataśikharam* āruhya *hastirājam abhivādayāmī* ('ti). *tathāi 'vā 'nuṣṭhīyā* 'bravīt: (63) (*bho*) api bhavataḥ *sukham*. (*tac ca śrutvā vīkṣya*) hastirājaḥ (*śaśakam*) āha: kas

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valayaṁ dvipam. Spl 64.3 tathānuṣṭhite lambakarṇo 'pi gajamārgam āsādya. Pṇ 185.11 iti. atha sa gatvā puṣpitakarṇikāraśākhāgrakisalayaracitasrastararajaḥpuñjapiñjaritaśarīraṁ [then expansion]—taṁ gajendraṁ tasyāiva saraso 'bhimukham āyāntaṁ dṛṣṭvā vijayaś cintayām āsa. Sy p. 95, bottom: und als er die Elefantenherde erblickte, überlegte er. Ar as Sy. **(61)** T 119.10 aśakyam anena (β aśakyo 'nena or aśakyety anena) sahāsmad° saṁgama iti (β om iti). yad āhuḥ. SP 1256 katham asmadvidhānām alpakāyānām (α om) abhimataṁ kariṣyati, hitaṁ bhaviṣyati (α om hi° bha°). yūthapatiḥ kathaṁcin nikaṭībhūya vaktavyaḥ. uktaṁ ca (α om u° ca). Hp 92.5, Hm 66.8 kathaṁ mayā (Hm om) gajayūthanikaṭe (Hm °samīpe) sthitvā vaktavyam. yataḥ. So 36cd tathā ca yuktaḥ syāt saṁgamo balineti saḥ. Pṇ 185.20 aśakyo 'nena sahāsmad° samāgamaḥ. yat kāraṇam. Sy p. 95, bottom: Ich bin ein Kleiner und die Elefanten sind groß, und wenn ich mich dort in die Nähe begebe, komme ich, auch ohne daß sie selbst mich töten wollen, unter ihren Füßen um. Ar. **Vs 43**=T 55, SP 31, N 26, Hp, Hm III.14, Spl 83 (above, see under § 54), Pṇ 185.21 (reference to II.170 where vs is quoted in Pṇ), Sy 29, Ar. SP iva for api four times (N text). c, N bhasann. T ca vetālo (mss. of α °la), Tβ kṛtaghnaś ca, for nṛpo hanti. Hm diff. Sy Denn wer den Drachen mit seinen Händen reibt, kommt, auch wenn nicht der Drache ihn tötet, durch den Hauch seines Rachens um, und wer sich einem bösen Manne unterwirft, dem tut der Böse Böses an, auch wenn er es noch so gut einrichtet. JCāp 172.28 (acc. to Derenbourg not found in any other Ar version) Quoniam quicumque transit super serpentem aut animal venenosum dignum est ut suo morsu venenoso interficiatur. [It is barely possible that 'animal venenosum' points to vetālo of Tα; but since the other Skt. versions are unanimous in having nṛpo hanti, it is more likely that 'animal venenosum' is simply a repetitious synonym of 'serpentem'.] **(62)** T 119.14 tat sarvathāpradhṛṣyāyāṁ bhūmāu (β adds sthitvā) saṁdarśanam asya prayacchāmi. yathoccāistarāṁ viṣamaśilāśikharam āśrityābravīt. SP 1261 text (α adhiruhya; ed. °vadāmīti, α text). Hp 92.10, Hm 66.12 ato...yūthanāthaṁ saṁvādayāmi. tathānuṣṭhite (Hp adds sati). So 37ab śaśo 'driśikharārūḍho dhīmāṁs tam avadad gajam. Kṣ **456(20)d** jagādābhyetya nirbhayaḥ. Spl 64.3 agamyaṁ sthalam āruhya taṁ gajam uvāca. Pṇ 185.22 tat etc. as T to prayacchāmi. iti vicintyoccāistaraviṣamaśilāsaṁghātopari sthitvābravīt. Sy 96.9 Darum will ich einen erhöhten Platz (JCap montem excelsum) besteigen und (von da aus) sagen, was ich zu sagen habe, und mich so vor dem Untergang bewahren. So tat er und sprach zum Elefantenkönig. Ar. **(63)** T 119.15 api...śaśam āha: kuto bhavān iti. asāv āha. SP 1261 bho (α adds api) bhavataḥ kalyāṇam

tvam, kuto bhavān. *sa* āha: (64) dūto 'haṁ bhagavatā candreṇa preṣitaḥ. *yūthapatir āha*: kāryam *ucyatām. śaś(ak)a* āha: *jānāty eva bhavān, yathā 'rthavādino dūtasya na doṣaḥ karaṇīyaḥ.* (*dūtamukhā hi rājānaḥ sarva eva. uktaṁ ca*:)

uddhṛteṣv api śastreṣu *dūto vadati nā 'nyathā*
te vāi yatho*kta*vaktāro *na* vadhyāḥ *pṛthivī*bhujā. 44.

(65) *so* 'haṁ *candr*ājñayā bravīmi: (*kathaṁ nāmā 'tmānaṁ paraṁ cāi 'vā 'parichidya bhavān parāpakāre pravartate. uktaṁ ca*:)

(α adds astu). hasti° āha: kas tvam (α adds kuto bhavān). sa āha. Hp 92. 11, Hm 66. 13 yūthanātho 'vadat (Hm uvāca; Hp v. l. āha): kas tvaṁ kutaḥ samāgataḥ (Hm samāyātaḥ). sa brūte. Spl 64. 4 bho bho duṣṭagaja, [here passage quoted under §§ 66 and 67] tad ākarṇya vismitamanā gaja āha: bhoḥ kas tvam. sa āha. Pṇ 185. 23 dviradapate, api bhavataḥ śivam. tac chrutvā sunipuṇaṁ vīkṣya gajapatir abravīt: ko bhavān. śaśaka āha. **(64)** T 119. 16 dūto 'ham iti. tenābhihitaḥ: kena preṣitaḥ. kathaya kāryam iti. śaśa āha...karaṇīyaḥ (β adds uktaṁ ca. dūtā hy [mss. dyutā hy, dūtādy]). SP 1262 dūto.. (sa for yūthapatir)..ucyatām. dūtaḥ (α adds āha). Hp 92. 11, Hm 66. 13 dūto...ucyatām. vijayo vadati. (Hm diff.) So 37cd ahaṁ devasya candrasya dūtas. Kṣ 456(20)c visṛṣṭaḥ śaśināsmīti. Spl 64. 6 ahaṁ vijayadatto nāma śaśakaś candramaṇḍale vasāmi. sāṁpratam bhagavatā candramasā tava pārśve prahitas tasya vacanasya śraddheyatvāt. [The elephant then asks what the moon's orders are.] Pṇ 186. 1 dūto 'ham iti. sa āha: kena bhavān preṣitaḥ. dūta āha: bhagavatā candreṇa. gajapatiḥ pṛṣṭavān: kathaya kāryam iti. śaśakaḥ kathayati: jānāty... Sy 96. 12 Der Mond hat mich zu dir gesandt, und du weißt, [here next vs, in which last part of the prose is swallowed up in Sy; but Ar versions seem to have clear trace of the prose introducing the vs, JCap 173. 5 et nulla est culpa nuncii etc.]. Der König sagte: Bring' deine Sache vor. Der Hase sprach. Ar. **Vs 44=Tβ** note to p. 120, l. 1; SP 32 (not in N), Hp, Hm III. 15, Pṇ 79, Sy **96. 12** (in midst of prec. prose), Ar. a, SP, H udyateṣv. Tβ śāstreṣu. b, Tβ om. Pṇ bandhuvargavadheṣv api. c, Tβ yathoktavaktāraḥ teṣām, Pṇ paruṣāṇy api jalpanto, SP te yathārthapravaktāraḥ (α te vāi yathārthavaktāro), Hp te yathārthasya vaktāro, Hm sadāivāvadhyabhāvena. d, Tβ antevāsino 'py avadhyā iti, Pṇ vadhyā dūtā na bhūbhujā, SP pṛthivyāṁ pṛthivībhujām (α text), Hp 'py avadhyā hi bhavādṛśām, Hm yathārthasya hi vācakaḥ. Sy daß ein Botschafter, auch wenn er in einer schlimmen Sache kommt [this phrase proves that Pa represents the vs, not the prec. prose], weder getötet noch gefangen genommen werden darf. See Hertel, *ZDMG.* 69. 289 ff., for his views on this and the prec. prose, and my Introduction, Vol. II, page 111 ff., for my different interpretation of the facts. **(65)** T 120. 1 text (β inserts manuṣya after nāma; β om bhavān, and reads pravartase). SP 1266, Hp 92. 15, Hm 67. 3 tad ahaṁ tadājñayā (SP devājñayā) bravīmi. (H adds śṛṇu.) So 37 d tvāṁ cāivam āha saḥ. Pṇ 186. 8 so 'haṁ bhavantaṁ candrā°...nāma manu-

pareṣām ātmanaś cāi 'va yo 'vicārya balābalam
kāryāyo 'ttiṣṭhate mohād āpadaḥ sa *samīhate.* **45.**

(66) *tat tvayā ('smannāmaprasiddhaṁ)* candrasaro *('nyāyena) dharṣitam.* (67) *tatra cā 'smatsaṁrakṣaṇīyāḥ* śaś(ak)*ā vyāpāditāḥ.* na *cāi* 'tad yuktam. te *tu mayāi 'va bhartavyāḥ.* (68) *yenā 'haṁ tān urasā dhārayāmi*, ata eva śaśāṅka iti *(loke) prakhyātanāmā 'smi.* (69) *sa tvaṁ yadi na nivartase 'smād (a)vyāpārāt,*

ṣyātmānaṁ paraṁ cāparichidya śaktitaḥ parāpakārāir vartitaḥ. iti. uktaṁ ca. Sy 96.16 Ich habe dieses zu sagen: Der Mond hat mich zu dir gesandt mit den Worten: Geh', sprich zum Elefantenkönig: [here next vs] Nachdem du nun deine Kraft im Kriege mit den Tieren erprobt hast, willst du jetzt auch mit mir den Kampf aufnehmen. Ar. **Vs 45=T** 56, SP 33, Pṇ 80, Sy **30, Ar.** (In Pa imbedded in prec. prose.) This is a repetition of our vs 5; variants quoted on that vs, q. v. **(66) T** 120.5 sa tvaṁ candrasaro 'nyāyena pradharṣitavān. SP 1269 sa māṁ candraś candrasarorakṣaṇārthaṁ preṣitavān. etad anenoktam. Hp 92.15, Hm 67.3 yad ete candrasarorakṣakāḥ. So 38ab, **39c** śītaṁ candrasaro nāma nivāso 'sti saro mama,—tat saro nāśitaṁ. Spl **64.4** (see above, § 63) kim evaṁ līlayā niḥśaṅkatayātra candrahrada āgacchasi. Pṇ 186.12 text. Sy 96.24 und hast die Hasen, die um die nach mir benannte Quelle herum wohnen [JCap 173.16 adds, et qui sunt populus meus et gens mei imperii], getötet und das Wasser betrübt. Ar. Pa fuses the next with this. The word 'smannāmaprasiddhaṁ (Pṇ) seems to find support in Pa, but nowhere else in Skt.; and the Pa versions do not necessarily point to the existence of the word in their orig.; the phrase "nach mir benannte" may be merely a rendering of the Skt. word candra-saraḥ. **(67) T** 120.5 tatra cāsmatsaṁrakṣaṇīyāñ chaśān vyāpāditavān asi (β vyāpādayasi). na... SP 1269 rakṣyāḥ śaśakā (α śaśā) asmadīyāḥ. Hp 92.15, Hm 67.4 śaśakās (Hp om, but v. l. has it) tvayā niḥsāritās tad anucitaṁ (Hp na yuktaṁ, v. l. ayuktaṁ) kṛtam. te śaśakāś ciram asmākaṁ rakṣitāḥ (Hp yato rakṣakaśaśakās te 'smadīyāḥ). So 38cd, **39cd** tatrāsate śaśās teṣāṁ rājāhaṁ te ca me priyāḥ,—te ca śaśakā me hatās tvayā. Kṣ 457(21)bc pālyās te śaśakā mama, teṣāṁ kṣayam imaṁ kṛtvā. Spl **64.5** tan nāgantavyaṁ, vivartyatām iti.—64.10 bhavatātītadivase yūthena sahāgacchatā prabhūtāḥ śaśakā nipātitāḥ. tat kiṁ na vetti bhavān yan mama parigraho 'yam. Pṇ 186.12 tatra cāsmadīyānkalālitaśaśakendrajātīyā asmatsaṁrakṣaṇīyāḥ śaśakā vyāpāditāḥ. tad etad ayuktam. anyac ca kiṁ na jñātavān asi. Pa, see prec. **(68) T** 120.6 text (om ata eva; ed. with α adds ca after iti). SP 1270 maccharīraprāyāḥ, ata eva vayaṁ śaśāṅkatvena prasiddhāḥ. Hp 92.16, Hm 67.5 ata eva me śaśāṅka iti prasiddhiḥ. So 39ab ata evāsmi śītāṅśuḥ śaśī ceti gataḥ prathām. Kṣ **457(21)a** yallāñchitaḥ śaśāṅko 'haṁ. Pṇ 186.15 yal loke prakhyātanāmāsmi śaśāṅkaḥ. iti. **(69) T** 120.7 text (avyāpārāt, α v. l. vyā°; α om nivṛttasya...asmaj; om saparivāro). So 40ab bhūyaḥ kartāsi ced evaṁ mattaḥ prāpsyasi (B. prāpnoṣi) tatphalam. Kṣ 457(21).d (cf. also bc, under § 67) matkopān

tato ('smatto mahāntam anartham prāpsyasi; nivṛttasya mahān viśeṣo bhaviṣyati. asmajjyotsnayā 'pyāyitaśarīraḥ syāḥ. anyathā) 'smadraśmisaṁnirodhād gharmābhitāpitaśarīraḥ (sadyaḥ saparivāro) vināśam eṣyasī 'ti. (70) evam uktavati (*dūte*) hastirājo (*'tīvabhaya)kṣubhitahṛdayas (tam)* āha: (71) (*bhadra,*) *satyam, mayā ('jñānād) apakṛtam, so 'ham adhunā śaśinā saha virodhaṁ na kariṣyāmī* ('ti). (72) *sa* āha: *sa rājā 'tra sarasy eva tiṣṭhati. tad āgacchatu bhavān (ekākī), yāvad ahaṁ (taṁ)* darśayāmi;

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na bhaviṣyasi. Spl 64. 11 tad yadi jīvitena te prayojanaṁ tadā kenāpi prayojanenāpy atra hrade nāgantavyam iti saṁdeśaḥ. Pṇ 186. 15 tat kiṁ bahunā pralapitena. yadi tvam asmād vyāpārān na nivartase, tato 'smatsakāśān mahāntam anarthaṁ prāpsyasi. iti. yadi tvam adyadivasād ārabhya nivartase, tat te mahān viśeṣo bhaviṣyati. yat kāraṇam, asmatsaktayā jyotsnayāpyāyitaśarīraḥ saparivāraḥ sukhenāsmin vane yatheṣṭaceṣṭaṁ viharişyasi. anyathāsmatkṛtaraśmisaṁrodhād gharmeṇa paritāpitaśarīraḥ saparivāro vināśam eṣyasi. iti. Sy 96. 25 So wisse denn: wenn du so tust, führe ich Finsternis und Asche herbei und vernichte dein Leben [Ar versions add: and all your companions]. Ar. **(70)** T 120.10 evam ukto 'tīva (β inserts bhaya-)kṣubh°... SP 1270 evaṁ vadati dūte hastirājaḥ sabhayam āha. Hp 92. 17, Hm 67. 5 evam ukta° dūte yūthapatir bhayād idam āha. So 40cd etad dūtāc (B. dhūrtāc) chaśāc chrutvā gajendraḥ so 'bravīd bhayāt. Kṣ 458(22)a ityukticakitasyātha. Spl 64. 12 and **64. 15** gaja āha. Pṇ 186. 22 [iti] śrutvā hasti° 'tīvakṣubhitahṛdayaś ciraṁ vicintyābravīt. Sy 96. 30 Als der Elefant das hörte, verwunderte er sich sehr (JCap obstupuit). Ar. **(71)** T 120. 11 text (om 'jñānād: end, adds tat pradarśaya [mss. pradeśaya, corr. R] panthānam, kva taṁ paśyeyam iti). SP 1271 idam ajñānāt kṛtaṁ kṣamyatām, punar ahaṁ nāgacchāmi. (α om punar...and all the following to § 80.) Hp 92. 18, Hm 67. 6 praṇidhehi (Hp om). idam ajñānataḥ kṛtam, punar na kartavyam (Hp na, v. l. nā-, gamiṣyāmi). So 41ab nāivaṁ kariṣye bhūyo 'haṁ mānyo me bhagavāñ śaśī. Spl 64. 13 atha kva vartate bhagavān svāmī candraḥ.—**64. 15** yady evaṁ tad darśaya me taṁ svāminaṁ yena praṇamyānyatra gacchāmaḥ. Pṇ 186. 23 bhadra satyam, mayāpakṛtaṁ bhagavataś candramasaḥ. so 'ham adhunā tena saha viro° na kar°. tad āśu darśaya panthānam, yenāhaṁ tatra gatvā bhagavantaṁ candramasaṁ kṣamayāmi. Cf. under next. **(72)** T 120. 12 sa āha: āgacchatu bhavān (β adds eko) yāvad ahaṁ darśayāmi. SP 1271 dūta āha: sa rājā candrasarasy eva tiṣṭhati. tat svayam eva vijñāpya candrarājaṁ gamyatām. Hp 92. 18, Hm 67. 7 dūta uvāca: (Hm adds yady evaṁ) tad atra sarasi kopāt kampamānaṁ (Hp pra-k°) bhagavantaṁ (Hp before kopāt) śaśāṅkaṁ (Hp om) praṇamya prasādya (Hp adds ca) gaccha. So 41cd tad ehi darśayāmas te yāvat taṁ prārthayeḥ (B. °ye) sakhe. Spl 64. 13 sa āha: atra hrade sāṁpratam [then insertion] samāyātas tiṣṭhati. [After insertion and second part of prec.] śaśaka āha: bho āgaccha mayā sahāikākī yena darśayāmi. Pṇ 187. 2 śaśako 'bravīt: āgacchatu bhavān ekākī, yenāhaṁ taṁ darśayāmi. Sy (before § 70)

†*bhagavantaṁ praṇamya* (*prasādya ca*) *gaccha.*† (73) *ity uktvā* (*taṁ gajaṁ*) rātrāu candrasaro *nītvā* (*saṁpūrṇakalāmaṇḍalam*) *udakagataṁ* candrapratibimbam adarśayat. (74) †*asāv api* (*hastirājo*) *devatāpraṇāmaṁ* (*paramaśucir bhūtvā*) *karomī 'ti matvā* (*dvimanuṣyabāhugrāhyapramāṇaṁ*) *karam ambhasi prakṣiptavān.*† (75) *atha saṁkṣubhitodakacalanmaṇḍala itaś ce 'taś ca* (*cakrārūḍha iva*) *babhrāma.* (*tena gajaś candrasahasram apaśyat.*) (76) (*athā 'vignahṛdaya iva pratinivṛtya vijayo 'bravīt*:

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96. 27 Und wenn du an diesem Worte zweifelst, so tritt zu der Quelle herzu, ich will warten, bis du kommst (Ar, JCap 173. 23 et eam tibi demonstrabo). Ar. Cf. prec. SP, H, So and Pa agree in making the hare suggest the visit to the moon (which seems a priori rather more likely), while T, Pṇ, and (confusedly) Spl make the suggestion originate with the elephant. **(73)** T 120. 13 ity uktvāśu candrasaro gatvā saṁpūrṇa° udaka° candram adar°. SP 1273 sa āha: evam astu. tato dūrāt tena rātrāu candrasarasi candrapratibimbaṁ darśayitvā. Hp 92. 19, Hm 67. 9 tato rātrāu (Hm adds yūthapatiṁ) nītvā jale cañcalaṁ candrapratibimbaṁ (Hm om prati) darśayitvā. So 42 ity ūcivān sa nāgendram ānīya saraso 'ntare, tatra tasmāi śaśaś candrapratibimbam (B. cāndraṁ pr°) adarśayat. Kṣ 458(22)b c dvipasyādarśayaj jale, pratimācandram amalaṁ. Spl 64. 17 tathānuṣṭhite śaśako niśāsamaye taṁ gajaṁ hradatīre nītvā jalamadhye sthitaṁ candrabimbam adarśayat. Pṇ 187. 3 ity uktvā candrasaro gatvā [then expansion] saṁpūrṇakalākalāpākhaṇḍamaṇḍalam udakapratibimbitaṁ rātrāu candramasam adarśayat. Sy 96. 30 und er machte sich auf und ging mit dem Hasen, um zu sehen, ob er wahr gesprochen. Als sie angekommen waren, trat der Hase hinzu, zeigte dem Elefanten das Spiegelbild des Mondes im Wasser. Ar. **(74)** T 120. 14 text (ed. om hastirājo, but α has it; mss. praviṣṭena for grāhya, ed. om). Kṣ 458(22)d gajas taṁ praṇanāma ca. Spl 64. 19 āha ca: bho eṣa naḥ svāmī jalamadhye samādhisthas tiṣṭhati. tan nibhṛtaṁ praṇamya satvaraṁ vrajeti. Pṇ 187. 6 asāv api dṛṣṭvā śucir bhūtvā devatāpraṇāmaṁ karomi, iti puruṣadvayabāhugrāhyapramāṇaṁ karam ambhasi kṣiptavān. Sy 96. 34 und sprach zu ihm: Nimm mit deinem Rüssel Wasser und wasche dich und falle zur Anbetung nieder. Da, als er es nahm. Ar.— Spl and Pa again, cf. prec., indicate that the suggestion of making obeisance was made to the elephant by the hare; and this seems a priori more natural than the T-Pṇ version. But the reading of Spl is not reconcilable with the following passage (omitted in Spl) as it stands; and rather than venture on a manufactured version of my own, I have thot best to put the T reading in the text in daggers. It may, after all, be orig.; and if it is not, we cannot hope to constitute the orig. from the texts which we have. **(75)** T 120. 15 text (om 2d ca; gajaś only in ms. R). H cf. cañcalaṁ in § 73. Kṣ 459(23)ab sa ca candrasaro dṛṣṭvā karasparśacalajjalam. Pṇ 187. 7 atha saṁkṣubhitodakavaśād itaś cetaś ca cakrārūḍha iva bhramati candramaṇḍale candrasahasram apaśyat. Sy 96. 36 sah er, wie das Spiegelbild des Mondes erzitterte. Ar. **(76)** T 121. 2

kaṣṭaṁ kaṣṭam, dviguṇataram ākopitas tvayā candramāḥ.) (77) *sa āha: kena hetunā bhagavāṅś candro mayi prakupitaḥ. vijayo 'bravīt: sparśanād asya pānīyasya.* (78) *atha tac chrutvā* (*saṁlīnavāladhir ākṛṣya karaṁ nikṛṣṭajānur*) *avanitalavinyastaśirāḥ praṇamya* (*bhagavantaṁ*) *candramasaṁ hasty avocat:* (79) *deva,* (*idam ajñānāt kṛtaṁ*) *kṣamyatām.* na (*cā 'haṁ*) *punar ihā 'gamiṣyāmi.* (80) ity uktvā (*'navalokayann evā 'punarāgamanāya yathāgataṁ*) *prāyāt.*

(End of Story 3)

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text (iva only in ms. R). [Cf. Spl 64. 20 no cet samādhibhaṅgād bhūyo 'pi prabhūtaṁ kopaṁ kariṣyati.] Pṇ 187.9 atha vijayaḥ sutarām udvigna° prati° hastirājam abravīt: deva, kaṣṭaṁ kaṣṭam, bhavatā dviguṇam āroṣitaś candraḥ. **(77)** T 121.3 ibhaḥ (?so ed. em.; mss. iti; β adds taṁ) pṛṣṭavān (R adds gajaḥ, α adds sa āha): kena hetunā. sa āha: udakasparśaneneti. Pṇ 187.11 text. Sy 96. 37 Und der Elefant sprach: Warum zittert der Mond? Er sprach zu ihm: Weil du deinen Rüssel ins Wasser getaucht hast, darüber ist er ergrimmt. Ar. Here T inserts so 'bravīt: kenopāyenāyaṁ prasādyate. vijaya āha: aspṛśatā pānīyam iti (R pānīyāsparśena). **(78)** T 121.5 evam uktaḥ (α uktvā) saṁlīna°...avani° (α avanitalasya vinyastajānuśirāḥ)... hastī (β adds taṁ) śaśam avocat. SP 1274 pādapātaṁ kārṇṭaḥ. abravīc ca. Hp 92.20, Hm 67.10 sa (Hm om) yūthapatiḥ praṇāmaṁ kāritaḥ. (Hm adds uktaṁ ca tena.) So 43ab tad dṛṣṭvā dūrato natvā bhayāt kampasamākulaḥ. Spl 64. 21 atha gajo 'pi trastamanās taṁ praṇamya. Pṇ 187.13 atha tac chrutvā saṁlīnakarṇo gajapatir avanitalanataśirasā praṇamya bhaga° candra° kṣamayām āsa. bhūyaś ca vijayaṁ praty evam āha. Sy 97. 1 Da der Elefant das sah, dachte er: Der Hase hat Recht, der Mond ist über mich ergrimmt, und so fiel er anbetend nieder und sprach. Ar. **(79)** T 121.6 bhadra śeṣakālaṁ tvayā pratyāyyaḥ (α pratyāyaḥ) sarvakāryeṣu bhagavān (α bhavān). (Cf. apunarāgamanāya in next?) SP 1274 deva...kṛtam, bhūyo nāgacchāmi. Hp 92.21, Hm 67.11 deva, ajñānād anena kṛtam, (Hm anenāparādhaḥ kṛtas tataḥ) kṣamyatām (Hm adds nāivaṁ vārāntaraṁ vidhāsyate). So, cf. next, 43d? Spl cf. next? Pṇ 187.15 bhadra, aśeṣakāryeṣv api madvacanād bhagavāṅś candro mamopari prasādayitavyaḥ, na... Sy 97.3 Wohltäter, Mond, mein Herr, zürne mir nicht, denn wir kommen nicht wieder hieher. Ar. **(80)** T 121.7 text (perhaps apunarāgamanāya may represent last part of prec.; α reads °āgamāya). SP 1275 ity uktvā praṇamya gataḥ. Hp 92.21, Hm 67.12 ity uktvā prasthāpitaḥ. So 43cd vanaṁ dvipendraḥ sa yayāu bhūyas tatra ca nāyayāu (cf. prec.?). (So 44 seems to be an addition; the hare-king rewards the messenger; cf. Kṣ, Spl.) Kṣ 459(23)cd śaśavākyād yayāu nāgo [nananduḥ śaśakās tataḥ, cf. So, Spl]. Spl 64. 21 punargamanāya prasthitaḥ (addition; rabbits live in peace, cf. Br). Pṇ 187.17 iti. evam uktvā yathāgatam eva prāyāt. Sy nothing; some Ar versions also nothing; but JCap 174.2

(81) ato 'haṁ bravīmi: vyapadeśe 'pi siddhiḥ syād iti. (82) *api ca*, kṣudro 'yam (*ulūko*) *dur*ātmā na śaktaḥ prajāḥ pālayitum. *uktaṁ* ca:

kṣudram arthapatiṁ prāpya *kuto* vivadatoḥ sukham
ubhāv api kṣayaṁ yātāu yathā śaśakapiñjalāu. 46.

(83) *vihagā* ūcuḥ: kathaṁ (cāi) 'tat. so 'bravīt:

KATHĀ 4 (STORY 4: CAT, PARTRIDGE AND HARE)

(84) (asti,) ahaṁ purā kasmiṅścid vṛkṣe (*ny*)*avasam*. (85) tatrāi (*'vā*) *'dhastāt* koṭare kapiñjalo nāma *pakṣī prativasati sma*. (86) *tata āvayoḥ* (*parasparam eva*) *saṁvāsaguṇād* (*abhedyā*)

Qui inde abierunt. **(81)** T 121. 9, SP 1276, H, Spl 64. 23, Pṇ 187. 18 ato etc. (pratīka; Spl whole vs). So 45 ity uktvā vāyaso bhūyaḥ pakṣiṇas tān abhāṣata, evaṁ prabhuḥ svanāmnāiva yasya kaścin na bādhate. Kṣ 460 (24)ab svāmino vyapadeśena sukham ity aśnute janaḥ. Sy 97. 6, Ar as usual. **(82)** T 121. 9 text (ed. with β om ulūko; om uktaṁ ca). SP 1276 ato 'yam avyapadeśyaḥ kṣudrātmā na...api ca. So 46ab tad ulūko divāndho 'yaṁ kṣudro rājyaṁ kuto 'rhati. Kṣ 460(24)cd ayaṁ tu kṣudraṇrpatir jitājitavināśanaḥ. Spl 65. 3 tathā ca. Pṇ 187. 18 api ca, kṣudro 'yaṁ dur° pāpabuddhiḥ, aśaktaś ca prajāṁ pāla°. tad dūre tāvad asmād rakṣaṇam, yāvad ita eva bhayam api saṁbhāvyate. uktaṁ ca. Sy 97. 6 daß es gefährlich ist, sich der Eule zu nähern, die jähzornig und von schlechtem Charakter ist und um ihrer Streitsucht willen nicht zur Herrschaft paßt. Und. Ar. **Vs 46**=T 57, SP 34, N 27, Spl 91, Pṇ 81, So 46cd, (cf. Kṣ prec.,) Sy 31, Ar. b, Spl nyāyānveṣaṇatatparāu. For kuto (Pṇ and best ms. of SP), SP ed. kasmād, N na syād, T kadā. Pṇ, N, and best ms. of SP vivadatāṁ. c, Jn prāptāu. d, Spl purā for yathā. Pṇ mārjārāc chaśatittirī. So kṣudraś ca syād aviśvāsyas tatra cāitāṁ kathāṁ śṛṇu. Sy Wer mit einem listigen und heimtückischen Herrscher leben muß, dem geht es wie dem Hasen und dem Haselhuhn, die vor der heimtückischen und listigen Katze prozessierten. **(83)** T 121. 13 ta āhuḥ...(α om ca). SP 1280 text (α om ca). Spl 65. 6 te procuḥ: katham etat. sa āha. Pṇ 187. 24 pakṣiṇa ūcuḥ: kathaya katham etat. vāyasa āha. Sy 97. 15, Ar as usual. **(84)** T 121. 14 text (om purā; prativasāmi). SP 1281 ahaṁ...vṛkṣe koṭaram āśritya vasaṁs (α ahaṁ purā vṛkṣāikadeśe nyavasam). So 47ab kadācit kvāpi vṛkṣe 'ham avasaṁ. Spl 65. 8, Pṇ 188. 2 asti kasmiṅścid vṛkṣe purāhaṁ vasāmi (Pṇ purā svayam aham avasam). Sy 97. 18 In dem Baume, auf dem ich nistete. Ar. **(85)** T 121. 14 tatrāivādhastāt kapi° prati° sma. SP 1281 tatra (α adds koṭarasthena, cf. SP ed. in prec.) kapiñjalanāmnā vihagenātisnehena sthitaḥ. So 47bcd tatra cāpy adhaḥ, pakṣī kapiñjalo nāma vasati sma kṛtālayaḥ. Spl 65. 8 tatrādhastāt koṭare kapi° nāma caṭakaḥ prati° sma. Pṇ 188. 2 atha tasyāiva vṛkṣasyādhastāt tittiripakṣī prati°. Sy 97. 18 war ein Spalt, darin wohnte ein Haselhuhn. Ar. **(86)** T 121. 15 text (β om praśna; α 'bhivartate). SP cf. atisnehena in prec., and sāyantasamaye in next. Spl 65. 9 atha sadāivāstamanavelāyām

prītir utpannā, pratidivasaṁ ca (kṛtāhāravihārayoḥ) prathama-pradoṣakāle subhāṣitapraśnapratipraśnāiḥ kālo 'tivartate. (87) atha kadācid *ālāpavelāyāṁ (sāyaṁtanasamaye 'pi)* kapiñjalo nā 'yāti. (88) *yato mama hṛdgatā 'tīvākulatā samutpannā, evaṁ cā 'cintayam: kim asāu vinaṣṭo baddho vā, athavā 'nyāvāsa etasya prītir utpannā, (yena nā 'yātī)* 'ti *mama cintayato* bahūni *dināni vyatikrāntāni.* (89) *anantaraṁ (ca) tasyā* 'vāsakoṭaraṁ dīrghakarṇo nāma śaśaka āgatya praviṣṭaḥ. (90) *taṁ ca dṛṣṭvā*

āgatayor dvayor anekasubhāṣitagoṣṭhyā devarṣibrahmarṣirājarṣipurāṇacarita-kīrtanena ca paryaṭanadṛṣṭānekakāutuhalaprakathanena ca paramasukham anubhavatoḥ kālo vrajati. Pṇ 188. 3 tata āvayor ekāvāsaguṇād abhedyā... pratidinaṁ ca kṛtā° pradoṣasamaye 'nekasubhāṣitapurāṇādikathāpraśnaprahelikādānādibhir vinodāiḥ kālo 'tiv°. Sy 97. 19 und wir verkehrten intim miteinander (cf. also in next "damit wir zusammen" etc.). Ar, KF 137. 24 I constantly enjoyed his society because of our nearness to one another. **(87)** T 121. 17 atha kadā° ālāp° kapi° nāyāti. SP 1282 atha (α adds kadācit) kapi° sāyaṁtana° 'pi nāyāti (cf. niśāsamaye of Spl; possibly this would justify us in leaving the phrase out of parens. and printing samaye in roman). So 48abc sa kadācid gataḥ kvāpi yāvan na [here next] āyāti. Spl 65. 12 atha kadācit kapiñjalaḥ prāṇayātrārtham anyāiś caṭakāiḥ sahānyaṁ pakvaśāliprāyaṁ deśaṁ gataḥ. tato yāvan niśāsamaye 'pi nāyātas. Pṇ 188. 6 atha kadācid anyāiḥ pakṣibhiḥ saha tittiriḥ pakvaśāliprāyaṁ kamapi deśaṁ prāṇayātrārthaṁ gato velāyāṁ na samāyātaḥ. Sy 97. 20 Eines Tages suchte ich das Haselhuhn auf, damit wir zusammen plauderten und uns amüsierten (cf. prec.), wie es unsere Gepflogenheit war, fand es aber nicht. Ar. **(88)** T 121. 17 text thru nāyātiti (β athavāsyānyāvāse prītir ut°; β om iti). SP 1282 ato (α tato) 'ham udvigno nikhilā (α sarvā) diśaḥ paśyaṁs tiṣṭhāmi (α paśyāmi). So **48b** (in prec.) divasān bahūn. Spl 65. 13 tāvad ahaṁ sodvegamanās tadviyogaduḥkhitaś cintitavān: aho kim adya kapiñjalo nāyātaḥ. kiṁ kenāpi pāśena baddha utāhosvit kenāpi vyāpāditaḥ. sarvathā yadi kuśalī bhavati tan māṁ vinā na tiṣṭhati. evaṁ me cintayato bahūny ahāni vyatikrāntāni. Pṇ 188. 8 tad aham api tadviyogaduḥkhitaś cintitavān: aho kim adya mama mitraṁ tittirir nāyātaḥ. tat kiṁ kenāpi pāśena baddho vyāpādito vā bhaviṣyati. iti mama vyākulitamanaso bahūni dināni vyaticakramuḥ. Sy 97. 22 und ich wartete eine Zeitlang, und als es immer nicht kam, wurde ich betrübt und machte mir Gedanken, es sei etwa getötet oder gefangen und gebunden, oder es habe einen besseren Wohnort gefunden. Ar. **(89)** T 122. 2 śūnye ca tasmiṅs tadīyāvāsake (β om) dīrghakarṇo nāma śaśas (ms. R °karṇanāmnā śaśena; ms. p śaśakas; ed. inserts āgataḥ without mss. authority) tenāsyāvāso (ms. R tasyāvāso) 'dhiṣṭhitaḥ. SP 1283 anantaraṁ tasyā...śaśako niṣidhyamāno 'py (cf. next!) āgatya praviṣṭaḥ. So 48cd tāvat tannīḍaṁ tam etya śaśako 'vasat. Spl 65. 17 tataś ca tatra koṭare kadācic chīghrago nāma śaśako 'stamanavelāyām āgatya praviṣṭaḥ. Pṇ 188. 11 atha kadācit tatraiva koṭare 'stasamaye śīghrago nāma śaśakaḥ praviṣṭaḥ. Sy 97. 25 Da kam ein Hase an die Wohnung des Haselhuhns. Ar. **(90)** T ed. with α nothing, but β

'ham acintayam: sa eva me suhṛn nā 'sti, kiṁ mamā 'vāsavyā-pāreṇa. (91) *sa tatra kiyatkālaṁ yāvad atiṣṭhat, tāvat* kapiñjalo (*'trāi 'va*) samāyātaḥ. (92) (*athā*) *'sāu koṭavagataṁ śaś(ak)aṁ dṛṣṭvā 'ha: (bho)* madīyam *idaṁ sthānam,* tac (*chīghram*) apa-*gamyatām* (*itaḥ*). (93) *sa* (*tam*) āha: mūrkha, (*kiṁ na te viditam,*) upasthāna*bhogya* āvāso (*bhuktiś ca*). (94) *kapiñjala āha: santy atra prāśnikāḥ,* pṛcchāmo (*deśarūpam iti. uktaṁ ca dharmaśāstre*):

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p. 122 l. 3, note, text (misunderstood by Hertel in his Translation). SP see prec. Spl 65. 18, Pṇ 188. 13 mayāpi kapiñjalanirāśatvena (Pṇ tittirisamāgamanirāśena) na nivāritaḥ. Sy 97. 26 und da ich dieses nirgends sah, dachte ich: Weil mein Freund nicht zur Stelle ist, so fange ich mit dem Hasen keinen Streit an. Ar. **(91)** T 122. 4 tato (vv. ll. atha, tathā, or tarkayato) 'sāu kapiñjalo (β om) 'rdhamāsamātreṇāyātaḥ. SP 1284 text (om 'trāiva). So 49a dināiḥ kapiñjalo 'trāgāt. Spl 65. 19, Pṇ 188. 13 athānyasminn ahani kapiñjalaḥ (Pṇ sa tittiriḥ) śālibhakṣaṇād atīva pīvaratanuḥ svāśrayaṁ saṁsmṛtya tatrāiva (Spl svam āśrayaṁ smṛtvā bhūyo 'py atrāiva) samāyātaḥ. Sy 97. 28 Nach einiger Zeit aber kam das Haselhuhn heim. Ar similarly (but OSp p. 163 l. 8 has first: et moró ahí la liebre un tiempo, cf. our text). **(92)** T 122. 4 śaśaṁ dṛṣṭvābravīt: apagam° madīyaniketanād (β mama ni°) iti. SP 1285 tenoktam: madīyam idaṁ sthānam, tad apasara tvam itaḥ. So 49bcd (fuses this and next) tato 'sya śaśakasya ca, nīḍo me tava nety evaṁ vivāda udabhūd dvayoḥ. Kṣ (begins story here) 461(25)ab kapiñjalaśaśāu pūrvaṁ veśmadānavinodināu (Ma. em. vivādināu). Spl 66. 2 athāsāu koṭarāntargataṁ śaśakaṁ dṛṣṭvā sākṣepam āha: bho madīyam etad gṛham, tac chīghraṁ niṣkramyatām. Pṇ 188. 18 athā...dṛṣṭvā sākṣepam idam āha: bho bhoḥ śaśaka, na tvayā sundaraṁ kṛtam, yan mamāvasathe praviṣṭo 'si. tac chīghram apag°. Sy 97. 29 und es sprach zum Hasen: Dieser Ort gehört mir, darum pack' dich fort. Ar, JCap 174. 24 et cum in suo loco leporem inveniret, dixit ei, etc. as Sy. **(93)** T 122. 5 text (om kiṁ; α upasthānayogya). SP 1285 asāv āha: mūḍha, upasthānabhogyāny (α °bhyogyāny or °yogyāny) āvāsasthānāni. So, Kṣ see prec. Spl 66. 3 śaśaka āha: na tavedaṁ gṛhaṁ kiṁ tu mamāiva. tat kiṁ mithyā paruṣāṇi jalpasi. uktaṁ ca. Pṇ 188. 20 so 'bravīt: mūrkha, kiṁ na te viditam, yad upasthānamātrabhogya evāvāsaḥ. Sy 97. 30 Der Hase sprach: Ich gebe meinen Ort nicht preis; wenn du willst, so gehe ich mit dir vor Gericht. Ar, JCap 175. 2 begins, Habitaculum est in potestate mea, etc.; so also KF, OSp. **(94)** T 122. 6 text (mss. praśnikāḥ, em. Hertel; ed. em. deśabhūpam, but the reading of the mss. is to be kept; it means "suitability, propriety"). SP **1289** (after next vs; confusion of this with § 95) tathā ca vyāvahārikān pṛccha. So 50a nirṇetāraṁ tataḥ sabhyam. Spl **66. 12** (after next vs and insertion) tan mamāitad gṛhaṁ na taveti. kapiñjala āha: bho yadi smṛtaṁ pramāṇīkaroṣi tad āgaccha mayā saha yena smṛtipāṭhakaṁ pṛṣṭvā sa yasya dadāti sa gṛhṇātu. Pṇ 188. 21 tittirir abravīt: yady evam, tarhi prātiveśmikāḥ pṛcchyantām. uktaṁ ca dharmaśāstre. [After vs and

vāpīkūpataḍāgānāṁ gṛhasyā 'vasathasya ca
sāmanta*pratyayā* siddhir ity evaṁ manur abravīt. **47.**
(95) tathā *nāme 'ti pratipadya* prasthitāu vyavahāra*kāraṇāya.*
(96) aham api kāutukāt *tayor* eva *pṛṣṭhato* 'nugataḥ: (*paśyāmi kim atra bhaviṣyati,* iti.) (97) (*tato*) nā 'tidūraṁ gatvā kapiñjala*ḥ* (*śaśakam*) *āha*: kaḥ (*punar*) āvayor *vyavahāraṁ drakṣyati.*
(98) *śaśaka āha*: (*nanv ayaṁ*) *nadīpulinagato* dadhikarṇo nāma *vṛddha*mārjāras tapaḥ*saṁśritaḥ sattvajātānukampo dharmaśāstra-*

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insertion:] **189. 13** tad yady api tavāyam āśrayaḥ, tathāpi śūnyaḥ san mayāśritaḥ. iti madīya evāyam. tittiriḥ prāha: bhoḥ, yadi smṛtiṁ pramāṇīkaroṣi tad āgaccha mayā saha, smārtān pṛcchāvaḥ. tāir dattaṁ tava mama vā bhavatu. Sy 97. 32 Das Haselhuhn sprach: ("vs 32") Der Ort gehört mir, und ich habe Zeugen. [The last is regarded by Schultheß and Hertel as corresponding to the next vs, which I think is extremely unlikely. It seems to me clear that it represents the sentence santy atra prāśnikāḥ. Note that prāśnika, according to Hindu lexicons, means "witness" as well as "umpire".] Ar as Sy. **Vs 47**=T 58, SP 35, N 28, Spl 93, Pṇ 83. (Not Sy 32; see prec.) a, T °taḍākānāṁ, SP °taṭākānāṁ. b, Spl devālayakujanmanāṁ, Pṇ gṛhasyopavanasya ca. c, SP sāṁnidhyaṁ (α sāmīpyāt) prāyaśaḥ si°, N samīpyapratyayā; Spl utsargāt parataḥ svāmyam. d, Spl api kartuṁ na śakyate. **(95)** T 122. 10 text. SP 1289 (cf. under § 94) ity uktvā tathāiva calitāu. So 50 b anveṣṭuṁ prasthitāv ubhāu (cf. § 94). Spl (cf § 94) 66. 14 tathānuṣṭhite. Pṇ (cf. § 94) 189. 16 tathā, iti pratipadya vyavahārapratyayārtham abhiprasthitāu. Sy **98. 5** (after passage quoted under § 99) und sie gingen zu dem Kater. Ar as Sy. **(96)** T 122. 10 text (tathyam for bhaviṣyati). SP 1289 aham api kutūhalād (α kāutūh°) eva tāv anugataḥ. So 50 c d tāv ahaṁ kāutukād draṣṭum anvagaccham alakṣitaḥ. Spl 66. 14 mayāpi cintitam: kim atra bhaviṣyati. mayā draṣṭavyo 'yaṁ nyāyaḥ. tataḥ kāutukād aham api tāv anu prasthitaḥ. Pṇ 189. 17 aham api...pṛṣṭhato lagnaḥ, paśyāmy atra kiṁ bhav° iti. Sy **98. 5** (just after prec.) und ich begleitete sie, um zuzuschauen. Ar. **(97)** T 122. 11 nātidūraṁ...śaśam āha: ka āvayor... SP 1290 tato nātidūraṁ gatena kapiñjalenoktam: kaḥ punar āvayor nyāyadarśī. Pṇ 189. 18 atha nātidūraṁ gatvā śaśakas tittirim apṛcchat: bhadra, ko nāmāvayor vyavahāraṁ drakṣyati. Sy 97. 34 Der Hase sprach: Erst braucht's einen Richter und hernach erst die Zeugen. Das Haselhuhn sprach: Es ist ein Richter vorhanden. Der Hase sprach: Wer ist der Richter? Ar. **(98)** T 122. 12 asāv abravīt: nanv ayaṁ nadī° tapaḥ° udadhikarṇo nāma sakalaśāstrapāragaś cirajīvī dharma° mārjāra iti. ayam evāsya saṁśayasya chettā. SP 1290 śaśaka āha: yamunātīre 'vasthito (α om 'va°, or °tīrāvasatho) dīrghavālo (α dadhikarṇo) nāma vṛddhamārjālaḥ (α °raḥ) sadā cāṇḍrāyaṇādibhis (α °ṇādi) tapaś caran vasati. so... So (cf. 51, under § 100; also) **52 a b** etam eva na pṛcchāvaḥ (B. °maḥ) kiṁ nyāyyam iha dhārmikam. Kṣ 461(25) c d mārjāraṁ dadhikarṇākhyaṁ nyāyaṁ papracchatuḥ purā (cf. also under § 100). Spl **67. 15** (after § 100, which cf. also) śaśaka āha: bhoḥ kapiñjala, eṣa nadītīre tapasvī dharmavādī

vid (*vasati*). *so 'smākaṁ nyāyadarśī bhaviṣyati.* (99) (*tac ca śrutvā*) kapiñjalo '*bravīt*: *alam anena* kṣudreṇa. (*uktaṁ ca*:)

(na hi viśvasanīyaḥ syāt tapas*vichadmanā sthitaḥ*
dṛśyante *bahavas tīrthe* gala*dantās* tapasvinaḥ. 48.)

(100) *tac ca śrutvā* (*sukhopāyapravṛttiprasādhanachadmarūpī*) dadhikarṇo (*mārjāras*) *tadviśvāsanārthaṁ* (*sutarām*) *ādityābhimukho dvipādaḥ sthitaḥ, ūrdhvabāhur nimīlitāikanayano japann*

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tiṣṭhati, tad enaṁ pṛcchāvaḥ. Pṇ 189.20 so 'bravīt: nanv ayaṁ [then insertion] bhagavatyā gaṅgāyāḥ puline gatas taponiyamavratayogasaṁsthitaḥ sattvajātānukampo dadhi° nāma mārjāraḥ. iti. Also **190. 23,** a doublet, agreeing with Spl in position and substantially in language. Cf. my Introduction, Vol. II, pages 71 f. Sy 97. 36 Das Haselhuhn sprach: Es gibt den und den Fluß, und nahe bei seinem Ufer ist ein gerechter Kater; der betet jeden Morgen früh die Sonne an und tötet nichts, fastet beständig, weidet Gras und trinkt Wasser. Der soll uns auf unsere Bitte Recht sprechen. Ar. The versions mostly seem to mix up this § with § 100, and it is impossible to reconstruct the orig. of either with entire certainty. **(99)** T 122. 14 text. Sl' 1292 kapiñjalaḥ (v. l. adds āha): sa katham āvayor viśvasanīyaḥ. kṣudrā hi mārjārajātiḥ. Spl **67. 16** kapiñjala āha: nanu svabhāvato 'yam asmākaṁ śatrubhūtaḥ. tad dūre sthitvā pṛcchāvaḥ [then insertion]. Pṇ 189. 23 atha dṛṣṭvā ca taṁ bhayapraṇoditāntarātmā śaśakaḥ punar abravīt: alam... Also **Pṇ 190. 24,** doublet, agreeing with Spl in position and substantially in language,—which makes Pṇ inconsistent with itself. Cf. prec. and reference there quoted to my Introduction. [Sy 98. 4 Als der Hase dieses hörte sprach er: Zeige ihn mir. Ar, JCap 175. 15 Dixit lepus: Placet mihi; eamus.] **Vs 48**=T 59, Pṇ 87. a, Pṇ viśvasanīyaṁ. b, Pṇ tapaś chadmasthite 'dhame. c, Pṇ dṛ° cāiva tīrtheṣu. d, Pṇ galavārtās (mss. mostly °varttās). **(100)** T 122. 18 text (udadhikarṇo; β om mārjāras; for āsīt, β idaṁ [R adds cāha] cāndrāyaṇaturāyaṇa [v. l. °turāya or om tur°] vartulā [vv. ll. tulā or bṛhattulā] puruṣakādibhir upakramāir dharma [v. l. dharmāir] utpāditavya iti tac ca chadmanā). [SP 1293 sa āha: kim (α om) avasanno 'si. kapiñjalaḥ: ubhayor api samo 'yaṁ doṣaḥ. ity uktvā gatāu.] So 51 gatvā stokaṁ sarastīre hiṁsādhṛtamṛṣāvratam, dhyānārdhamīlitadṛśaṁ mārjāraṁ tāv apaśyatām. Kṣ 462(26)abc mithyāvinītaḥ saddharmādeṣṭā śāntiparāyaṇaḥ, japastha iva suptākṣaḥ. Spl 66. 15 atrāntare tīkṣṇadaṁṣṭro nāmāraṇyamārjāras tayor vivādaṁ śrutvā mārgāsannaṁ nadītaṭam āsādya (cf. § 98) kṛtakuśalopagraho nimīlitāikanayana ūrdhvabāhur ardhapādaspṛṣṭabhūmiḥ śrīsūryābhimukha imāṁ dharmadeśanām akarot [then insertion]. Pṇ 190. 3 taduktaṁ śrutvā sukhopāyavṛttiprasādhanachadmarūpo dadhikarṇas tayor viśvāsanārthaṁ sutarāṁ ādityābhimukho bhūtvā dvipādāvasthita ūrdhvabāhur nimīlitanayanaḥ śubhabuddhyā tayor vañcanārtham evaṁ dharmadeśanām akarot [then insertion as Spl]. Sy 98. 6 So kamen sie dort an, und der Kater sah sie von ferne. Schnell richtete er sich auf seinen Hinterfüßen auf, nach der Sonne zu, und betete diese an. Ar. See under § 98, which is more or less

āsīt. (101) *japataś (ca) tasya viśvastahṛdayāv upaśliṣṭāu sthāna-vyavahāraśrāvaṇam akurutām: bhos tapasvin, dharmadeśaka, āvayor vivādo vartate, tad dharmaśāstradvāreṇā 'smākaṁ nir-ṇayaṁ dehi.* (102) *tena cā 'bhihitam: vṛddhatvād dhatendriya-tvāc ca* dūrān na *samyak* śṛṇomy (aham), *saṁnikṛṣṭaṁ bhūtvo 'ccāiḥ śrāvayatam. tatas tāu nikaṭibhūya kathayataḥ.* (103) *tatas tatsaṁnidhānārthaṁ viśvāsam upapādayatā (dadhikarṇena)* dharmaśāstraṁ *paṭhitam:*

dharma eva hato hanti dharmo rakṣati rakṣitaḥ
tasmād dharmo na hantavyo mā *no* dharmo hato vadhīt. 49.

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confused with this in most versions. (101) T 123. 2 japataś ca (β om) tasya viśvastahṛdayāv (α °hṛdayoḥ) upaśliṣṭa- (β °ṭāu) sthāna- (so α; β sthā-vara; ed. em. sthāne) vyavahāraśrāvaṇam (mss. °śrav°, em. Hertel) akur°. SP 1294 gatvā ca tasmāi (α dadhikarṇe) kathitam. So 52cd, 53ab ity uktvā tāu biḍālaṁ tam upetyāivam avocatām, śṛṇu nāu bhagavan nyāyaṁ (B. nyāyyaṁ) tapasvī tvaṁ hi dhārmikaḥ. Spl 67. 18, Pṇ 191. 2 tato dūrasthāu tāv ūcatuḥ (Pṇ tata ubhāv api taṁ praṣṭum ārabdhāu): bhos... (Pṇ dharmaśāstreṇāvayor nir°) dehi. (Then insertion.) Sy 98. 8 Als der Hase das sah, staunte er. Und nachdem sie sich in Furcht genähert hatten, sprachen sie: Wir haben einen Rechtshandel miteinander, darum bitten wir, sei unser Richter; und sie trugen ihm ihren Rechtshandel vor. Ar as Sy (some versions have no direct quotation). (102) T 123. 3 tena cābhi°...ca nātispaṣṭataraṁ śṛṇomy aham. saṁnikṛṣṭaṁ (so mss., ed. em. °ṭāu)... śrāvayatam (mss. °tha). SP 1294 sa āha: vṛddho 'smi, kṣīṇo 'ham, dūreṇa na śṛṇomi. tatas... (α diff., corrupt). So 53cd, 54ab śrutvāitad alpayā vācā biḍālas tāu jagāda saḥ, na śṛṇomi tapaḥkṣāmo dūrād āyāta me 'ntikam. Spl 68. 9 paraṁ vṛddho 'haṁ dūrān na yathāvac chṛṇomi. evaṁ jñātvā samīpavartināu bhūtvā vivādaṁ vadataṁ yena me vijñātaparamārthaṁ vivādaṁ vadataḥ paratraṁ na virudhyate. (Then insertion.) tasmād viśrab-dhāir bhūtvā karṇopānte nivedyatām. Pṇ 191. 17 kiṁ tv ahaṁ vṛddho dūrād yuvayor bhāṣāntaraṁ na samyak śṛṇomi. tat kathaṁ jayaparājayaṁ kariṣyāmi. evaṁ jñātvā samīpavartināu bhūtvā mama nyāyaṁ nivedayatam, yena vijñā-tavivādaparamārthaṁ vaco vadato me paralokabādhā na bhavati. (Then insertion as Spl.) tasmād viśrabdhāu bhūtvā mama karṇopāntike sphuṭam āvedayatam. Sy 98. 12 Der Kater sprach: Infolge meines Alters höre ich schlecht, darum tretet näher und sprechet laut. Und so näherten sie sich noch um ein Kleines und erzählten ihren Rechtshandel mit lauter Stimme. Ar. (103) T 123. 4 suṣṭhutaraṁ cādṛto bhūtvā dharmaśāstrasaṁbandhaṁ avocat. SP 1296 tatas... upapādayan dharmaśāstrāṇi dīrghavālo 'paṭhat (α upapādayatā etc., as text). Kṣ 462(26)d so 'bravīt peśalasvanaḥ. Jn, cf. prec.; fusion of these two. Sy 98. 15 Er aber sprach zu ihnen, damit sie Zutrauen zu ihm faßten und heranträten: Ich habe euern Rechtshandel vernommen, aber ich gebe euch den Rat, daß ihr wahrhaftig Recht suchet, denn. Ar. Vs 49=T 60, SP 36, N 29, So 54cd, Sy 33, Ar. d, T ed.

eka eva suhṛd dharmo nidhane 'py anuyāti yaḥ
śarīreṇa samaṁ nāśaṁ sarvam anyad dhi gacchati. 50.
andhe tamasi majjāma*ḥ paśubhir ye yajāmahe*
ahiṁsā*yāḥ paro* dharmo na bhūto na bhaviṣyati. 51.
mātṛvat paradārāṁs *tu* paradravyāṇi loṣṭavat
ātmavat sarvabhūtāni yaḥ paśyati sa paśyati. 52.

(104) (*tat kiṁ bahunā,*) *tathā* tāu *chadmanā* viśvāsam (*ā*)*nītāu, yenā 'nkam upagatāv* (*ubhāv apy*) *ekadāi 'va* (*tena kṣudreṇa*) *gṛhītāu* hatāu ce ('ti).

(End of Story 4)

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with α kadācid api sādhubhiḥ, β text (v. l. bhavet); SP nāsti dharmāt paro vidhiḥ, α mā sma dharma (v. l. °mam) ivāvadhīḥ (vv. ll. ihāvadhik, ato vidhiḥ); N mā yāṁ dharmo hato vravīt. So dharmo hy asamyañ nirṇīto nihanty ubhayalokayoḥ (cf. Jn under § 102). Sy wer ehrlich Recht sucht, kann sich als den gewinnenden Teil betrachten, auch wenn er verliert, und wer es betrügerisch sucht, kann sich als den verlierenden Teil betrachten, auch wenn er gewinnt. **Vs 50**=T 61, SP 37, N 30, Sy 34, 35, Ar. a, N śatāṁ for suhṛd. d, SP atra hi, SPα, N anyatra. Sy Denn aus dieser Welt nimmt einer nichts mit sich hinaus als seine guten Werke, alles andere bleibt hier zurück. (35, not a separate vs but an expansion of this same idea) Was einer für immer erwirbt und dauernd besitzt, das soll er zu erwerben bestrebt sein, aber was man nicht dauernd besitzen kann, soll er verachten und verwerfen. I think that Hertel's attempt, *WZKM.* 25. 35 f., to equate this with T vs 64 (see § 104), is unsuccessful. The two passages have nothing in common. The order is against the identification, and the words yato 'sāv etc., introducing the vs in T, are clearly a secondary addition. **Vs 51**=T 62, SP 38, N 31, prose in Jn (Spl **68. 4**, Pṇ **191. 11**), Kṣ 463 (27). Not in Pa. a, for maj°, N vajjāmi, SP vārdhakye, α duṣpāre, v. l. bhagnāmi. b, SP, N na ca (α, N yadi) mithyā vadāmy (N bravīmy) aham. c, T ed. ahiṁsānāmakā (ed. min. °ko; β °nāma yo) dharmo; SP text, α ahiṁsāparamo, v. l. with N ahiṁsayā samo. Spl ete ye yājñikā api yajñakarmaṇi paśūn ghnanti te mūrkhāḥ, paramārthaṁ śruter na jānanti. So essentially Pṇ. Kṣ ahiṁsā paramo dharmo mokṣaḥ parahitaṁ nṛṇām, prāṇidrohaprasaktānām andhe tamasi saṁsthitiḥ. I cannot agree with Hertel's understanding of this vs, *WZKM.* 25. 21 f.; I regard T as corrupt. The general sense of SP, N, Jn and Kṣ is the same, and seems to me orig. **Vs 52**=T 63, SP 39, N 32, Sy 36, Ar. a, SP °dārāṁś ca, α v. l. °dārāṇi, N °dāreṣu. b, N paradravyeṣu. SP loṣṭhavat. c, N °bhūtānāṁ. d, N sa paṇḍitaḥ. Sy Dem Weisen ziemt es, alles, was sein Nächster besitzt, zu verachten wie einen Stein, und allen Reichtum wie Staub, und jedermann sich selbst gleichzumachen. (Ar, JCap also has 176. 1 reputare mulieres in oculis suis sicut serpentes.) **(104) T 123. 14** tat... tathā (α atha) tāu chad° viśv° nītāu (β ānītāu) yenāṅkam upagatāu (v. l. upā°) hatāu ceti. yato 'sāv antarlīnam avahasyābravīt (vs 64, nowhere else; cf. on vs 50, above).

(105) ato 'haṁ bravīmi: kṣudram arthapatiṁ prāpye 'ti. (106) tat sarvathā nā 'yaṁ (*?kṣudro*) *rājyayogya ulūka* iti. (107) (*tasya tu*) tad (*vacanaṁ*) śrutvā *sādhv anenā 'bhihitam iti matvā 'bruvan*: †*punar eva samavāyaṁ kṛtvā mahad rājakāryaṁ saṁpradhārayiṣyāmaḥ.*† ity uktvā yathāgataṁ sarv*apakṣiṇo viceruḥ*. (108) (*kevalas tv avaśiṣṭo bhadrapīṭhagato 'bhiṣekābhimukho*

Sl' 1305 evaṁ atyantaviśvāsāt saṁnihitāu jātāv (α evaṁ tāu viśvāsān nikaṭībhūtāu) ekadāiva (α adds tena) gṛhītāu hṛtāu (! read hatāu; one ms. nihatāu; α bhakṣitāu) ca. So 55 ity uktvāśvāsya tāv agram ānīya sa biḍālakaḥ, ubhāv apy avadhīt kṣudraḥ sākaṁ śaśakapiñjalāu. Kṣ 464(28)abc śrutvety āśvāsapadavīṁ tadā (Ma. yātāu) tāv āgatāu (Ma. anugāu) tataḥ, abhakṣayat. Spl 68. 19 kiṁ bahunā, tena kṣudreṇa tūrṇaṁ viśvāsitāv ubhāu yathā buddhivihīnāu tāu saṁjātāv aūkavartināu. tataś ca tenāpi samakālam ekaḥ pādāntenākrānto 'nyo daṅṣṭrākrakacena. tato gataprāṇāu tāu bhakṣitāv iti. Pṇ 192. 5 kiṁ bahunā, tathā tena kṣudreṇa tāu viśvāsitāu yathā tadantikam upagatāu. tataś ca samakālam ekaḥ pādenākrāntaḥ, dvitīyo daṅṣṭrākrakacena. evaṁ dvāv api gataprāṇāu bhakṣitāu. Sy p. 98 bottom: Durch diese Rede verleitete er sie so lange, bis sie ihm nahekamen, und als er sie nahe genug sah, fing er sie mit einem Satz und tötete sie. Ar. **(105)** T 123. 18, SP 1306, Spl 68. 22, Pṇ 192. 8 text (pratīka; Spl whole vs). So 56ab tad evaṁ nāsti viśvāsaḥ kṣudrakarmaṇi durjane. Kṣ 464(28)cd kṣudranṛpo duṣṭaḥ sarvavināśakṛt. Sy 99. 1, Ar as usual. **(106)** T 123. 18 tat sarvathā nāśrayaṇīyaguṇopeto 'yam. tat kim aneneti. SP 1306 text (om kṣudro). So 56cd tasmād ulūko rājāyaṁ na kartavyo 'tidurjanaḥ. Kṣ 465(29)a tasmād ulūko nārho 'yam. Spl 69. 2, Pṇ 192. 8 tad bhavanto 'py evaṁ (Pṇ enaṁ) divāndhaṁ kṣudram (Spl om) adhipatiṁ kṛtvā (Spl arthapatim āsādya) rātryandhāḥ santaḥ (Spl om) śaśatittirimārgeṇa (Spl śaśakapiñjalamā°) yāsyanti. iti vicārya (Spl evaṁ jñātvā) yad ucitaṁ tad vidhīyatām (Spl vidheyam). Sy 99. 2 daß auch die Eulen heimtückisch, böse und Tierfresser sind. Ar (adds JCap 176. 8 nec debemus eis confidere nec de eis nobis regem constituere). **(107)** T 124. 1 text (aṅgīkṛtya for śrutvā). SP 1307 etac chrutvā vihagāir ālocitaṁ sarvāiś ca vṛddhavāyasa eṣa tāvad abhiṣecanakriyārha ity uktam (for last clause α has a corrupt reading, ending tad āstāṁ tāvad abhiṣekakriyeti). uktvā (α om) yathāyathaṁ sarve gatāḥ. So 57 ity uktāḥ pakṣiṇas tena vāyasena tatheti te, abhiṣekam ulūkasya nivāryetas tato yayuḥ. Kṣ 465(29)bc iti tadvacasā purā, naṣṭarājyo 'bhavad. Spl 69. 3, Pṇ 192. 11 atha tasya tad (Pṇ om) vacanaṁ śrutvā (Pṇ ākarṇya) sādhv anenābhihitam ity uktvā bhūyo 'pi pārthivārthaṁ (Pṇ nṛpārthe) sametya (Pṇ adds anyonyaṁ) mantrayiṣyāma (Pṇ °mahe) iti bruvāṇāḥ sarve (Pṇ sarvapakṣiṇo) yathābhimataṁ (Pṇ yathāgataṁ) jagmuḥ. Sy 99. 4 Als die Vögel diese Worte hörten, stimmten sie alle zu und machten die Eule nicht zum König. Ar. **(108)** T 124. 3 text (β 'ty upalabhyolūkas tadvacanena pradīpi°). SP 1308 atha sāmarṣo (α °ṣād) vāyasam ulūka āha. So cf. 58d krudhā (under § 111). Spl 69. 5, Pṇ 192. 13 kevalam avaśiṣṭo (Pṇ om) bhadrāsanopaviṣṭo 'bhiṣekartham (Pṇ °kābhimukho) divāndhaḥ kṛkālikayā sahāste. āha ca (Spl atha

divāndhaḥ, kena ce 'dam anarthāyā 'bhihitaṁ mama, vāyasene 'ty upalabdhavārtta) ulūko *vāyasavacanenā 'dipitamanās tam* āha: (109) kiṁ mayā 'pakṛtaṁ *bhavataḥ,* yenā *'bhiṣekavyāghātaḥ kṛta* (iti).

saṁrohatī 'ṣuṇā viddhaṁ vanaṁ paraśunā hatam
dagdhaṁ dāvānalenā 'pi na *pra*rohati vākkṣatam. 53.

(110) *tat* (*kiṁ bahunā,*) *adyadivasād ārabhyā 'smākaṁ bhavatāṁ ca vāiram.* (111) *iti* (*cā*) *'bhidhāya divāndhaḥ krudhā* (*yathāgataṁ*) *prāyāt.* (112) *asāv api vāyaso* (*bhayavyākulaś*) *cintayām*

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tenābhihitam): kaḥ ko 'tra bhoḥ kim adyāpi na kriyate me 'bhiṣekaḥ (Pṇ 'py abhi° na kri°). atha (Pṇ iti śrutvā) kṛkālikayābhihitam: bhadra, kṛto 'yaṁ vighnas te kākena (Pṇ kṛtas te 'bhiṣekavighnopāyo vāyasena). (Then insertion.) tac chrutvā sa (Pṇ om) saviṣādaṁ (Pṇ adds ulūkaḥ) vāyasam (Pṇ om) āha (Pṇ prāha). Sy 99.5 Die Eule aber war darob im Herzen verbittert, und sie sprach zum Raben. Ar. **(109)** T 124.5 text (β yena mamābhi°). SP 1308 kiṁ tavāpakṛtaṁ mayā, yena rājyam utpannaṁ hataṁ tvayā. Spl 69.11, Pṇ 192.20 bho duṣṭātman, kiṁ mayā te 'pakṛtaṁ yad (Pṇ yena) rājyābhiṣeko me vighnitaḥ (Pṇ °ko vighnitas tvayā). [Here § 110.] uktaṁ ca. Sy 99.6 Was habe ich dir zuleide getan, daß du ein Wort gesprochen hast, das mir geschadet hat? Bedenke wohl. Ar. **Vs 53**=T 65, SP 40, N 33, Spl 111, Pṇ 99, Sy 37, Ar. a, N se (read saṁ) rohatīṣusiddhānāṁ. Spl rohate sāyakāir vi°, Pṇ rohati sāyakavi°. b, SP vraṇaṁ (α vanaṁ). c, T, Jn vācā duruktaṁ bībhatsaṁ, N dagdhavāpyalalaṁnāpi. d, SP, N vākkṣataṁ (N vāgghataṁ) na pra°. T, Spl saṁrohati. T, Pṇ vākkṛtam. Sy Der abgehauene Baum sproßt wieder, und eine Schwertwunde heilt, doch die von der Zunge geschlagene Wunde schließt sich nicht wieder zusammen. Pfeilspitze und Lanze lassen sich wieder herausziehen, aber ein Wort, das hart ist wie eine Pfeilspitze, bleibt im Herzen stecken. Here follows Sy 38, which has no other representative in Skt. than the prec. vs; it seems likely that it is merely an expansion of the idea of pāda c, and if so it points to the reading of SP, N as the orig. in c: Überhandnehmendes Feuer kann mit Wasser niedergeschlagen werden, tödliches Gift macht man durch Gegengift unwirksam, Not verschwindet durch Geduld; aber Verbitterung [JCap 176.25 ignis vero inimicicie] läßt sich mit nichts auslöschen noch beruhigen. Ar similarly. **(110)** T 124.9 text (β ca bhavatā for bhavatāṁ ca). SP (cf. under § 115?). So 58abc adyaprabhṛti yūyaṁ ca vayaṁ cānyonyaśatravaḥ, smara yāmī. Kṣ 465(29)cd vāirī kākānām ity amaṅgalaḥ. (Fusion of this with § 115.) Spl **69.12**, Pṇ **192.21** (before prec. vs) tad adyaprabhṛti sānvayam (Pṇ om) āvayor vāiram. Sy 99.22 So habt ihr Raben ewige Verbitterung und Feindschaft mit uns gepflanzt. Ar. **(111)** T 124.9 iti cābhi° (β om ca) samujjhitābhiṣeko divā° yathā° prāyāt. So 58cd 'ty ulūkas taṁ kākam uktvā krudhā yayāu. Spl 69.15, Pṇ 193.1 atha (Spl ity evam abhidhāya) kṛkālikayā saha (Pṇ adds tasmin) svāśrayaṁ gataḥ (Pṇ gate). Sy 99.23 Und sie wandte sich in heftigem Grimm von dem Raben ab. Ar. **(112)** T 124.10 text (om bhaya-

āsa: *kim idam anarthaṁ mayā sāmānye 'rthe kṛtam iti.* (*sādhv abhihitam*:)

adeśakālā*rtham* anāyatikṣamaṁ
yad apriyaṁ lāghavakāri cā 'tmanaḥ
yo bhāṣate kāraṇavarjitaṁ vaco
na tad vacaḥ *syād viṣam eva* tad *bhavet.* 54.
balopapanno 'pi hi buddhimān naraḥ
paraṁ nayen *na* svayam eva vāritām
bhiṣaṅ mamā 'stī 'ti vicintya bhakṣayed
akāraṇa*ṁ* ko hi vicakṣaṇo viṣam. 55.

(113) *.tad idam āpatitaṁ mamā 'jñānād* (*iti*). *yac ca hitāiṣibhiḥ sārdham asaṁpradhārya kriyate, tasye 'dṛśa eva vipāko bhavati. uktaṁ ca*:

suhṛdbhir āptāir asakṛt*parīkṣitaṁ*
svayaṁ ca *bhūyaḥ paricintitā*śrayam
karoti kāryaṁ khalu yaḥ sa buddhimān
sa eva lakṣmyā yaśas*aś* ca bhājanam. 56.

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vyā°; ed. with α om mayā and om sādhv abhi°, β text). So 59ab kāko 'pi yuktam uktaṁ tu matvā vignas tato 'bhavat (B. vi° 'bhavat kṣaṇam). Spl 69. 15 atha bhayavyākulo vāyaso vyacintayat: aho akāraṇavāiram āsādayatā mayā kiṁ vyāhṛtam. uktaṁ ca. Pṇ 193. 1 vāyaso 'py acintayat: aho akāraṇavāiram āsāditam, yad idaṁ vyāhṛtaṁ mayā. uktaṁ ca. Sy 99. 25 Da empfand der Rabe alsbald Reue und sprach: Ich habe schlecht gehandelt, denn mein Schade betrifft nun die ganze Gesamtheit. Ich hätte nicht auf eigene Faust kämpfen sollen, am wenigsten in ihrer (=der Eule) Gegenwart; heißt es doch. Ar. **Vs 54**=T 66, Spl 112, Pṇ 100, So 59cd, Sy 39, Ar. a, Jn °kālajñam. c, Spl yo 'trābravīt kā°; T vicintya buddhyā muhur apy avāimy ahaṁ. d, T °vaco hālahalaṁ hi tad viṣam. So (combines this and next vs) vaimātrotpāditāsahyavāirāt (B. °raḥ) ko nānutapyate. Sy Ein Wort, das man zur Unzeit törichterweise ausspricht, ist kein Wort, sondern Gift, zumal dann, wenn es Feindschaft erzeugt. **Vs 55**=T 67, Spl 113, Pṇ 101, So 59cd, Sy 40, Ar. b, T mss. yaḥ, ed. em. to kaḥ, for na. d, Spl akāraṇāt, Pṇ °ṇe. So, cf. prec. Sy Sogar ein Mächtiger und Herrscher geht im Selbstvertrauen nicht so weit, daß er gegen einen gewöhnlichen Menschen ein Wort ausspricht, aus dem Verbitterung entsteht. Ein Weiser, wenn er auch Arzt und Medikamente zur Hand hat, trinkt nicht unnötigerweise Gift. Here Pa inserts a vs (Sy 41) not found in the Skt. versions. (113) T 124. 20 text (α tasmāt for uktaṁ ca). Nowhere else in Skt. Sy 100. 7 Nun habe ich solches in meiner Torheit gesprochen, ohne damit zu Rate gegangen zu sein, und kann es nicht wieder gutmachen. Heißt es doch. Ar similarly. **Vs 56**=T 68, Pṇ 103, Sy 42, Ar. Pṇ in a asakṛd vicāritaṁ, in b °ca buddhyā pravicāritā*śrayam*, in d

(114) (iti). *evam uktvā kāko 'pi (tataḥ sthānāt) prāyāt.*

(End of Story 2)

(115) *tad evam, deva, vākkṛtād asmākam ulūkāiḥ saha* vāiram (iti). (116) meghavarṇa āha: *avagataṁ maye 'dam*; tāta, *saṁpradhāryā 'dhunā* yāvat *te 'smān prati saṁnipātāya ne 'hā 'gacchanti, tāvad* upāyaś cintyatām. (117) *asāv* āha: svāmin, (*saṁdhivigrahāsanayānasaṁśrayadvāidhībhāvānāṁ*) ṣaṇṇāṁ guṇānāṁ saṁdhivigrahāv *ādāu (vy)ākhyātāu.* (118) adhunā *tv* āsanayānasaṁśrayadvāidhībhāvānām *asmākam abhāva eva, yat kāraṇam*: āsanaṁ *balīyasi dviṣati sthānasyā ('tmanaś ca)* vināśāya *(bhavati)*, yānaṁ *(tāvat) sthāna*parityāgāya; †*kaṁ balavantaṁ*

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yaśasāṁ. Tβ in c yas tu or yasya for yaḥ sa. Sy Der Mensch muß sich mit Freunden und Ratgebern beraten, dann erntet er Gutes von seiner Tat. Andernfalls kommt er auf verkehrte Gedanken, die unliebsame Folgen haben. **(114)** T 125.5 iti... 'pi prāyāt. Spl 70.3 evam... 'pi svabhavanaṁ prati prāyāt. Pṇ 193.20 evaṁ vicintya kāko... Sy 100.15 So sprach er, machte sich auf und verließ die Versammlung der Vögel. Ar. **(115)** T 125.6 (A215) text. SP 1312 ato 'yaṁ tadāprabhṛti kākolukayor vāirānubandhaḥ (probably fusion of this with § 110). So 60ab evaṁ vāgdoṣasaṁbhūtaṁ vāiraṁ naḥ kāuśikāiḥ saha. Kṣ see under § 110. Spl 70.3 tad vatsa, evam asmābhiḥ saha vāiraṁ kāuśikānām anvayāgatam. Pṇ 193.21 tat, vatsa, asmākam itthaṁ kāuśikāiḥ sahānvayavāiram iti. Sy A185.1 Diese Verbitterung und Feindschaft der Eulen mit uns besteht also infolge des Wortes des Raben. Ar. **(116)** T A215.1 megha°... saṁpradhāryatām, yeneha nāgacchanti...(but β text, with v. l. yāvanto for yāvat te). SP 1313 meghavarṇa āha: tāta, idānīṁ śīghram (α om) eva tvadīya (α atra) upāya upadiśyatām (α cintyatām), yāvan nābhyeti rajanī (α yāvad asāu nābhyeti). Spl 70.4, Pṇ 193.21 meghavarṇa āha: tāta, tad (Pṇ om) evaṁ gate 'smābhiḥ kiṁ kriyate (Pṇ kiṁ kṛtyam asmābhiḥ). Sy A185.3 Der Rabenkönig sprach: Ich habe gehört, was du gesprochen hast. Jetzt aber laß uns förderliche Worte reden, denn die Eulen werden abermals kommen und uns Schaden zufügen. Wie müssen wir also mit ihnen verfahren? Ar. **(117)** T A215.2 text (ed. with α ākhyātāu, β vyā°). SP 1314 sa āha: svāminā (α svāmin, v. l. adds guṇeṣu ṣaṭsu) tāu saṁdhivigrahāu nirākṛtāu. So 60cd ity uktvā kākarājaṁ taṁ cirajīvy avadat punaḥ. Spl 70.5 sa āha: vatsa. Pṇ 193.22 sa prāha. Sy A186.1 Der Rabe sprach: Wir wollen weder die Eulen bekriegen, noch die Zahlung eines Tributes auf uns nehmen, aus dem Grunde, den ich bereits erwähnt habe. Ar. **(118)** T A215.3 adh°... °saṁśrayasamavāyānām asmākam abhāva eva, yat kāraṇam: āsanaṁ durgavināśāya, yānaṁ durgaparityāgāya, kaṁ bal° saṁś° (mss. α kaṁ balaṁ, β kevalaṁ, saṁśrayas sa; em. Hertel), kasya samavāyaḥ. SP 1314 adhunā tāvad yānāsanadvāidhībhāvasamāśrayāś cintyantām. tatrāsanaṁ balīyasi dvi° sthānam (read sthānasy) ātm°...°tyāgāya, dvāidhībhāvaś ca balīyasā pratyā-

saṁśrayāmaḥ, kasya dvāidhībhāvaḥ.† (119) †*tad evaṁ gate sāmadānabhedadaṇḍānāṁ caturṇāṁ nayānāṁ nā 'sty avakāśaḥ. asti pañcamo 'py (a)śāstrakartur nayaś*† *chalo nāma. tam aṅgīkṛtya tam evā 'haṁ tadvijayāya (paribhavāya ca) prayatiṣye.* uktaṁ ca:

bahavo 'balavantaś ca kṛtavāīrāś ca śatravaḥ
śaktā vañcayituṁ *buddhyā* brāhmaṇaṁ chāgalād iva. 57.

(120) so 'bravīt: kathaṁ cāi 'tat. cira(ṁ)jīvy āha:

KATHĀ 5 (STORY 5: BRAHMAN AND ROGUES)

(121) asti, kaścid brāhmaṇo grāmāntarāt *paśubandha(na)nimittaṁ* chāgam ādāya skandhe kṛtvā *svaveśmani gacchan*, (122) pathi

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sannena saha na kāryaḥ. ataḥ samāśrayaś cintyatām. So 61 ab bahavo balinas te ca jetuṁ śakyā na kāuśikāḥ. Others nothing. **(119) T A 216** text (β adds 'pi after gate; β śāstrakartur; β samam for tam after aṅgī°, α text, ed. em. to svayam). **SP 1317** sa ca śarīravyayenāpi mayā prayatnād anuṣṭhātavyaḥ. uktaṁ ca. Kṣ 466(30) ab chalena pātaya ripūn. sarvopāyaparīkṣaye (Ma. em. °yā). Spl 70. 5, Pṇ 193. 22 evaṁ gate 'pi ṣāḍguṇyād aparaḥ sthūlo 'bhiprāyo 'sti. tam aṅgīkṛtya svayam evāhaṁ tadvijayāya yāsyāmi, ripūn vañcayitvā (Pṇ tr vañc° tān ri°) vadhiṣyāmi (Pṇ vadhyān kariṣyāmi). uktaṁ ca. Later: Spl **72. 8**, Pṇ **196. 11** vatsa ākarṇaya tarhi sāmādīn atikramya yo mayā pañcama upāyo (Pṇ yaḥ pañcamopāyo mayā) nirūpitaḥ, tan (Pṇ yathā). Sy A 186. 3 vielmehr wollen wir ihnen durch List schweren Schaden zufügen. Ar. **Vs 57**=T 69, SP 41, N 34, Hp IV. 56, Hm IV. 53, Spl 114, Pṇ 104, So 61 cd, Kṣ 466(30) cd, Sy 43, Ar. H quite diff.: ātmāupamyena yo vetti durjanaṁ satyavādinam, sa tathā (Hp eva, v. l. tathā) vañcyate dhūrtāir (Hp tena) brāhmaṇaś chāgato yathā. ab, Jn bahubuddhisamupetāḥ (Pṇ °samāyuktāḥ) suvijñānā balotkaṭān (Pṇ °ṭāḥ). a, all mss. of T and SP (except best of SP) lack avagraha in 'bala°. c, T prājñaṁ, Jn dhūrtā(ś), for buddhyā, SP bu° vañ° śakyā, N śakyā va° bu° (so SP v. l., with some mss. reading śaktā or °tyā). [Hertel, SP, p. XXXVII, calls buddhyā an inferior reading, without saying why. On the next page he justly remarks that the story illustrates the victory of buddhi rather than bala! Apparently buddhyā must be an inferior reading simply because it appears in SP rather than in T.] d, Pṇ chāgakabrāhmaṇaṁ yathā. SP, N brāhmaṇaś (v. l. of SP text). T chagalād. So bahavo hi (B. 'pi) jayantīha śṛṇu cātra nidarśanam (cf. also under § 118). Kṣ chalena bhraṁśitaḥ (Ma. °ta-) sthānād (v. l. of ŚP. chāgād, Ma. ms. chāgad, em. to chāgo) dhūrtāiḥ śatrubhir agrajaḥ. Sy wie sie die schlauen Männer gegen jenen Asketen anwendeten, indem sie ihm über etwas ihre Zweifel äußerten, dessen er doch ganz sicher war. **(120) T A 217**, SP 1321 text (T cirajº). Spl 70. 10, Pṇ 194. 3 meghavarṇa āha: katham etat. so 'bravīt. Sy A 187, Ar as usual. **(121) T 125. 16** asti kaº (α om) brāº paśuº (β bandha for bandhana) paśum ādāya svaveº uccalitaḥ. SP 1322 asti kaścid brāº, sa ca (α om

dhūrtāir dṛṣṭaḥ. *tāiś cintitam*: *brāhmaṇo 'yaṁ chāgaṁ tyājyatām* iti. (123) *tatas tasyāi* (*'vā*) *'grataḥ kṛtasaṁkalpāir mārgābhimukhyenā 'gacchadbhir* (*ekadvitripravibhāgena*) sthitam. (124) *yas tu teṣām agragaḥ, tena* brāhmaṇo 'bhihitaḥ: *kim ity* ayaṁ *kukkuras* tvayā skandheno 'hyate. (*?athavā śvāpadavyāpādane*

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sa ca) yāgārthī chāgam ānīya (α ādāya) gacchan. Hp 143. 7, Hm 129. 14 asti gāutamāraṇye (Hm °tamasyār°) prastutayajñaḥ kaścid brāhmaṇo (Hm adds sa ca yajñārthaṁ) grāmāntarāc chāgam upakrīya skandhe kṛtvā (Hm nītvā) gacchan. So 62ab chāgaṁ krītaṁ gṛhītvāṅse grāmāt ko 'pi vrajan dvijaḥ. Kṣ 467(31)ab skandhe chagalam ādāya vrajantaṁ brāhmaṇaṁ. Spl 70. 12 asti—(here various expansions) brāhmaṇaḥ—paśuprārthanārthaṁ kaṁcid grāmāntaraṁ gataḥ—so 'pi—taṁ paśum—skandhe kṛtvā satvaraṁ purābhimukhaṁ pratasthe. Pṇ 194. 5 essentially as Spl. Sy 100 bottom, Ein Asket hatte sich einen Ziegenbock gekauft in der Absicht, ihn zu opfern. Als er heimzog. Ar as Sy. **(122)** T 125. 17 ardhapathe (α atha pathi) ca dhūrtāir (β vātikāir) dṛṣṭvābhihitam: bhakṣayāmo 'dyāinam ajam iti. SP 1322 text (α om pathi). Hp 143. 8, Hm 130. 2 dhūrtatrayeṇāvalokitaḥ. tatas te dhūrtā (Hm adds yady eṣa chāgaḥ kenāpy upāyena labhyate tadā matiprakarṣo bhavatīti) samālocya. So 62cd bahubhir dadṛśe mārge dhūrtāiś chāgaṁ jihīrṣubhiḥ (supporting SP; cf. Ar). Kṣ 467(31)bc pathi, vañcanāyā-[bruvan, see § 124] dhūrtāḥ. Spl 70. 18 atha tasya gacchato mārge trayo dhūrtāḥ kṣutkṣāmakaṇṭhāḥ saṁmukhā babhūvuḥ, tāis tādṛśaṁ (then expansion)—paśuṁ—ālokya (Pṇ avalokya) mitho 'bhihitam: bho asya paśor bhakṣaṇād adyatanīyo himapāto vyarthatāṁ nīyate. tad enaṁ vañcayitvāsya sakāśād gṛhyate. Pṇ 194. 12 atha tasya mārgeṇa gacchatas trayo etc. essentially as Spl to vañcayitvā paśum ādāya śītatrāṇaṁ kurmaḥ. Sy see next (fusion of the two sections). Ar closer to orig.: OSp p. 166 l. 11 E viéronlo tres homnes engañosos, e consejáronse entre sí cómo lo engañarían; JCap similarly, but at end 178. 24 consilium ut ipsum sibi aufferrent. **(123)** T 125. 17 tatas (β yatas or atas) tasyāivāgrataḥ (α om eva)...sthitam (so ms. R corr.; other mss. om; ed. yātam without mss. authority). SP 1323 tatrāikenāgatya (from this point SP is hopelessly corrupt down to § 128, see Hertel, SP, p. XXXIX f.; cf. my Introduction, Vol. II, page 118 f.). Hp 143. 9, Hm 130. 3 (Hp prāntara-) vṛkṣatrayatale (Hm adds krośāntareṇa) tasya brāhmaṇasya vartmany upaviśya (Hm °maṇasyāgamanaṁ pratīkṣya pathi) sthitāḥ. Kṣ 467(31)d saṁghaśaḥ kṛtasaṁvidaḥ. Spl **70. 22,** Pṇ **194. 17** (in next) veṣaparivartanaṁ (Pṇ °prāvart°) vidhāya saṁmukho bhūtvāparamārgeṇa (Pṇ °pamārgeṇa). Sy 100 bottom, (cf. prec.) machten einige Männer einen Anschlag gegen ihn und kamen ihm einzeln, einer nach dem andern, entgegen. Ar, OSp p. 166 l. 12 Et fuéronse al camino por do él había de ir. **(124)** T 125. 18 yas (α yatas) tu teṣām agragaḥ (β agrataḥ), tena brāh° 'bhi°: avaśyam asāu (β ayaṁ) sādho śvā saguṇaḥ, yena tvayā... Hp 143. 10, Hm 130. 5 tadāikena (Hm tatrāikena) dhurtena gacchan sa (Hp tr sa ga°) brāhmaṇo 'bhihitaḥ: bho brāhmaṇa, kim iti (Hp adds tvayāyaṁ) kukkuraḥ skandhenohyate. So 63 ekaś ca tebhya āgatya tam uvāca sasaṁbhramam, brahman katham ayaṁ

kuśala iti. evam uktvā 'pakrāntaḥ.) (125) †*brāhmaṇaś cintayām āsa: kim anena durātmanā 'bhihitam. katham aham śvānaṁ skandhe kariṣyāmi.*† (126) *yāvad anyāu* dvāu (dhūrtāu), *tābhyām api brāhmaṇo 'bhihitaḥ: brahman, kim idam asadṛśaṁ vyavasitam,* yajñopavītam (*akṣamālā kamaṇḍalus tripuṇḍrakaṁ*) *skandhe* (*ca*) *śvā* (*vidhuram*). *athavā śaśamṛgasūkaravyāpādane nūnam ayaṁ kuśala* (*iti. evam uktvā tāv atikrāntāu*). (127) brāhmaṇas *tu* (*jijñāsayā*) *chāgaṁ* bhūmāu nidhāya *sunipuṇaṁ* (*karṇaśṛṅgavṛṣaṇapucchādin*) *avayavān parāmṛśyā* (*'cintayat: mūrkhās te, katham imaṁ śvānam ivā 'vadhārayanti.*) punaḥ

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skandhe gṛhītaḥ śvā tvayā tyaja. Kṣ, cf. 'bruvan under § 122, and 468, 469ab(32, 33ab) aho śvā mṛgahā nūnam ayaṁ kasya dvijarṣabha, skandhena voḍho (Ma. em. °dhe tavoḍho) mārgeṣu nṛpopāyanam eṣa vā, ekasminn ity apakrānte dūram. Spl 70. 22 atha teṣām ekatamo [here prec.] tam āhitāgnim uce: bho bho bālāgnihotrin, kim evaṁ janaviruddhaṁ hāsyakāryam anuṣṭhīyate, yad eṣa sārameyo 'pavitraḥ skandhādhirūḍho nīyate. Pṇ 194. 16 practically as Spl. Sy 101. 1 Einer von ihnen sprach zu dem Asketen: Wozu brauchst du den Hund, den du da am Knebel führst? Ar, OSp p. 166 l. 13 et paróse el uno delante e díjole: Qué can es éste que traes contigo? Quiéreslo vender? (125) T 126. 3 text. Hp 143. 11, Hm 130. 6 vipro brūte (Hm °preṇoktam): nāyaṁ śvā (Hm adds kiṁ tu) yajñachāgo 'yam (Hm om). So 64ab tac chrutvā tam anādṛtya sa dvijaḥ prākramad yadā. Spl 71. 6 tataś ca tena kopāviṣṭenābhihitam: aho kim andho bhavān, yat paśuṁ sārameyatve na pratipādayasi (Pṇ yat paśoḥ sārameyatvaṁ prati°). [sa āha: brahman, na kopaḥ kāryaḥ, yathecchaṁ gamyatām.] Pṇ 194. 23 practically as Spl. Sy nothing. Ar, JCap, KF nothing, but OSp p. 166 l. 15 Et el homne bueno non respondió, e fuese su camino. (126) T 126. 4 text (ed. adds saṁprāptāu after dhūrtāu, without mss. authority; β īdṛśam for idam; ms. z viduram for vidh°, ms. R om). Hp 143. 12, Hm 130. 7 anantaraṁ punar dvitīyena krośamātrāvasthitena tad evoktam (Hm athānantarasthitenānyena dhūrtena tathāivoktam). So 64cd tato 'nyāu dvāv upetyāgre tadvad eva tam ūcatuḥ (cf. also 66a, under § 128, yajñopavītaṁ). Kṣ 469(33)bcd, 470(34)ab anyāv athocatuḥ, aho vicitraṁ paśyāvaḥ skandhena yad ayaṁ dvijaḥ, śvānaṁ vahati kiṁ nu syād ayaṁ vyādho dvijākṛtiḥ. Spl 71. 8 (and Pṇ 195. 1 practically the same) atha yāvat kiṁcid vanāntaraṁ (Pṇ adhvāntaraṁ) gacchati, tāvad dvitīyo dhūrtaḥ saṁmukham abhyupetya tam uvāca: bho brahman, kaṣṭaṁ kaṣṭam, yady api vallabho 'yaṁ mṛtavatsas tathāpi skandha āropayitum aśakyaḥ. Sy 101. 3 Ein anderer sagte: Willst du auf die Jagd gehen, daß du einen Hund mit dir führst? Ar, OSp p. 166 l. 16 al encontro con el otro. Et díjole: Queredes ir a cazar con este can? (127) T 126. 7 text (paśuṁ for chāgaṁ, nikṣipya for nidhāya: most mss. parāmṛṣya). Hp 143. 12, Hm 130. 8 tad ākarṇya brāhmaṇaś chāgaṁ bhūmāu nidhāya muhur (Hp adds muhur) nirīkṣya punaḥ skandhe kṛtvā (Hp °dhena gṛhītvā) dolāyamānamatiś calitaḥ. So 65ab tataḥ sasaṁśayo yāvad yāti chāgaṁ nirū-

skandhenā *'dāya prāyāt.* (128) *athā 'nyāis tribhir abhihito brāhmaṇaḥ: na tvayā spraṣṭavyā vayam (iti, ekapārśvena gamyatām,) yat kāraṇam, śucir asi liṅgamātreṇa, brāhmaṇa, śvasaṁparkān* nūnaṁ vyādho *bhaviṣyasi.* (*ity uktvā 'pakrāntāḥ.*) (129) *athā* (*'sāu*) brāhmaṇaś cintayām āsa: *kathaṁ mame 'ndriyāṇi vikalāni, athavā yato bahutvam, tat pramāṇam, dṛśyante ca loke viparītāni; kadācid ayaṁ śvarūpī rākṣasaḥ*

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payan. Kṣ 470(34)cd, 471(35), 472(36)ab tayoḥ śrutveti vipras taṁ nidhāya bhuvi śaṅkitaḥ, pasparśa pāṇinā pucchaviṣāṇavṛṣaṇādiṣu, unmattā vilapanty ete chāgo nāyam iti svayam, punaḥ skandhe samādāya taṁ yayāu caturo dvijaḥ. Spl 71. 14 athāsāu sakopam āha: bhoḥ kim andho bhavān, yat paśuṁ mṛtavatsaṁ vadasi. [Then insertion similar to that quoted § 125.] Pṇ 195. 8 practically as Spl. Sy nothing, and Ar versions apparently nothing. **(128)** T 126. 9 text (v. l. svaśucir for śucir). SP 1325 punar anyāir āgatya bhāṣitam: aho duścaritaṁ (α acaritaṁ) brāhmaṇasya katham uttamajātiḥ kurkuram ānīya (α om) gacchati (α vahati). Hp 146. 12, Hm 133. 9 tatas (Hp tadanantaraṁ) tṛtīyadhūrtavacanaṁ śrutvā. So 65cd, 66 tāvad anye trayo 'bhyetya tam evam avadañ śaṭhāḥ, kathaṁ yajñopavītaṁ (cf. § 126) tvaṁ (B. ca) śvānaṁ ca vahase samam, nūnaṁ vyādho na vipras tvaṁ hanṣy anena śunā mṛgān. Kṣ 472cdef, 473(36cd, 37, 38ab) tataḥ pare samabhyetya kakṣāniyamitāmbarāḥ, ūcur dvijo 'yam aspṛśyaḥ śvapāka iva pāpabhāk, aho mahājane nāyaṁ lajjate kulapāṁsanaḥ, śvānaṁ vahati yaḥ skandhe pathi yāti (Ma. em. yāntaṁ) ca saṁspṛśet. Spl 71. 16 atha yāvat stokaṁ vanāntaraṁ gacchati tāvat tṛtīyo dhūrtaḥ saṁmukham upetya tam uvāca: bho ayuktam etad yad rāsabhaṁ skandhārūḍhaṁ nayasi. tat tyajyatām eṣaḥ. Pṇ 195. 10 practically as Spl. Sy 101. 4 Ein anderer sagte: Willst du den Hund, den du mit dir führst, verkaufen? Und wieder ein anderer sagte: Der sollte sich waschen und reinigen, nachdem der Hund mit ihm in Berührung gekommen ist. Ar, OSp p. 166 l. 18 Et después encontróso con el otro. Et díjole: Bien creo que éste, aunque trae hábito de religioso, que non es así. Ca los religiosos non traen canes. Other Ar versions similarly. **(129)** T 126. 12 athā...āsa: kim idam āpatitam, athavā... (v. l. asyāśakyaṁ; ed. svarūpaṁ, without report of variant; it must be remembered that the Śāradā śa is almost exactly Devanāgarī sa, and very similar to Śāradā sa). SP 1327 tato brāhmaṇaś...vikalāni, sarveṣāṁ sarvathā (α yatra) buddhir anyā (α om) bhavati (α syāt), atrāham etanniḅandhanam. Hp 146. 13, Hm 133. 9 svavibhramaṁ (Hm svamatibhramaṁ) niścitya. So 67 tac chrutvā sa dvijo dadhyāu nūnaṁ bhutena kenacit, bhrāmito 'haṁ dṛśaṁ hṛtvā (B. ha°) sarve paśyanti kiṁ mṛṣā. Kṣ 474, 475ab(38cd, 39) ity ākarṇya bhṛśodvignas tyaktvājaṁ duḥkhito dvijaḥ, bahūnām ekavākyena saṁjātapratyayo 'bhavat, māyāvī rākṣaso nūnam ajo 'yaṁ syān na saṁśayaḥ. Spl 71. 21, Pṇ 195. 16 athāsāu taṁ paśuṁ (Pṇ paśurūpaṁ) rākṣasaṁ manyamāno (Pṇ matvā). Sy 101. 8 Als der Asket ihre Worte hörte, dachte er: Führe ich also wirklich einen Hund mit mir und hat sich der Verkäufer auf Gaukelei verlegt und mich mit Blindheit ge-

syāt. (*kim, asya śakyaṁ svarūpaṁ kartum iti.*) (130) *evaṁ saṁpradhārya* chāgaṁ tyaktvā snātvā gṛhaṁ *yayāu.* (131) *dhūrtāiś ca* (*sa*) chāgo *gṛhītvā* bhakṣitaḥ.

(End of Story 5)

(132) ato 'haṁ bravīmi: bahavo 'balavantaś ce 'ti. (133) *tat,* (*deva,*) *asti me kiṁcid vaktavyam*; *tac cā* (*'vadhārya*) *yathoktam anuṣṭheyam.* (*so 'bravīt*: *tāta, atha kim. ciraṁjīvy āha*: *deva,*) (134) māṁ *luñcita*pakṣaṁ kṛtvā *'tiniṣṭhuravacanāir nirbhartsya*

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schlagen (KF bewitcht my eyes)? Ar. **(130)** T 126. 15 evaṁ saṁpradhārya bhūmāu nikṣipyānavaloḳayann eva (so ed. em.; α nikṣipya ava° eva, β nikṣipyārkam [or °arkam] aryalokayannāiva [or evāvalokann eva, or evāvalokayan]) prāyāt prāyaścittabhayāt. SP 1328 ity ālocya chāgaṁ tyaktvā snātuṁ gataḥ. Hp 146. 13, Hm 133. 10 chāgaṁ tyaktvā (Hm adds brāhmaṇaḥ) . . . So 68ab iti viprah sa taṁ tyaktvā chāgaṁ snātvā gṛhaṁ yayāu (B. tr ya° gṛ°). Kṣ 475cd(40ab) iti saṁcintya tatyāja taṁ dvijo dhūrtavañcitaḥ. Spl 71. 22 bhayād bhūmāu prakṣipya svagṛham uddiśya palāyituṁ prārabdhaḥ. Pṇ 195. 17 bhūmāu prakṣipya bhayād gṛham uddiśya prapalāyitaḥ. Sy 101. 11 So ließ er den Ziegenbock los und gab ihn preis, ging heim und wusch und reinigte sich. Ar. **(131)** T 126. 16 tāir api bhakṣito 'sāu paśur iti. SP 1329 text (om sa; tr gṛhītvā chāgo, α order as text, α om ca). Hp 146. 14, Hm 133. 10 sa chāgaś ca nītvā dhūrtāir (Hm chāgas tāir dhū° nī°) bhakṣitaḥ. So 68cd dhūrtāś ca nītvā tam ajaṁ yathecchaṁ samabhakṣayan. Kṣ 476ab(40cd) chāgam ādāya bhuktvā te dhūrtā mumudire param. Spl 71. 22 tatas te 'pi trayo militvā paśum ādāya yathecchaṁ bhakṣitum ārabdhāḥ. Pṇ 195. 18 te 'pi ca trayo 'pi militvā taṁ paśum ādāya yathācintitaṁ kṛtavantaḥ. Sy 101. 12 Und als sie sahen, daß der Asket den Bock preisgegeben, fingen sie ihn und verzehrten ihn. Ar. **(132)** T A 218. 1, SP 1330, H, Spl 71. 23, Pṇ 195. 20 text (Spl whole vs repeated). So 69 ity uktvā cirajīvī taṁ vāyaseśvaram abravīt, tad evaṁ deva bahavo balavantaś ca durjayāḥ. Kṣ 476cd(41ab) iti vyājena śatrūṇāṁ kuryāt saṁpadi (Ma. em. sapadi) vañcanām. Sy A 188. 1, Ar as usual. **(133)** T A 218. 1 text (me, with β, before or after kiṁcid, ed. with α om; β meghavarṇa āha for so 'bravīt; cirajīvy). So 70ab tasmād balivirodhe 'smin yad ahaṁ vacmi tat kuru. Kṣ 477a(41c) uktveti vāyasāmātyaś. Spl 72. 6 tad atrāsti kiṁcid vak° eva, tad ava° yath° anuṣṭhīyatām. sa āha: tarhi samādiśa. tavādeśo nānyathā kāryaḥ. sthirajīvy āha. Pṇ 196. 9 aparaṁ ca deva asti kiṁcin me vak°. tac cāva° vicārya cānuṣṭheyam. meghavarṇa āha: tāta, brūhi, yat te hṛdi sthitam. sthirajīvy āha. Sy A 188. 2 Die List besteht nun in folgendem. Ar, JCap 179. 7 Nunc autem appone curam consilio meo et fac illud, quod est. Other Ar versions seem to lack this. **(134)** T A 218. 2 māṁ vigatapakṣaṁ kṛtvāhāryāir asṛgbhir abhyukṣyāsmān nyagrodhapādapāt prakṣipyāpayānaṁ kṛtvarṣyamūkaparvate (so ed. em.; α kṛtvā ṛṣya°; β kṛtvā parvataḥ [v. l. °ta] ṛṣyamūko nāma sadbhir anugṛhītas tatra) saparivāras tiṣṭha. SP 1330 tasmān mām iha luñcitaśarīraṁ kṛtvā pūrvah° rudhireṇāvalimpantu. aham atra tiṣṭhāmi. yūyam apy apatyakaśṛṅgaṁ nāma parvataṁ

(*pūrvahatānām*) *āhṛta*rudhireṇā *'lipyā 'syāi 'va* (*nyagrodha*)*pādapasyā 'dhastāt prakṣipya †'rṣyamūka*†parvate *gamyatām*, tatra *saparivāras* tiṣṭha. (135) yāvad ahaṁ (*tān*) *sapatnāñ* (*chāstrapraṇītena vidhinā*) *dakṣiṇāśāmukhān* kṛtvā kṛtārthaḥ (*punas tvatsakāśam*) *āgacchāmi*. (*na ca tvayā māṁ prati kṛpā kāryā*.) (136) tathā cā 'nuṣṭhite 'staṁ gate savitary (*asāv*) arimardanaḥ s(v)asāinya(*parivāra*)s tam (eva) nyagrodham *adhi*-

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gatvā tatra tiṣṭhata (α °rudhireṇāvalipya yūyam asya-śṛṅgagiriṁ [cf. name in text!] gatvā bhavataḥ). So 70cd, 71a kiṁcil luñcitapakṣaṁ māṁ tyaktvāsyāiva (B. kṛtvāsy°) taror adhaḥ, yūyaṁ girim imaṁ yāta. Kṣ 477bcd (41d, 42ab) ciraṁjīvī (Ma. em. ciraj°) nijaṁ prabhum, visṛjya kṛtakachannapakṣas (Ma. em. °chinna°) tasthāu mṛtopamaḥ. Spl 72. 9 māṁ vipakṣabhūtaṁ kṛtvātiniṣṭhura° bhartsaya, yathāvipakṣapraṇidhīnāṁ pratyayo bhavati, tathā samāhṛtarudhirāir ālipya māṁ nyagrodhasyādhaḥ prakṣipya gamyatāṁ parvatam ṛṣyamūkaṁ prati. tatra saparivāras tiṣṭha. Pṇ 196. 12 māṁ vipakṣīkṛtyātiniṣṭhura° nir° vipakṣaprayuktapraṇidhīnāṁ pratyayārtham āhṛtarudhirāir ālipyāsyāiva nyagrodhasyādhastāt...tatrāiva ca saparivāreṇa bhavatā sthātavyam. Sy A 188. 3 Mein Herr ergrimmt über mich angesichts des Gefolges und äußert sich schlimm über mich und befiehlt, daß sie mir Flügel und Schwanzfedern ausreißen und mich mit Schnäbeln schlagen und mit Blut bespritzen und an die Wurzel dieses Baumes werfen. Dann zieht mein Herr mit dem ganzen Gefolge an den und den Ort. Dort bleibt. Ar. **(135)** T A 218. 3 text (for māṁ prati kṛpā, ed. with α madīyacintā, β madantarataḥ kṛpā). SP 1332 ahaṁ ca śatrusaṁśrayaṁ kṛtvā vipannistaraṇādikaṁ cintayāmi. So 71b kṛtārtho yāvad emy aham. Spl 72. 12, Pṇ 196. 14 yāvad ahaṁ sapatnān (Pṇ samastān ripūn) supraṇītena vidhinā viśvāsya (Spl adds abhimukhān kṛtvā kṛtārtho) jñātataddurgamadhyo (Spl om tad) divasāndhān vyāpādayāmi (Spl divase tān andhatāṁ prāptāṁs tvāṁ nītvā vyāpādayiṣyāmi). [Then insertion.] Spl 72. 18, Pṇ 196. 19 na ca tvayāsmadarthaṁ kṛpā kāryā. (vss.) tat tvayā nātra viṣaye niṣedhanīyo 'ham (Pṇ na ca tvayā māṁ prati kṛpā kāryā. [vs.] tat tvayātra viṣ° nāhaṁ niṣe°). Sy A 188. 9 bis ich ein Mittel gefunden habe, die Eulen zu vernichten (Ar versions om all this), und zu euch komme und euch benachrichtige. Ar briefer. **(136)** T A 219. 1 text (apamardaḥ; avarūḍhaḥ, but α text, which I prefer as closer in meaning to SP's ārūḍhaḥ). SP 1333 tathā...savitary arimardanaḥ (α āmardda) sasāinya āgatya taṁ nyagrodhavṛkṣam ārūḍhaḥ san. So 71cd, 72 describes how the feigned maltreatment was carried out (cf. Jn); then 73abc tatas tatrāyayāu rātrāu sānugaḥ sa ulūkarāṭ, avamardo. Kṣ 478abc(42cd, 43a) abhyetya vāyasāvāsaṁ caturaḥ sānugo niśi, ulūkaḥ. Jn like So describe the pretended maltreatment, which is reported to the owl-king by the kṛkālikā (cf. Jn in § 108). Then Spl 73. 9, Pṇ 197. 4 ulūko (Pṇ atholūkādhipo) 'pi tad ākarṇyāstamanavelāyāṁ saparivāro (Spl sāmātyaparijano) vāyasavadhārthaṁ pracalitaḥ (Pṇ om pra°, and adds kṛtaprayāṇakaḥ provāca). (Then insertion.) Spl 73. 16 samantāt taṁ nyagrodhapādapam adhaḥ

rūḍhaḥ. (137) na ca tatra *kaṁcid* api vāyasam *apaśyat*. (*?śikharagataś cā 'cintayat: kva te śatravo gatā iti.*) (138) (*atha*) cira(ṁ)jīvī *kṣititalagatas* (*tāir adṛṣṭa*) *evaṁ* cintayām āsa: *yady ete śatravo 'nupalabdhavṛttāntā evā 'payānti, tato mayā kiṁ kṛtaṁ bhavati.* (*uktaṁ ca:*)

anārambhas *tu kāryāṇāṁ* prathamaṁ buddhilakṣaṇam
ārab*dh*asyā 'ntagamanaṁ dvitīyaṁ buddhilakṣaṇam. 58.

(139) (*tad varam anārambhaḥ, na tv ārabdhavināśaḥ kṛtaḥ. yato 'ham eṣāṁ svaśabdaśrāvaṇād ātmānaṁ darśayāmī 'ti.*) (140) *evam anucintya* (ciraṁjīvī) mandaṁ-mandaṁ śabd*am akarot*. (141) *tat saṁnikṛṣṭasthāḥ śrutvo* 'lukā †*vāyasasyā 'yaṁ*

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pariveṣṭyāvasthitāḥ. Pṇ 197. 9 samantān nyagrodhapādapābhimukhaṁ prasthitāḥ. Cf. also next. Sy A 189. 1 Darauf gab der Rabenkönig diesen Befehl und sie taten an ihm so. Als es Abend geworden war, kamen die Eulen. Ar, JCap 179. 14 Et audiens hec rex fecit ita. Post hec surrexit turba sturnorum ad insidiandum corvis et, cum venissent ad arborem. (137) T A 219. 1 text (paśyati). SP 1334 vāyasakulaṁ nāpaśyat. So 73cd na cāpaśyat tatrāikam api vāyasam. Spl 73. 17, Pṇ 197. 9 yāvan na kaścid vāyaso dṛśyate, tāvac chākhāgrasamārūḍho (Pṇ tāvad vṛkṣaśākhām adhiruhya; cf. prec.) Sy A 189. 2 und trafen dort die Raben nicht mehr. Ar (JCap 179. 17 adds reverti intendebant, but other Ar versions seem to lack this). (138) T A 219. 2 atha ciraj° kṣiti° evaṁ (β eva)... SP 1334 ciraṁ° ekaḥ kiṁkartavyatāmūḍho 'dṛṣṭas tāir idam acintayat. Pṇ 197. 13 athāitasmin prastāve sthirajīvī cintayām āsa:... 'nulabdhāsmadvṛttāntā (so ed., read 'nupala°) yathāgatam eva yānti, tato mayā na kiṁcit kṛtaṁ bhavati. uktaṁ ca. Sy A 189. 3 aber auch jenen Raben sahen sie nicht (OSp p. 167 l. 6 e non sintieron al cuervo a pie del árbol). Da dachte der: Wozu nützt mir diese Mißhandlung, die ich über mich habe ergehen lassen, wenn sie umkehren, ohne mich gesehen zu haben? Ar. Vs 58=T 70, SP 42, not in N, Pṇ 114. a, Pṇ hi for tu, SP manuṣyāṇāṁ for tu kā°. c, Pṇ prārab°, SP ārambha°. (139) T A 220a. 1 text (β ārambha°; kṛtaḥ only in mss. z and p, not in ed.; v. l. °śravaṇād; α śrāvayāmīti). Pṇ 197. 17 tad...na cārambhavighātaḥ. tad aham etāñ śabdaṁ saṁśrāvyātmānaṁ darś°. iti. (140) T A 220a. 1 evam anu° mandamandaṁ (β mandaṁ-ma°) vāśitavān. SP 1337 iti cintayitvā sadhāiryaṁ (α om) ciraṁjīvinā (α om) śabdaḥ kṛtaḥ. So 74ab tāvat sa cirajīvy atra mandaṁ-mandaṁ virāuty adhaḥ. Spl 73. 23 athāsmin prastāve sthirajīvī mandaṁ-mandaṁ śabdam akarot. Pṇ 197. 18 [iti] vicārya mandaṁ-mandaṁ... Sy A 190a. 1 Daher schrie er mehrere Male. Ar. (141) T A 220a. 2 text (nived° sma with β; α nivedayan; ed. em. nyavedayan). SP 1337 anantaraṁ śabdenāgatya saṁdiśyolūkāir (α corrupt; perhaps read saṁdṛśyo°, as suggested by Hertel, note ad loc.) ānīyārimardanāya samarpitaḥ. So, cf. śrutvā and dadarśa in next. Kṣ see next. Spl 73. 23 tac chrutvā te sarve 'py ulūkās tasya vadhārthaṁ prajagmuḥ. [After § 143] atha tāir nivedite. Pṇ 197. 18 taṁ ca śrutvā ta ulūkās tadvadhārtham

śabda ity avadhārya† svāmine nivedayanti sma. (142) *tac* ca *śrutvā kāutukaparo 'rimardano* 'vatīrya (*vyaktaṁ sādhayitvā*) *sacivān abravīt*: *pṛchyatām,* kas tvam iti. (143) atha teno 'ktam: ahaṁ cira(ṁ)jīvī 'ti. (144) tac chrutvo *'lūkarājaḥ sa*vismaya āha: *ayaṁ tasya vāyasarājasyā 'bhimato mukhyo mantradharaḥ.* katham *imāṁ* daśām (*upa*)gato *'sti.* (145) sa (*evaṁ pṛṣṭas tam*)

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abhyudyatāḥ. [After § 143] atha tāir āvedita. Sy A 190a. 2 bis die Eulen es hörten und zu ihm herankamen. Und als sie einen lebenden, sich wälzenden und blutbespritzten Raben an der Baumwurzel liegen sahen, benachrichtigten sie ihren König. Ar similarly but briefer, with wide variations in versions, which however indicate orig. like Sy. Instead of the text enclosed in daggers the orig. may have had something like Sy in sense. **(142)** T A 220a. 3 tac...kāutukaparo (β °parīto) 'pamardo... SP 1338 tena ca (α cāsāu) pṛṣṭaḥ: kas tvam iti (α om). So 74cd, 75a śrutvā colūkarājas tam avatīrya dadarśa saḥ, kas tvaṁ. Kṣ 478cd(43ab) patitaṁ kākaṁ dadarśa cirajīvinam. Sy A190a. 5 und der König und viele von seinem Gefolge machten sich auf, um von ihm zu erfahren, wo die Raben seien. Und er befahl einer Eule, ihn zu fragen: Wer bist du, und wo befinden sich die Raben? Ar. **(143)** T A 220a. 4 pṛṣṭaś cāsāv (α adds vāyaso) akathayat: ahaṁ (β om) cirajīvīti. SP 1338 text (α om atha and ahaṁ). So **75cd, 76a** (in midst of next) tataḥ sa cirajīvī taṁ rujevālpasvaro 'vadat, cirajīvīty ahaṁ. Spl **74. 1** atha tenoktam: aho ahaṁ sthirajīvināmā meghavarṇasya mantrī meghavarṇenedṛśīm avasthāṁ nītaḥ. tan nivedayadhvam ātmanaḥ svāmine. tena saha bahu vaktavyam asti. Pṇ **197. 19** sthirajīvināmābhihitam: aho ahaṁ meghavarṇamantrī sthirajīvī nāma meghavarṇenāivedṛśīm etc. as Spl (nivedyatām ātmasvāminaḥ). Sy A 190a. 8 Der Rabe antwortete: Ich bin der und der. Aber wie könnte ich bei dem, was mich betroffen hat, das Geheimnis wissen, wo sich die Raben aufhalten? Ar. **(144)** T A 220a. 4 tac chrutvāpamardaḥ paraṁ vismayam agamat, āha ca: ayaṁ tasya rājño 'bhimato mu° mantra°. kim ayaṁ tāir nirasto 'bhiśastaś ca. SP 1339 tac chrutvāsāu vismita āha: tvaṁ meghavarṇasya pradhānamantrī. katham...'si. So 75ab kim evaṁbhūto 'sīty apṛcchat taṁ savismayaḥ. [here prec.] 76ab tasya sacivo vāyasaprabhoḥ. Spl 74. 4 sa ulūkarājo vismayam āviṣṭas tatsakāśaṁ gatvā provāca: bhoḥ kim etāṁ daśāṁ gatas tvam. tat kathyatām. Pṇ 197. 21 ulūkarājaḥ savismayo bahuvraṇakiṇāṅkitasya samīpaṁ gatvā provāca: bhoḥ katham etāṁ daśāṁ gato 'si. tat kathyatām. Sy A 190a. 11 [Die Eule fragte ihn: Was hast du erfahren? Er antwortete: Was du siehst.—This not in Ar and obviously unorig.] Da sprach der Eulenkönig: Dieser Rabe war der Sekretär und Berater des Rabenkönigs, darum fraget ihn: Was hast du verbrochen, daß dir dieses Unheil widerfahren ist? Ar (JCap very close to Sy; others vary). **(145)** T A 220a. 5 text. SP 1340 sa āha (α tenoktam). Spl 74. 5, Pṇ 197. 22 sthirajīvy āha (Pṇ prāha): deva śrūyatām, atītadine (Pṇ °divase; Spl adds sa durātmā meghavarṇo) yuṣmadvyāpāditaprabhūtavāyasān (Pṇ

āha: (*svāmin, śrūyatām. asti, kiṁcit*) *samutsādanaṁ kṛtvā yuṣmāsv apayāteṣu meghavarṇo* (*hataśeṣān sāmnikān dṛṣṭvā paraṁ viṣādam agamat,*) (146) *mantribhiḥ saha saṁpradhāritavān. kiṁ bahunā, tvadvināśāya prārabdham* (iti). (147) (*tato*) mayā 'bhihitam: balav*antas te, hīnā vayam,* tat (*sarvathā*) praṇat*ir eva* (*tebhyo 'smākaṁ*) *śivāye* 'ti. (*uktaṁ ca:*)

balīyasā hīnabalo virodhaṁ
na bhūtikāmo manasā 'pi kuryāt
na *vañcyate* vetasavṛttir *arthāir*
ekāntanāśo *'sti* pataṁgavṛtteḥ. 59.

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yuṣmābhir vyāpāditān anekavāyasān) dṛṣṭvā. Sy A 190a. 15 Der Rabe sprach: Dieses Unheil hat mich wegen meiner Torheit betroffen. Ihr habt ja vor kurzem die Raben überfallen und ihnen großen Schaden zugefügt. Ar (first sentence of speech not in versions; JCap much like Sy but adds post recessum vestrum). **(146)** T A 220a. 7 text. So 76cd sa ca dātum avaskandam āicchat te mantrisaṁmatam. Spl 74. 7 yuṣmākam upari kopaśokagrasto yuddhārthaṁ pracalita āsīt. Pṇ 197. 24 kopaśokākulamatiḥ sa durātmā meghavarṇo (cf. prec.) yuṣmaddurgaṁ prati calitaḥ. Sy A 190a. 18 und da hielt der König eine Sitzung und beriet sich mit mir und seinen Ratgebern, was man den Eulen gegenüber zu tun habe. Die meisten von ihnen sprachen: Wir wollen Krieg führen. Ar as Sy. **(147)** T A 220a. 8 tato (β ato) mayābhi°: te balavantaḥ, vayaṁ hīnāḥ (β bala°...as text)...(β om tebhyo). SP 1340 mayā mantrayatedaṁ abhihitam: yad (α uktam: ayaṁ tu) balavān arimardanas (α āmarddanaḥ) tat praṇamyatāṁ iti (α bhavantaḥ sarve saṁbhūya yatra praṇāmaṁ kurutha, for tat pra°). So 77, 78 tatas tanmantriṇo 'nyāṁs tān nirbhartsyāhaṁ tam abravam (B. abruvam), yadi pṛcchasi māṁ mantraṁ yadi cāhaṁ matas tava, tan na kāryo balavatā kāuśikendreṇa vigrahaḥ, kāryas tv anunayas tasya nītiṁ ced anumanyase. Spl 74. 7, Pṇ 197. 24 tato mayābhihitam: svāmin (Pṇ om), na yuktaṁ bhavatas tadupari (Pṇ taṁ prati) gantum. (Pṇ adds yato balavanta ete, hīnabalāś ca vayam.) uktaṁ ca. (Here next vs.) tat tasyopapradānena saṁdhir vidhātuṁ (Pṇ eva for vi°) yuktaḥ. Sy A 190a. 21 ich aber sprach: Die Eulen sind stark und wir sind schwach, und wenn wir mit ihnen Krieg führen, haben sie davon Nutzen und wir Schaden. Darum müssen wir eines von beidem tun: Können wir Frieden schließen, so sollen wir's tun; ist aber Friede ausgeschlossen, so verzichten wir und fliehen vor ihnen an einen andern Ort. Denn es heißt. Ar briefer. **Vs 59=T 71, Spl 126, Pṇ 115,** Sy 44, Ar. (In Jn in prec. prose.) b, Spl vāñchet for kuryāt. c, Tβ vāñchate (or °cyate) for vañcyate, Jn vadhyate. Pṇ 'tyantabalo hi for vet°. Pṇ yasmād, Spl atra, for arthāir. d, Spl vyaktaṁ praṇāśo. Tβ 'pi or hi, Spl hi, for 'sti. Tα °vṛttāiḥ. Sy Der Schwache soll sich mit dem Starken nicht in Kampf einlassen, sondern sich ducken, so bleibt er schadlos, wie der Grashalm, wenn ein heftiger Wind über ihn herbläst, sein Haupt vor ihm beugt, so daß er vorübergeht. Wer aber mit einem Überlegenen kämpft, kommt zu Schaden, gleich der Mücke, die mit

(148) tato 'yaṁ śatrupakṣa(*pāti*) 'ty *uktvā* 'ham imām *avasthāṁ nirapekṣāir vāyasāir* nītaḥ. (149) *tac* (*ca*) śrutvā *'rimardanaḥ* (*pitṛpāitāmahāiḥ sva*)mantri*bhiḥ sahā 'vadhāritavān,* raktākṣa-krūrākṣa*dīptākṣavakranāsa*prākārakarṇā*iḥ*. (150) (t)atrā *'dāu* raktākṣaṁ pṛṣṭavān: (*bhadra,*) kim (*evaṁ gate*) *kāryam* iti. (151) so *'bravīt: kim atra cintyate. avicārya hantavyo 'yam. yat kāraṇam:*

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dem Feuer kämpft, um etwas von ihm zu erraffen, und hineinfällt und stirbt. Here T vs 72. **(148)** T A 220 b tato (β yato, ato) 'haṁ tvatpakṣa iti matvā (β kṛtvā) nirape° imām ava° prāpitaḥ. SP 1341 text (daśāṁ for avasthāṁ; om nirapekṣāir). So 79, 80 śrutvāitac chatrupakṣo 'yam iti krodhāt prahṛtya me, sa kākaḥ svāiḥ samaṁ mitrāir mūrkho 'vasthām imāṁ vyadhāt, kṣiptvā ca māṁ tarutale kvāpi sānucaro gataḥ, ity uktvā cirajīvī sa śvasann āsīd adhomukhaḥ. Spl 74. 16, Pṇ 197. 30 tac chrutvā tena (Pṇ om) durjana-(Pṇ adds jana)prakopitena tvatpakṣapātinaṁ mām aśaṅkamanināham īdṛśīm avasthāṁ nītaḥ (Pṇ āśaṅkamāneneyaṁ daśā me vihitā). (Here insertion; crow promises to destroy the crows.) Sy A 190 b Sie aber billigten nicht, was ich sagte, und ergrimmten und sprachen: Du bist der Berater der Eulen, packten mich und fügten mir diese Mißhandlung zu. Ar. **(149)** T A 221. 1 text ('pamardaḥ pitṛpāitāmahāir [β pitṛpitām°, ms. p °maha-] man° [om sva]). SP 1342 evaṁ śrutvolūkapatiḥ svamantrimaṇḍalam āhūya mantrayām āsa (α 'bravīt). So 81 ulūkarājaś ca tataḥ sa papraccha svamantriṇaḥ, kim etasya vidhātavyam asmābhiś cirajīvinaḥ. (Cf. next.) Spl 74. 19 athārimardana etad ākarṇya pitṛpāitāmahān sacivān ekatra sthāna ākārya tāiḥ saha mantritavān. raktākṣaḥ krūrākṣo dīptākṣo vakranāsa ete tasya catvāraḥ sacivāḥ. [Four ministers, because the four upāyas are applied in their advice. But a fifth, prākārakarṇa, finally decides the question, Spl 78. 15, see § 154. Spl is quite diff. thruout this passage, which it remodels on the model of its version of the consultation of the crow-king with his ministers. Pṇ follows T.] Pṇ 197. 33 iti śrutvārimardanaḥ pitṛpitāmahakramāgatamantribhiḥ sārdhaṁ mantrayāṁ cakre. tasya ca pañca mantriṇaḥ, tad yathā: raktākṣaḥ etc. as Spl, to °nāsaḥ, prākārakarṇaś ca. iti. Sy A 191. 1 Als der Eulenkönig das hörte, fragte er die in seiner Umgebung befindlichen Eulen. Ar. The names of the ministers were pretty certainly given here, as in T, Jn. Note that in the sequel SP mentions them all (except the first) without any nāma, i. e. implying that they have been named before. **(150)** T A 221. 2 atrā...gate nyāyyam (em., mss. nyāyam) iti. SP 1342 tatra prathamaṁ raktākṣanāmānam apṛcchat: kim ucitam iti. So **102 a b c** tato raktākṣanāmānaṁ sacivaṁ kāuśikeśvaraḥ, tathāiva paripapraccha. [Somadeva makes R. the last instead of the first to be questioned; and his speech corresponds to § 192 below, q. v.] Spl 74. 21 tata ādāu rakt° pṛṣṭ°: bhadra, tāvad eṣa tasya ripor mantrī mama hastagataḥ, tat kiṁ kriyatām. Pṇ 198. 3 text (om iti). Sy A 191. 2 einzeln: Was sollen wir mit diesem Raben tun? Ar. **(151)** T A 221. 2 text. SP 1343 sa āha: śatrur ayaṁ prāptaḥ. āścaryaṁ ca. So **102 d** (see under prec.) so 'pi prājño 'bravīd idam. Kṣ **479 b c (43 d, 44 a)** vadhyo

hīna(ḥ) śatrur nihantavyo yāvan na balavān bhavet
saṁjātabalapāuruṣyaḥ paścād bhavati durjayaḥ. 60.

(152) *api ca, svayam upagatā śrīs tyajyamānā ('bhi)śapatī 'ti lokapravādaḥ. (uktaṁ ca:)*

kālo hi sakṛd abhyeti yan naraṁ kālakāṅkṣiṇam
durlabhaḥ sa punas tena kālaḥ karma cikīrṣatā. 61.

(153) tad asmin (*ni*)hate (*śatrāu*) rājyam akaṇṭakaṁ *bhaviṣyatī* ('ti). (154) (*tasyāi*) 'tad (*vacanaṁ*) śrutvā krūrākṣaṁ *papraccha*: (*bhadra,*) *tvaṁ* (*tu*) kiṁ manyase. so *'bravīt*: (*deva,*) avadhyo 'yaṁ (*śaraṇāgataḥ. yat kāraṇam*):

'yam iti cāpare, mantriṇo ghūkarājasya [after § 154]. Spl 74. 23 sa āha: [henceforth wholly diff., cf. under § 149; R. advises sāman, the next three respectively bheda, upapradāna, and daṇḍa.] Pṇ 198. 3 so 'bravīt: deva, kim...avicāram ayaṁ han°. yataḥ. Sy A 192. 1 Die erste antwortete: In betreff dieser Frage ist das einzig Richtige, daß man ihn sofort tötet; denn er ist beim Rabenhäuptling durch seine Einsicht berühmt. Ar. **Vs 60**=T 73, SP 43, N 35, Pṇ 116, **Ar** (out of place, Wolff p. 209 towards bottom, after vs 61). a, SP, N, and v. l. of Tβ hīna; Pṇ with T ed. hīnaḥ. c, SP °balapakṣaś ca (best ms. and N text), Pṇ °pāuruṣabalaḥ. Ar, Wolff, Und wer seinen Feind in schwachem Zustand trifft und ihn da nicht erdrückt, dem wird's reuen, wenn derselbe wieder zu Kräften gekommen, und er dann nichts mehr gegen ihn vermag. **(152)** T A 222 (not in α) text (mss. tyakṣ[y]amāṇā 'bhipatatīti or 'tipat°, ed. em. śapat°; om uktaṁ ca). Pṇ 198. 7 kiṁ ca... (śap°, om abhi). Sy A 193 Und es heißt: Zu wem das Glück kommt, ohne daß er es annimmt, den verflucht sein Glück und wendet sich von ihm ab. Und. Ar. As noted by Hertel, *WZKM.* 24. 418, this § and the next vs are quoted from Kāuṭilīya, p. 253 bottom (Ch. 5, § 6); Kāuṭ. is corrupt at the beginning but reads 'bhiśapatī°, which accordingly Hertel accepts. **Vs 61**=T 74 (not in α), SP 44, N 36, Pṇ 117, Sy 45, Ar. a, T mss. suhṛd, em. Hertel. N atyeti. b, SP kālakāṅkṣī ca yo naraḥ (best ms. text with yo for yan; N intends text). d, N and v. l. of T, v. l. of SPα kāla-. T mss. cikīrṣitam (em. Hertel); Kāuṭilīya (see under prec. §) cikīrṣataḥ. Sy Wem die günstige Zeit kommt, ohne daß er zu dieser Zeit tut, was er vorhat, dem entschwindet sie und er findet sie nicht mehr. Here Pṇ has two inserted stories, its VI and VII. **(153)** T A 223 tad asmin hate rājyam... (at end, adds uktaṁ ca and T vs 75, nowhere else). SP 1348 ("vs 45") tad asmin nih° śa° bhūyād rāj° akaṇ°. Pṇ 200. 15 tad asmin hate 'yatnād eva rājyam akaṇ° bhavato bhavati. Sy A **192. 3** (before § 152) Wird er getötet, so kommen alle in deine Gewalt. **Ar** (position as Sy; JCap 181. 16 et sua perditio nobis erit maxima tranquillitas). **(154)** T A 224 tato 'nukrameṇa krūrākṣam āha: bhadra (β adds kathaya) evaṁ gate 'sya kiṁ (β tr kim asya) kartavyam iti. so 'bravīt: deva, avadhyo 'yam. yat kāraṇam. SP 1349 etac chrutvā sa (α om) rājā vikṛtākṣam (α krūrā°) apṛcchat: kiṁ bhavān manyate. sa āha: śaraṇāgato na vadhya (α avadhyo 'yaṁ śara°)

vadatsu dāinyaṁ śaraṇāgateṣu
bahuprahāreṣu bhaye*na yuktāḥ*
dayāvihīnāḥ praharanti ye 'tra
te rāuravādīni niṣevayanti. 62.
(*sarvopadhi*samṛddhasya *nā* 'śvamedhasya *ya*t phalam
*ta*t phalaṁ *labhate traste* rakṣite śaraṇāgate. 63.)

(155) (e)tad api śrutvā dīptākṣaṁ pṛṣṭavān: (*bhadra,*) kiṁ bhavān manyate. so 'bravīt: (*deva,*) *niścitam eva* śaraṇāgataḥ (*śatrur apy*) avadhya iti.

śrūyate hi kapotena śatruḥ śaraṇam āgataḥ
pūjitaś ca yathānyāy(y)aṁ svāiś ca māṅsāir *nimantritaḥ.* 64.

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iti (α om). So **101** (fourth in list) prākārakarṇāc chrutvāitat sacivaṁ krūralocanam, ulūkarājaḥ papraccha so 'pi tadvad abhāṣata. Kṣ 479a(43c) kecid āhur avadhyo 'yaṁ. Spl 78.15 (speech of Prākārakarṇa; see under § 149) deva, avadhyo 'yaṁ viśeṣāt tava pakṣāśrayaḥ śaraṇāgataś ca. tad enaṁ svadurge nītvā saṁmānaya. tato 'nenāgrasareṇa śatravo vyāpādanīyāḥ syuḥ. uktaṁ ca. Pṇ 200.16 tasyāi...deva, nirdayam etat, yad anenābhihitam, yat kāraṇam. (See also § 155.) Sy A 194 Nun fragte der König einen andern: Was meinst du? Er sprach: Ich meine, wir wollen ihn nicht töten, denn. Ar. **Vs 62**=T 76, Spl 155, Sy 46 (part), Ar. Pa seems to have mixt this vs with the following prose. a, T dīnaṁ. b c d, T kṛtopakāreṣu bhaye sukhe ca (β 'pi), ghṛṇā hi yeṣāṁ na ruṇaddhi rāudratāṁ, śiloccayās te pratikūlarāśayaḥ. Because of the superior meter in c d I have adopted the readings of Spl. Sy man muß sich eines Feindes (cf. next prose) erbarmen, wenn er sich demütigt und Schutz bei einem sucht, zumal wenn er einem einen Gefallen erweist [this phrase seems to be lacking in Ar and is probably due to the passage quoted under vs 64], und muß sich mit ihm aussöhnen. **Vs 63**=T 77, Spl 156; nowhere else here, but SP I. 104, N II. 82, Hp IV. 61, Hm IV. 58. a, T ed. em. sarvotpattisam°; α, R text, z santopadhi°, p mantrāuṣadhi° (I take upadhi=upadhāna, 'excellence'); Spl dakṣiṇādisam°, SP, N, H sarvakāmasam°. b, SP ed. hy aśva° (SPα as N, v. l. cāśva°), N, H aśva° (om na), Spl vājimedhasya (so v. l. of Hp). T tat. c, T yat pha° bhaya utpanne. N labhyate, so Hp ed., v. l. text. Spl, Hm samyag for traste. d, Spl yo rakṣec charaṇāgatam. **(155)** T A 225a tad... (kathaṁ manyase for kiṁ bhavān manyate; apy with β, ed. with α om). SP 1350 etad ākarṇya (α api śrutvā) rāudrākṣaṁ (α dīptā°) pṛṣṭavān: kiṁ bhavān brūta iti (α manyate). so 'bravīt: na dṛṣṭam idaṁ (α adṛṣṭaḥ) śaraṇāgato vadhya (α °gate vadha) iti. So 82abc (first of all the ministers in So) tac chrutvā dīptanayano nāma mantrī jagāda tam, arakṣyo rakṣyate. Kṣ 479d, 480ab(44bcd) mukhyāmātyo 'bravīt tataḥ, kṛpaṇaḥ śaraṇaṁ yāto rakṣyo 'yaṁ vipadi sthitaḥ. Pṇ 200.17 śaraṇāgato na vadhyate. suṣṭhu khalv idam ākhyānam. (After next vs and inserted story:) **205.2** tac chrutvā 'rimardano dīptākṣaṁ pṛṣṭavān: evam avasthite kiṁ bhavān manyate. so 'bravīt. Sy, Ar cf. under vs 62. **Vs 64**=T 78, SP 46, N 37, Pṇ 120. b, N śatrur apy āgataḥ

yā mamo 'dvijate nityaṁ sā mām adyā 'vagūhate
priyakāraka bhadraṁ te yan mamā 'sti harasva tat. 65.

(156) cāureṇā (*'py*) uktam:

hartavyaṁ te na paśyāmi *h*artavyaṁ *ced* bhaviṣyati
punar apy āgamiṣyāmi yadī 'yaṁ nā *'va*gūhate. 66.

(157) arimardana *āha*: *kathaṁ* (*cāi*) *'tat. so 'bravīt*:

KATHĀ 6
(STORY 6: OLD MAN, YOUNG WIFE AND THIEF)

(158) asti, *kaścit* sārthavāho *'tītāśītivarṣo 'rthaprādhānyāt*

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svayam. c, N hi for ca. SP, N °nyāyyaṁ, T, Pṇ °nyāyaṁ. d, T, SP svāiś ca māṅsāiś ca (SP, T v. l. svamāṅsāiś cāiva; SPα svāiḥ svāir mā° ca) tarpitaḥ. Pṇ here inserts story of the self-sacrificing dove. Tβ inserts suṣṭhu cedam abhihitam, SP tathā ca. **Vs 65**=Tβ 82 (p. 163), SP 47, N 38, So 82cd, Kṣ 480cd(45ab), Spl IV. 76, Pṇ 166, Sy A195 and vs 47 (repeated below as vs 48), Ar (as Sy). a, SP mām udvejate (α mamodvejite, mamādvijate), N mamādvijata. b, Spl sādya mām ava°, SP sā mām adyopag° (α sā mamātyopag°). N sā mamādyopagūhati, T mss. sā mātyāvahate or sā mamādyāvagāhate (em. Hertel), Pṇ text. c, T priyaś cāriś ca (v. l. priyaḥ cāuro 'pi) bhadra tvaṁ (v. l. tvaṁ bhadra); N tvatprasādāt tato bhadra. d, N yatheṣṭaṁ gṛhyatām iti. So cāuro 'py upakārīti sajjanāiḥ (cf. under § 155). Kṣ dadāu sārthapatiḥ pūrvaṁ cāurāyāpi svayaṁ dhanam. Sy Wie es der Kaufmann tat in der Nacht, wo ein Dieb in sein Haus drang, und wegen einer kleinen Genugtuung, die er erlebte, zu dem Dieb sprach: (vs 47) Freund! Die immer vor mir floh und zurückwich, drückt mich jetzt um deinetwillen an die Brust. Darum nimm dir alles, was du begehrst, aus meinem Hause und geh! (Below vs 48, very close to this.) **(156)** Tβ 163.4 cāureṇāpy ukto 'yam. SP 1357 coreṇoktam. Pṇ 205.6 text. **Vs 66**=T 83, SP 48, not in N, Pṇ 167, not in Pa. a, T v. l. hantavyaṁ. SP me (α te). b, SP kartavyaṁ te bha°, T dravyaṁ cet te bha°. d, SP nopagūhate, T tvāṁ na gū° (vv. ll. tvāvagūhyate, tvā na gūh°). **(157)** Tβ A 225bb apamardas tu pṛṣṭavān: kim idam avagūhanaṁ nāvagūhanam iti, kaś cāyaṁ cāuravyatikaraḥ, iti kathyatām. so 'bravīt. SP 1360 iti (α om). arimardana (α āmard°) āha: kathaṁ cāitat (α om ca). so 'py āha (α so 'bravīt). Pṇ 205.9 arimardanaḥ pṛṣṭavān: kā ca nāvagūhate, kaś cāyaṁ cāuraḥ. iti vistarataḥ śrotum icchāmi. dīptākṣaḥ kathayati. Sy A 196 Der Eulenkönig sprach: Was ist das für eine Geschichte? Und er antwortete. Ar. **(158)** Tβ 163.12 text. SP 1361 asti kasmiṅścin nagare vṛddhaḥ sārthavāhaḥ. tasya tāruṇī cāturyavatī bhāryā. — For this α: asti kācid vṛddha-pradhānasya sārthavāhasya bhāryā taruṇī. So 83 tathā hi pūrvaṁ kvāpy āsīd vaṇik ko 'pi (B. kaścit) sa kām api, vṛddho 'py arthaprabhāveṇa pariṇinye vaṇiksutām. Kṣ 481abc(45cd, 46a) vṛddhaṁ purā sārthavāhaṁ bhāryā hariṇalocanā, bālā. Spl (Book IV) 30.6, Pṇ 205.12 asti kasmiṅścid adhiṣṭhāne kāmārto (Pṇ kāmāturo) nāma vṛddhavaṇik (Spl mahādhanī vaṇikputro vṛddhaḥ).

taruṇāṁ bhāryām *avāptavān.* (159) sā (*tu navayāuvanasaṁpannā*) *vṛddhasaṁyogāc cā* (*'lekhyagate 'va*) *niṣprayojanaṁ yāuvanaṁ manyamānā tatsametā 'pi pratinaktaṁ śayanatalagatā viparivartamānāṅgayaṣṭiḥ paraṁ duḥkham anubhavati.* (160) (*atha*) kadācid *rātrāu* tasya gṛhe (*para*)vittāpahārī cāuraḥ praviṣṭaḥ. (161) taṁ (*ca*) dṛṣṭvā *sā* bhay*opagatā viparivṛtya* bhartāraṁ *pīḍitam* (*aṅgāir*) āliṅgitavatī. (162) *tathā ca vartamāne 'sāu prītipraharṣapraspanditaromāñcitaśarīraḥ kim idam*

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tena ca (Spl om) kāmopahatacetasā mṛtabhāryeṇa (Spl tr mṛ° kām°) kācin nirdhanavaṇiksutā (Spl nirdhanasya duhitā) prabhūtadhanaṁ (Spl °ta-vittaṁ) dattvodvāhitā. Sy 103. 24 Es war einmal ein reicher [Kaufmann, em.], ein Greis von 80 Jahren, der hatte eine junge Frau. Ar. **(159)** Tβ 163. 13 text. SP 1361 sā kadācid api taṁ (α taṁ before kad°) na pariṣvajati. So 84 sā tasya śayane nityaṁ jarato (B. jarāto) 'bhūt parāṅmukhī, vyatītapuṣpakāle (B. °kālā) 'tra bhramarīva taror vane. Kṣ 481cd(46ab) piśācasadṛśaṁ na sehe draṣṭum ulbaṇam. Spl 30. 9, Pṇ 205. 14 atha sā duḥkhābhibhūtā taṁ vṛddhavaṇijaṁ (Spl vṛddhatamaṁ va°) draṣṭum (Spl vīkṣitum) api na śaśāka (Spl śaknoti). (Cf. also next.) Sy 103. 25 Sie lag des Nachts nur notgedrungen neben ihm, war um ihrer Jugend willen betrübt und verabscheute den Kaufmann wegen seines Alters, und wenn er sie berühren wollte, rückte sie von ihm weg. Ar. **(160)** Tβ 163. 15 atha kadācit para°... SP 1362 tasya gṛhe vittāpahārī kadācid rātrāu kaścic (α om) coraḥ praviṣṭaḥ. So 85ab ekadā cāviśac cāuro niśi śayyāsthayos tayoḥ. Kṣ 482ab(46cd) kadācid atha śarvaryāṁ cāuraṁ. Spl 30. 20, Pṇ 205. 25 atha kadācit sā tena sahāikaśayane parāṅmukhī (Spl adds sthitā; cf. prec.) yāvat tiṣṭhati, tāvat tadgṛhe (Spl tasya gṛhe) cāuraḥ praviṣṭaḥ. Sy 103. 28 Da drang einmal des Nachts ein Dieb in das Haus des Kaufmanns, während er schlief, sie aber wach war (JCap 182. 23 dum iacerent simul in lecto, and so other Ar versions). Ar. **(161)** Tβ 163. 15 taṁ ca dṛ° bhayād vipari° (mss. °vartya, em. Hertel) ...aṅgāiḥ pariṣvaktavatī. SP 1363 taṁ dṛ° bhayo° (α bhayodvignā samīpam upagatā) bhāryā bhart° āli°. So 85cd taṁ dṛṣṭvā sā parāvṛtya tam āśliṣyat patiṁ bhayāt. Kṣ 482bcd(46d, 47ab) vīkṣya svamandire, cakitā sahasā vṛddham āliliṅga ghanastanī. Spl 30. 21, Pṇ 206. 1 sāpi taṁ cāuraṁ dṛṣṭvā (Spl avalokya) bhayavyākulitā (Spl °kulamanās taṁ) vṛddham api taṁ patiṁ (Spl om taṁ pa°) samāliliṅga (Spl āliṅgavatī). Sy 103. 30 Als sie den Dieb erblickte, fürchtete sie sich sehr und umarmte den Kaufmann und drückte ihn an sich. Ar. **(162)** Tβ 164. 1 text (om 'sāu) thru apaśyat. SP 1363 tato 'sāu sārthavāhaḥ kāraṇam anviṣyaṅś coram apaśyat. So 86 tam abhyudayam āścaryaṁ matvā yāvan nirīkṣate, diśas tatra vaṇik tāvat koṇe cāuraṁ dadarśa tam. Kṣ 483(47cd, 48ab) sadā parāṅmukhīṁ dṛṣṭvā svayaṁ kaṇṭhāvalambinīm, kāntāṁ vrddho [see next]—akāṇḍāmṛtananditaḥ. Spl 30. 22, Pṇ 206. 2 so 'pi vismayāt pulakāṅkitasarvagātraś cintayām āsa: aho (Spl om) kim eṣā mām adyāvagūhate. (Spl adds aho citram etat. tataś ca) yāvan nipuṇatayā paśyati (Spl 'valokayati), tāvac cāuraḥ praviṣṭaḥ koṇāikadeśe

atyadbhutam asaṁbhāvyaṁ ca mayā prāptam iti matvā samantād avalokayaṁś cāuram apaśyat. (*punar acintayat: nūnam eṣā 'sya bhayān māṁ samāliṅgati. iti jñātvā,*) (163) (*taṁ*) cā 'bravīt: (*bhadra,*) yā mamo 'dvijate nityam iti. (164) cāuro 'pi (*sāuhārdāt*) tam āha: hartavyaṁ te na paśyāmī 'ti.

(End of Story 6)

(165) tad (*atra*) cāur*asyā* 'pi pa*ravittāpahartur apakāriṇaḥ* śreyaś cin*tyate.* (*kiṁ punaḥ śaraṇāgatasyā 'bhyupetasye 'ti.*) (166) *api ca, ayaṁ* (*tāir viprakṛto*) 'smākam *eva puṣṭaye* (*tadavasādāya ca*) *bhaviṣyati* (*tadiyarandhradarśanāya vā. iti.*) *evam ayam avadhyaḥ. iti.* (167) *etad ākarṇyā* 'rimardano (*'nyaṁ sacivaṁ*) vakranāsaṁ *papraccha*: (*bhadra, sāṁpratam evaṁ sthite*)

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tiṣṭhati. punar acintayat: nūnam eṣā cāurasya śaṅkayā māṁ samāliṅgati. taj jñātvā (Pṇ tāvad gṛhakoṇāikadeśe cāuraṁ dṛṣṭvā vyacintayat: nūnam... āliṅgati. iti jñātvā). Sy 103.32 und er erwachte und sah, daß seine Frau ihn umarmt hielt, und sprach: Was hat mir da dieses Glück verschafft, daß mich meine Frau umfängt? Als er dann den Dieb erblickte, wußte er, daß sie ihn aus Furcht vor diesem umarmt hatte. Ar. The last part, tho found in Pa and Jn, may be a secondary expansion in both. See my Introduction, Vol. II, pages 173 f. **(163)** Tβ 164.3 abravīc ca... SP 1364 text (om bhadra). So 87 upakāry asi me tat tvāṁ na bhṛtyāir ghātayāmy aham, ity uktvā so 'tha cāuraṁ taṁ rakṣitvā prāhiṇod vaṇik. Kṣ **483c(48a),** in prec.: vṛddho 'vadac cāuram. 484(48cd, 49ab) nekṣate 'pāṅgalolākṣī (v. l. yā māṁ nāikṣata lol°) sāivam āliṅgati (Ma. sāiva māli°) svayam, hara cāura dhanaṁ sarvaṁ priyakṛd dayito 'si me. Spl 31.3, Pṇ 206.6 (Pṇ taṁ) cāuram āha (two pādas of vs in Pṇ, whole vs in Spl). iti. [Variants as in vs 64, q. v.] Sy 103.36 und sprach zum Dieb (vs 48, see under our vs 65). Ar. **(164)** Tβ 164.4 text (om sāu°). SP 1364 text (coro). Pṇ 206.7 tac chrutvā cāuro 'py āha... **(165)** Tβ **A 225 b a** (before the story!) text (om atra). SP 1365 iti (α tad atra) coreṇa paradrohiṇāpi samarpitadhanasya sārthavāhasya (α tasya) śreyaś cintitam. So 88ab evaṁ rakṣyo 'yam (cf. next) asmākaṁ cirajīvy upakārakaḥ. Kṣ 485ab(49cd) iti cāuro (Ma. coro) 'pi vaṇijā kāraṇena suhṛt kṛtaḥ. Pṇ 206.9 tasmāc cāurasyāpy upakāriṇaḥ śreyaś cintyate, kiṁ punar na śaraṇāgatasya. **(166)** Tα A 225 b, Tβ **A 225 b a** (before story) api... 'smākam, deva (α tr deva, asm° pu° tadava° (α and v. l. of β add ca) bhav° (β adds bhadratvāpakarṣaṇāya [mss. all °tva°, zR °prak°] ceti). tad ayam avadhya iti (β evam avadhyo 'yam iti for tad...). So **88a,** see prec., evaṁ ...asmākaṁ; 88cd ity uktvā dīptanayano mantrī tūṣṇīṁ babhūva saḥ. Cf. also **90b** paramarmavit, in next. Kṣ 485cd(50ab) ayaṁ kākas tu śatrūṇāṁ sarvaṁ vakṣyati ceṣṭitam. Pṇ 206.9 text (om tadava° ca; anena kāraṇenāyam for evam ayam). **(167)** T A 226 tad (β adds apy) avadhāryāpamardo vakranāsaṁ pṛṣṭavān: atra bhavān kathaṁ manyate. so 'bravīt...iti. yat kāraṇam. SP 1367 anantaraṁ (α śrutvā) vakranāsam apṛcchat: kim ucitam iti (α om).

kiṁ *kartavyam.* so *'bravīt*: (*deva,*) avadhyo 'yam iti. yataḥ:
śatravo 'pi hitāyāi 'va vivadantaḥ parasparam
cāureṇa jīvitaṁ dattaṁ rākṣasena tu goyugam. 67.
(168) *rājā* 'haḥ: kathaṁ cāi 'tat. *asāv akathayat*:

KATHĀ 7 (STORY 7: BRAHMAN, THIEF AND OGRE)

(169) asti kasyacid (*daridra*)brāhmaṇasya pratigrahalabdham (*ā bālabhāvād ghṛtatāilalavaṇayavasayogyāśanasaṁvardhitaṁ*) supuṣṭaṁ goyuga(la)m. (170) tac ca dṛṣṭvā cāuraḥ kaścid (*evaṁ*) *cintitavān*: (*adyāi 'va*) *tad* apahar*iṣyāmī 'ti*, (171) †*prathama-*

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so 'py uvāca: avadhyo... So 89, 90ab tato 'nyaṁ vakranāsākhyaṁ mantriṇaṁ kāuśikeśvaraḥ, sa pṛcchati sma kiṁ kāryaṁ samyag vaktu bhavān iti, vakranāsas tato 'vādīd rakṣyo 'yaṁ paramarmavit (cf. prec.). Pṇ 206. 12 text (om iti). Sy A197 Der König fragte den Dritten, und der sprach: Man darf ihn nicht töten, denn. Ar. **Vs 67=T 79, SP 49, N 39, Pṇ 170, So 90cd, Kṣ 486ab(50cd), Sy 49, Ar.** a, SP hitā eva (α text), N hitāyena. c, SP coreṇa, N vāiraṇa (read °reṇa). d, SP ca (α tu). So asmākam etayor vāiraṁ śreyase svāmimantriṇoḥ. Kṣ purā rākṣasacāurābhyāṁ śrūyate rakṣito dvijaḥ. Sy Es hat einer Nutzen davon, wenn seine Feinde gegeneinander agitieren und miteinander überworfen sind. Aus ihrer Überworfenheit entsteht ihm Nutzen, wie er einem Mann entstand, der wegen des Streites, welcher sich zwischen einem Dämon und einem Räuber entspann, seinerseits dem Unheil entrann. **(168) T A227** sa āha... SP 1371 rājā...(α om ca) so 'bravīt. So 91ab nidarśanakathā (B. °thāṁ) deva śrūyatāṁ atra vacmi te. Pṇ 206. 16 arimardanaḥ prāha: katham etat. vakranāsaḥ kathayati. Sy A198 Der König sprach: Was ist das für eine Geschichte? Und er sprach. Ar. **(169) T** 129. 12 text (β °yogyāśanādibhiḥ saṁ°; om supuṣṭaṁ, but β instead of it has svalaṁkṛtaṁ). SP 1372 asti kasyacid brā° prati° puṣṭaṁ (v. l. su-pu°) goyugam. So 91cd kaścit pratigraheṇa dve gāvāu prāpa dvijottamaḥ. Pṇ 206. 18 asti kasmiṁścid adhiṣṭhāne daridro brāhmaṇaḥ. [Then insertion.] tasya ca kenāpy anukampayā śiśugoyugaṁ dattam. brāhmaṇena ca bālatvād ārabhya yācitaghṛtatāilayavasādibhiḥ saṁvardhya supuṣṭaṁ kṛtam. Sy 104. 20 Es war einmal ein Asket, dem schenkte jemand eine Milchkuh zum Almosen. Ar as Sy. **(170) T** 129. 13 tac...evaṁ samarthitavān: adyāiva tad dhariṣyāmīti. SP 1372 tac cāpahartuṁ kaścic coro. So 92ab tasya dṛṣṭvātha cāuras te gāvāu netum acintayat (B. amantrayat). Pṇ 206. 23 tac ca dṛṣṭvā sahasāiva kaścic cāuraś cintitavān: aham asya brāhmaṇasya goyugam idam apaḥ°. iti niścitya. Sy 104. 21 Diese gewahrte ein Räuber, und er ging demselben nach, um sie womöglich zu stehlen. Ar (JCap 183. 17 quidam fur vidit illam et furandi curam adhibuit). **(171) T** 129. 14 text. SP 1373 rātrāu tamaskāṇḍe gacchan (α mahāndhakāre rātrāv āgacchat). So, cf. 93ab tadarthaṁ niśi gacchantāu dāivāt tāu cāurarākṣasāu. Pṇ 207. 1 niśāyāṁ bandhanapāśaṁ gṛhītvā yāvat prasthitaḥ. Sy (cf. prec. "und er ging demselben nach"). Ar,

pradoṣasamaye† *gantum ārabdhaḥ*. (172) gacchaṅś (*ca*) kenāpy (*avijñātena skandhapradeśa*)saṁśliṣṭaḥ. (173) *atha* tena (*bhayāt*) pṛṣṭaḥ: ko bhavān iti. (174) sa (*ca satyavacanam*) āha: (*naktaṁcaro*) 'haṁ brahmarākṣasaḥ. (175) *bhavān* (*api*) *kathayatu*: kas tvam iti. (176) *so* 'bravīt: ahaṁ cāuraḥ. (*tena ca punaḥ pṛṣṭaḥ*: *kva gacchati bhavān iti. teno 'ktam*: *kasyacid*) brāhmaṇasya goyugam (*apa*)hartum *icchāmi*. (*tvaṁ punaḥ kuto gacchasi.*) (177) (*atha vijñātapratyayo brahma*)*rākṣaso* (*'py*) āha: aham api tam eva brāhmaṇaṁ grahītuṁ *pravṛttaḥ*. (178) atha tāu (*dvāv api*) *tatra gatvāi* (*'kānte kālam anveṣayantāu*) *sthitāu*. (179)

JCap 183. 18 Ibat autem fur post eum usque ad domum heremite. **(172)** T 129. 14 text (β avijñātasya). SP 1373 (gacchan, cf. prec.) kenāpi saṁśliṣṭaḥ (α [saṁ]spṛṣṭaḥ). So cf. for this and the following under § 176. Pṇ 207. 1 tāvad ardhamārge [then insertion] kaścid dṛṣṭaḥ, dṛṣṭvā ca. Sy 104. 22 Da schloß sich ihm ein Dämon an, der Menschengestalt angenommen hatte; der war seinerseits unterwegs, indem er dachte: Wenn der Asket schläft, packe ich ihn. Ar, JCap 183. 19 Et cum esset in via obviavit ei demon in figura hominis. **(173)** T 129. 15 text (om bhayāt). SP 1373 tena ca (v. l. adds bhayāt) ko bhavān iti pṛṣṭaḥ. tenoktam: bhavān kaḥ. So see § 176. Pṇ 207. 4 taṁ tīvrabhayottrastaś cāuro 'bravīt: ko bhavān iti. Sy 104. 25 Der Räuber fragte den Dämon: Woher bist du und wohin willst du gehen? Ar. **(174)** T 129. 15 text (β om ca). SP 1374 sa āha: brahma° 'ham iti. So cf. § 176. Pṇ 207. 5 sa āha: satyavacano 'haṁ brahma°. Sy 104. 26 Der Dämon sprach: Ich bin ein Dämon. Ar. **(175)** T 129. 16 text (om api). SP 1374 punas tvaṁ ka iti brahmarākṣasena pṛṣṭaś. So cf. next. Pṇ 207. 5 bhavān apy ātmānaṁ nivedayatu. Pa nothing. **(176)** T 129. 16 so... cāuraḥ. kasyacid brā° goyugalaṁ (β goyugaṁ) hartum icchāmi. SP 1375 coro 'ham ity abravīt. tena... 'ktam: brāhmaṇasya go° apa° (α adds āgacchāmīti). tvaṁ... So 93c militvānyonyam uktārthāu. Pṇ 207. 6 so 'bravīt: 'ahaṁ krūrakarmā cāuraḥ, daridrabrāhmaṇagoyugaṁ hartuṁ prasthito 'smi. Sy **104. 29** (after next) Da sprach auch der Räuber zu ihm: Auch ich gehe ihm nach, vielleicht kann ich seine Milchkuh stehlen. Ar. **(177)** T 129. 17 atha vijñā° 'sāv āha... taṁ brā° gra° icchāmi. SP 1376 brahma°...(α brāhmaṇam for tam) eva graḥ° prav°. So **92cd** tatkālaṁ rākṣasaḥ ko 'pi tam āicchat khādituṁ dvijam. Pṇ 207. 8 atha jātapratyayo rākṣaso 'bravīt: bhadra [then insertion] tam eva brāhmaṇam adya bhakṣayiṣyāmi. [Then insertion.] Sy 104. 27 und gehe dem Asketen nach, um ihn, wenn er sich in der Nacht schlafen gelegt hat, zu packen. Ar. **(178)** T 129. 18 tatas tāu dvāv api gatvāikānte 'vasthitāu phalam (β chalam) avekṣamāṇāu. SP 1377 atha tāu brāhmaṇasya gṛhaṁ praviṣṭāu. So 93d tatra prayayatuḥ samam; **96ab** iti praviśya tadviprasadanaṁ. Kṣ 486cd, 487a(51abc) tulyaṁ (Ma. em. tulya-) kālaṁ dvijagṛhaṁ jagmatuś cāurarākṣasāu, śarīradhanahiṁsārtham. Pṇ 207. 10 text (om dvāv api). Sy 104. 31 Da gingen sie selbander. Ar as Sy, adding (JCap 183. 25) ad domum heremite. **(179)** T 129. 19 text (om prathamaṁ). SP 1377 tatra brahma-

prasupte ca brāhmaṇe brahmarākṣasaḥ (*prathamaṁ*) *tadgrahaṇāya saṁśliṣṭaś,* (180) *cāureṇā 'bhihitaḥ*: (*nāi 'ṣa nyāyaḥ.*) goyuge *mayā* 'pahṛte *paścād grahīṣyasī* ('ti). (181) *so* 'bravīt: (*ayam apy anayaḥ.*) *kadācid* ayaṁ (*go*)śabdena pratibudhyate, *tato me vyarthaḥ syād āgama* (iti). (182) *cāureṇo 'ktam*: (*yadi*) *tvayā gṛhīto 'yaṁ kalakalaṁ kṛtvo 'tthāsyati,* (*tataḥ sarve 'py utthāsyanti.*) *tadā 'ham api na śaknomi goyugam apahartum.* (*ataḥ prathamaṁ mayā 'pahṛte goyuge paścāt tvayā brāhmaṇo bhakṣayitavyaḥ.*) (183) evaṁ (*tayoḥ*) parasparaṁ vivadator

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rākṣasaḥ prathamaṁ brāhmaṇaṁ grahītum udyataḥ (so ed., but α °rākṣaso 'py āha: pra° ahaṁ brāhmaṇaṁ grahiṣyāmi). Pṇ 207. 11 prasupte ca brā° tadbhakṣaṇārthaṁ prasthitaṁ rākṣasaṁ. Sy 104. 31 Als der Asket zu Hause ankam, war die Nacht bereits vorgerückt, und er band die Kuh drinnen im Hause an, nahm seine Mahlzeit und legte sich schlafen. Ar. **(180)** T 130. 1 text (β om mayā). SP 1378 cora āha (α coreṇoktam): ahaṁ goyugam (α adds prathamam) apaharāmi. Pṇ 207. 12 dṛṣṭvā cāuro 'bravīt: bhadra, nāiṣa nyāyaḥ, yato goyuge mayāpahṛte paścāt tvam enaṁ brāhmaṇaṁ bhakṣaya. So, Pa fuse this with § 182, q. v. **(181)** T 130. 2 text (śabdena, om go; ed. with α pratibudhyeta, β text). SP 1378 rākṣaso 'bravīt: gośabdād ayaṁ prabuddhaḥ (α pratibudhyate), kathaṁ mayā (α tr mayā ka°) grahītavyaḥ. So 95 māivaṁ harāmy ahaṁ pūrvaṁ vipraṁ no ced vṛthā mama, bhaved gokhuraśabdena prabuddhe 'smin pariśramaḥ. Pṇ 207. 13 so 'bravīt: kadācid ayaṁ pratiśabdena brāhmaṇo budhyeta. tadānarthako 'yaṁ mamārambhaḥ syāt. Sy 105. 1 Der Dämon aber dachte: Wenn der Räuber die Kuh fortschafft, bemerken es vielleicht die Leute und wecken den Asketen und kann ich ihn nicht packen; darum sprach er zum Räuber: Warte, bis ich den Asketen gepackt habe, nachher nimmst du die Kuh weg. Ar. **(182)** T nothing. SP 1379 coreṇoktam: tvayā...utthāsyanti (α corrupt). So **94** (position correct for § 180, which is combined with § 182) ahaṁ dhenū harāmy ādāu tvadgṛhīto hy ayaṁ dvijaḥ, supto yadi prabuddhas tad dhareyaṁ goyugaṁ katham. Pṇ 207. 15 cāuro 'bravīt: tavāpi yadi bhakṣaṇāyopasthitasyāntarā ko 'py antarāyaḥ syāt, tadāham... (The last phrase, tho seemingly supported by Pa, may be merely a repetition from § 180). Sy **104. 34** (position as So, like So combining §§ 180 and 182) Der Räuber nun dachte: Wenn der Dämon den Asketen packt, erwachen vielleicht die Leute durch sein Rufen und kann ich sie nicht mehr stehlen; darum sprach er zum Dämon: Warte du so lange, bis ich die Kuh fortgeschafft habe, alsdann packst du den Asketen. Ar as Sy; but Wolff has this passage after § 181, instead of before it (in position of § 182, not of § 180); and JCap, OSp, while they have it in the position of § 180 as Sy, have also in the position of § 182 another, brief, statement that the thief refused to agree. **(183)** T 130. 3 evaṁ tayoḥ (α tataḥ) paras° vāiram utpannam, ahaṁ° ca yug° pratibodhitavantāu brāhmaṇam. SP 1380 evaṁ (α iti) paras° viva° brā° prabuddhaḥ. So 96 b c d cāurarākṣasāu, yāvat tāu kalahāyete tāvat prābodhi

(*vāiraṁ samutpannam, ahaṁpūrvikayā ca yugapad*) brāhmaṇaḥ pra(ti)buddhaḥ. (184) cāuras (*tāvad*) *avocat*: (*brāhmaṇa,*) brahmarākṣaso 'yaṁ tvāṁ grahītum *icchati*. (185) (*brahma)rākṣaso* (*'py*) *āha*: cāuro 'yaṁ *te* goyuga(la)m apahartum *icchati*. (186) *evaṁ śrutvo 'tthāya brāhmaṇaḥ* †(*sāvadhāno bhūtve 'ṣṭadevatā*)*mantradhyānenā 'tmānaṁ rākṣasād udgurṇalaguḍena ca cāurād goyugaṁ rarakṣa.*† (187) (*tatas*) *tāv* (*ubhāv api*) cāurarākṣasāv *apayātāv* (*iti*).

(End of Story 7)

(188) ato 'haṁ bravīmi: śatravo 'pi hitāyāi 've 'ti. (189) (*api ca*:)

śibinā 'pi svamāṁsāni kapotārthe mahātmanā
śyenāya kila dattāni śrūyate puṇyak*armaṇā*. 68.

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sa dvijaḥ. Kṣ 487bc(51d, 52a) ahaṁpūrvikayā tayoḥ, vivādo 'bhūn niśi mahān. Pṇ 207.18 itthaṁ cāhamahamikayā tayor vivadatoḥ samutpanne dvāidhe pratiravavaśād brāhmaṇo jajāgāra. Sy 105.6 Diesergestalt widersprachen sie einander und sie erhitzten sich beide. Ar. **(184)** T 130.4 text (om 'yaṁ). SP **1381** (after next) coreṇoktam: brahmarākṣaso 'yaṁ tvāṁ grah° āgataḥ. Kṣ 487d, **488b**(52b, **d**) ūcatus tāu dvijaṁ tataḥ,—tava cāyaṁ śarīrakṛt (read with Ma. by em. °hṛt). Pṇ 207.19 atha taṁ cāuro 'bravīt: brā° tvām ayaṁ rākṣaso bhakṣayitum icchati. Sy **105.8** (after next) Und der Räuber rief: Steh auf, sieh, der Dämon will dich packen! Ar versions in order of our text, not of Sy (except that JCap omits the following altogether). **(185)** T 130.5 text (β asāv apy āha; om 'yaṁ; β goyugam apaharatīti). SP 1381 tasmāi (α tasmin samaye) rākṣasenoktam: eṣa (α coro 'yaṁ, or om eṣa) tava goyugam apa° āgataḥ. Kṣ 488a(52c) ayaṁ te dhanahṛt prāptas. Pṇ 207.20 rākṣaso 'py āha: brāhmaṇa, cāuro 'yaṁ goyugaṁ te 'pah° ic°. Sy 105.7 Da rief der Dämon dem Asketen: Steh auf, sieh, der Räuber will deine Kuh stehlen! Ar. **(186)** T nothing. [SP 1382 anantaraṁ brāhmaṇena tāv upakāriṇāv iti matvā sukhena visṛṣṭāu. But SPα corruptly: iti tayor vākyaṁ śrutvātīvasaṁtuṣṭo brāhmaṇo labdhagoyugas tāu saṁmānitavān.] So 97abc utthāyāttakṛpāṇe ca tasmin rakṣoghnajāpini, brāhmaṇe. Kṣ 488cd(53ab) vipras tayor idaṁ śrutvā balamantrāir (Ma. bālamattāu!) jaghāna tāu. Pṇ 207.21 text. Sy 105.9 Und der Asket erwachte samt seinen Hausgenossen aus dem Schlafe und sie standen auf. Ar. **(187)** T 130.6 text (β om all). SP, Pṇ, Kṣ nothing. So 97cd jagmatuś cāurarākṣasāu dvāu palāyya tāu (B. palāyitāu). Sy 105.11 und der Räuber und der Dämon flohen. Ar (JCap and OSp add "and so the monk escaped from danger"). **(188)** T A228, SP 1384, Pṇ 208.1 text. So 98 evaṁ tayor yathā bhedo hitāyābhūd dvijanmanaḥ, tathā bhedo hito 'smākaṁ kākendracirajīvinoḥ. Sy A199 Dies habe ich dir mit Bezug darauf gesagt, daß es ein Weiser für einen großen Vorteil hält, wenn sich seine Feinde miteinander überwerfen oder wenn ein Freund seiner Feinde gegen diese agitiert, so daß sie sich miteinander überwerfen. Ar. **(189)** T A228 anyac ca (ms. R text). Pṇ 208.1 text. Others nothing. **Vs 68**=T 80, Pṇ 171, cf. So

(190) *atas* (*tvam api*) śaraṇāgata*ṁ* han*tuṁ* nā *'rhasi.* (191) *tato* 'nantaraṁ prākārakarṇa*m apṛcchat.* so 'py evam (eva) samarthitavān. (192) atha punar (*api samutthāyā 'ntarlīnam avahasya*) raktākṣo 'bravīt: (*kaṣṭam,*) vināśito *'yaṁ svāmī yuṣmābhir a*nayena. *uktaṁ ca*:

pratyakṣe 'pi kṛte doṣe mūrkhaḥ sāntvena tuṣyati
rathakāraḥ svakāṁ bhāryāṁ sajārāṁ śirasā 'vahat. 69.

100; SP 1384 (prose); fragment in N. a, T śivinā. d, Pṇ śrūyante puṇyakāmyayā. SP śibināpi mahātmanā svamāṁsāni kapotārthaṁ (v. l. kapotāya) dattānīti (v. l. om iti) śrutam (α śrūyate). N mahātmā śivirājānaḥ avarava— (last part stricken out in ms.) So cirajīvy anukampyo 'yam āpannaḥ śaraṇāgataḥ, śaraṇāgatahetoḥ prāk svam āmiṣam adāc (B. svamāṁsāny adadac) chibiḥ. T (β only) here inserts story of King Śibi. Tα has lacuna to § 209. **(190)** T A 230 tatrāyaṁ śaraṇāgato na hantavyaḥ. SP 1385 text. Pṇ 208. 4 tan nāyaṁ dharmaḥ, yac charaṇāgato hanyate. iti. **(191)** T A 231 tato 'nantaraṁ (vv. ll. tenānant°, apamardenānant°) prākārakarṇaḥ pṛṣṭaḥ. sa (v. l. so 'py) evam (ed. adds eva, without mss. authority) samarth°. SP 1385 text (om tato; but α tato, om anant°, and adds rājā). So **99** ity ukto (B. ukte) vakranāsena kāuśikendraḥ svamantriṇam, taṁ ca (B. sa) prākārakarṇākhyam apṛcchat so 'py uvāca tam. Kṣ 489abc(53cd, 54a) arimardaṁ (Ma. em. °de; ŚP. v. l. amātya sāu) tad ākarṇya kākānukrośamālinī (Ma. em. °śālini; ŚP. v. l. vāco 'nukrośaśālinaḥ), tadvacoviratāu (v. l. tadvadhe vi°). Pṇ 208. 5 atha tasya vacanam avadhārya prāk° apṛ°: kathaya, kim atra manyate bhavān. so 'bravīt: deva, avadhya evāyam, yato rakṣitenānena kadācit parasparaprītyā kālaḥ sukhena gacchati. (Here Pṇ inserts a story.) 209. 19 tac ca śrutvārimardano 'py evaṁ samarthitavān. **(192)** T A 232 athāntarlīnam avahasya (ava° added in ed. by em., not in mss.) raktākṣaḥ punar abravīt... SP 1387 atha punar api samut° rakt° 'bravīt: deva, ātmanāpi saha parivāro vinaśyati ripurakṣaṇena (α v. l. ātmano 'pi vināśāya saparichedasyānena ripura°; α adds iti). tathā ca. So 103 rājann apanayenāitāir mantribhir nāśito bhavān, pratīyante na nītijñāḥ kṛtāvadyasya (B. °vādyasya) vāiriṇaḥ. Kṣ 489cd, 490(54, 55ab) prāhur apare ghūkamantriṇaḥ, aho kumantriṇānena saṁśaye svāmino dhṛtāḥ (Ma. em. °tā), lakṣmīḥ śatruprayukte 'smin kāke kāruṇyacetasā. Pṇ 209. 19 tathā cānuṣṭhitaṁ dṛṣṭvāntarlīnam avahasya rak° punar abravīt: kaṣṭaṁ kaṣṭam, vinā° 'yaṁ bhavadbhir anyāyena svāmī. uktaṁ ca (vs). tathā ca. Sy A 200 Nachdem diese dritte Eule das gesprochen, sprach wieder jene erste: Ich sehe, ihr seid auf die Rede dieses Raben hereingefallen, denn. Ar. **Vs 69**=T 81, SP 50, N 40, Hp, Hm III. 24, Spl IV. 48, Pṇ 174, So 104ab, Kṣ 491(55cd, 56ab), Sy 50 and 51, Ar. a, SP pratyakṣeṇa (om 'pi) but α text (and so N intends). Jn pāpe for doṣe. b, sāntvena, so T ed. em. (mss. svāntena), and SPα; H śān° (Hp śāntena but v. l. °tvena); SP ed. svātmani, N śāsto na, Jn sāmnā pra- (Pṇ tuṣyati, Spl śāmyati). c, H nijaṁ. d, H śirasākarot. So mūrkho dṛṣṭavyalīko 'pi vyājasāntvena tuṣyati. Kṣ

(193) *te prāhuḥ*: katham (cāi) 'tat. so 'bravīt:

KATHĀ 8 (STORY 8: CUCKOLD CARPENTER)

(194) asti kasmiṅścid *adhiṣṭhāne* rathakāraḥ. (195) †tasya *priyā* bhāryā *puṅścalī*, *evaṁ mitrasvajanāiḥ pratibodhitaḥ*.† (196) tato 'sāu (*rathakāro*) jijñāsus tām *āha*: *priye, viprakṛṣṭe grāmāntare* rājakīyo *maṇḍapaḥ kartavyaḥ*; *tatra mayā* (*śvo*) *gantavyam. tatra dināni katicil lagiṣyanti.* tat tvayā *kiṁcit*

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vañcyate (Ma. em. °yante) dhūrtavacanāiḥ prabhavaḥ saralāśayāḥ, jāyāṁ sajārāṁ śirasā rathakāraḥ purāvahat. Sy 50 (probably expansion of first part of this vs) der Weise sieht die Listen der Feinde und fällt auf ein Wort nicht herein, sondern ist auf seiner Hut; ein törichter Mann aber läßt sich leicht durch ein Wort verleiten. (51) Denn wer dem, was er hört, mehr glaubt als dem, was er mit eigenen Augen sieht, dem geht's wie jenem Zimmermann, der dem, was er hörte, mehr glaubte, als dem, was er sah. Ar even more expanded. **(193)** T A 233 text. SP 1391 rājāha... (α om ca). Pṇ 209. 25 mantriṇaḥ prāhuḥ: katham etat. raktākṣaḥ kathayati. Sy A 201 Der Eulenkönig sprach: Was ist das für eine Geschichte? Und die Eule sprach. Ar as Sy. In spite of Pa's agreement with SP in making the king ask the question, the orig. probably agreed with T, Pṇ since the preceding speech of the minister was addrest in Pa to the other ministers, not to the king. **(194)** T 132. 8, SP 1392, Pṇ 210. 2 text (Pṇ sthāne, SP nagare). Hp 96. 12, Hm 72. 6 asti yāuvanaśrīnagare mandamatir nāma rathakāraḥ. So 104 c tathā hi takṣā ko 'py āsīd. Spl 20. 22 kasmiṅścid adhiṣṭhāne kaścid rathakāraḥ prativasati sma. Sy confused, see next. Ar, JCap 185. 4 Dicitur fuisse quidam carpentarius (so other versions). **(195)** T 132. 8 tasya bhāryā vyutpannacāritrājasraṁ mitrasvajanāiḥ pratibodhyate, na ca tasmāt parapuruṣasaṁsargān nivartate. SP 1392 tasya ṣoḍaśavarṣā bhāryā padminī nāma (α diff., one ms. contains the phrase puṅścalīti). Hp 96. 12, Hm 72. 7 sa ca svabhāryāṁ bandhakīṁ jānāti (Hp adds kiṁ tu) jāreṇa samaṁ svacakṣuṣā nāikasthāne (Hp °ṣuṣāika° na) paśyati. So 104 d, 105 ab bhāryābhūt tasya tu priyā, tāṁ cānyapuruṣāsaktāṁ takṣā buddhvānyalokataḥ. Kṣ **492 c (57 a)** bhāryāṁ jāravatīṁ. Spl 20. 22, Pṇ 210. 2 tasya bhāryā puṅścalī janāpavādasaṁyuktā (Pṇ adds ca). Sy 105 bottom (includes prec. §) Es war einmal ein Mann, der liebte die Frau eines Zimmermanns. Als das die Hausgenossen des Zimmermanns erfuhren, setzten sie ihn davon in Kenntnis. Ar, JCap 185. 4 qui pulcram habebat uxorem quam multum amabat. Habebat et mulier illa amasium qui agebat cum ea. Et cum signatum esset suo viro a sociis et consanguineis.—Only the general sense of the orig. can be determined. **(196)** T 132. 9 yato 'sāu jij° tām āha: bhadre, vipra° deśāntare (so ed. em., mss. dūratare, dūrāntare) rāja°...gantavyam iti. SP 1392 tāṁ jijñāsū ratha° svayaṁ (α svīyaṁ) gamanaṁ rājakāryeṇākathayat. Hp 96. 14, Hm 72. 8 tato 'sāu ratha° grāmāntaraṁ gamiṣyāmīty (Hm 'ham anyaṁ grāmaṁ gacchāmīty) uktvā. So 105 cd,

pātheyaṁ *mama yogyaṁ vidheyam.* (197) *tayā* ca tuṣṭayā *yathājñaptam eva* śambalaṁ *kṛtam.* (198) (*tathā cā 'nuṣṭhite gṛhītopaskarapathyodanaḥ praharaśeṣāyāṁ*) *śarvaryāṁ tām āha: gato 'ham, bhadre, dvāraṁ saṁvṛṇīṣve 'ti.* (199) *rathakāro 'py avijñāta eva pratinivṛtya svagṛhe* (*'padvāreṇa*) praviśya (*sva*)*śayyā*(dhas)tala *ātmadvitīyaḥ saha* śiṣyeṇā (*'va*)sthitaḥ. (200) *asāv api †hṛṣṭahṛdayā 'dya mama* nirāṅkuśo *dayitajanasamāgama*

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106 tattvaṁ jijñāsamānas tāṁ bhāryām avadad ekadā, priye rājājñayā dūraṁ svavyāpārāya yāmy aham, tat tvayā mama saktvādi pātheyaṁ dīyatām iti. Kṣ 492abc(56cd, 57a) kṛtvā (ŚP. v. l. jñātvā) prayojanamiṣaṁ nirgatya śibirāl (cf. § 198) laghu, [here prec.] draṣṭuṁ. Spl 21. 1, Pṇ 210. 3 so 'pi tasyāḥ parīkṣaṇārthaṁ (Spl °kṣārthaṁ)—[then insertion] Spl 21. 17, Pṇ 210. 10 bhāryām (Spl tām) avocat: priye, prabhāte 'haṁ (Spl ahaṁ prātar) grāmāntaraṁ yāsyāmi. tatra...vidheyam (Spl kāryam). Sy 105 bottom: und er begann zu überlegen: Es wäre nicht recht, wenn ich dem Worte der Leute glaubte, bevor ich's mit eigenen Augen gesehen. Und er sprach zu seiner Frau: Wir haben eine Arbeit übernommen an dem und dem Orte, und ich reise dorthin, darum richte mir den Proviant her für so und so viel Tage, daß ich ihn mit mir führe. Ar. **(197)** T 132. 11 text (most mss. evaṁ for eva and om kṛtam). SP 1393 bhāryā ca hṛdaye saṁtuṣṭā (α saṁtuṣṭahṛdayā) saṁbalādikaṁ dattvā. So 107ab tatheti dattapātheyas tayā. Spl 21. 19, Pṇ 210. 12 tasya vacanaṁ śrutvā harṣitacittā sotsukā (Spl sāpi tad ākarṇya harṣitacittāutsukyena) sarvakāryāṇi saṁtyajya siddham annaṁ ghṛtaśarkarāprāyam akarot. Sy 106. 4 Als sie das hörte, freute sie sich sehr und tat, wie er ihr gesagt. Ar. **(198)** T 132. 11 text. SP 1394 rātrāu (α adds eva) preṣitavatī. Hp 96. 14, Hm 72. 9 calitaḥ (Hp adds san). So 107b nirgatya gehataḥ. Kṣ **492b(56d)** see under § 196. Spl 21. 23, Pṇ 210. 17 athāsāu pratyūṣa utthāya svagṛhān nirgataḥ. Sy 106. 5 Als es Abend geworden war, sprach der Zimmermann zu seiner Frau: Verschließ die Tür sorgfältig und gib auf das Haus acht, und er machte sich mit seinem Lehrling auf und sie gingen. Ar. **(199)** T 132. 13 takṣvā (ms. p uktaṁ!) cāvijñāta eva prati° svaśayyā°... SP 1394 ratha° 'pi (α adds āgatya) mañcādho 'dṛśyībhūya (α for ma° adṛ° reads: punar adṛśyarūpī bhūtvā khaṭvātalaṁ praviśya) sthitaḥ. Hp 96. 14, Hm 72. 9 kiyaddūraṁ gatvā punar āgatya svagṛhe khaṭvātale (Hm paryaṅkatale, before sva°) patitvā (Hm nibhṛtaṁ) sthitaḥ. So 107cd, 108ab saśiṣyo guptam āgatya tatrāiva praviveśa saḥ, tadadṛṣṭas tu khaṭvāyās (B. °yāṁ) tasthāu śiṣyayutasthale (B. °yutas tale). Kṣ 492d, 493ab(57bcd) viveśa rathakṛt punaḥ, gūḍhe śayanaparyaṅkatale tasminn adhaḥsthite. Spl 22. 4, Pṇ 210. 21 (in next) sa rathakāro (Spl adds 'py) 'raṇye dinam ativāhya pradoṣe svagṛhe 'padvāreṇa (Spl °gṛham aparadv°) praviśya (Spl °viṣṭaḥ) śayyādhastale (Spl om dhas) nibhṛto bhūtvā sthitaḥ. Sy 106. 8 Nachher kam der Zimmermann heimlich wieder zurück, ging in das Haus und versteckte sich unter dem Bett, ohne daß ihn jemand gesehen hatte. Ar. **(200)** T 132. 14 text. SP 1395 sā ca nirāṅkuśā svadūtīṁ preṣayitvā priyajāram (α priyaṁ j°)

iti† dūti*kayā viṭam* ānāyya *tatrāi 'va nirviśaṅkapānabhojanādy anuṣṭhitavatī.* (201) *katham api cā 'prāptaratayāi 'va pādāu cālayantyā jānupradeśe* rathakāraḥ *spṛṣṭaḥ.* (202) *tato 'sāv* acintayat: *asaṁśayaṁ sa* (*eva*) rathakāro bhaviṣyati. *tat kathaṁ karaṇīyam* iti. (203) *asmiṁś* (*cā*) 'ntare (*saśapathaṁ*) *viṭenā* 'bhihitā: (*bhadre, kathaya,*) *mama vā* bhar*tur vā tava* kaḥ

ānīya yatheṣṭaṁ rantum upakrāntā. Hp 96. 15, Hm 72. 10 atha rathakāro grāmāntaraṁ gata ity upajātaviśvāsaḥ (Hp °sayā) sa jāraḥ saṁdhyākāla evāgataḥ (Hp evāhūtaḥ). So 108cd sāpy athānāyayat taṁ svaṁ tadbhāryā parapūruṣam. Kṣ 493c(58a) priyopapatinā. Spl 21. 23, Pṇ 210. 17 sāpi taṁ prasthitaṁ vijñāya prahasitavadanāṅgasaṁskārakarma (Spl °skāraṁ) kurvāṇā kathaṁcid dinam (Spl taṁ divasam) atyavāhayat. atha pūrvaparicitaviṭagṛhe (Spl tataś cāparadine kaṁcid viṭagṛhaṁ) gatvā [she summons her lover. Then prec.; then] Spl 22. 6, Pṇ 211. 1 atrāntare (Pṇ etasminn antare) sa devadattaḥ (Pṇ adds samāgatya tatra) śayana (Spl adds āgatya) upaviṣṭaḥ [then insertion] athāntare (Pṇ etasminn antare) sā gṛhadvāraṁ nibhṛtaṁ pidhāya (Spl vi°) śayanatalam ārūḍhā. Sy 106. 10 Sie aber glaubte den Zimmermann unterwegs und ließ ihrem Liebhaber sagen: Mein Gatte ist von Berufs wegen abwesend und wird erst nach langer Zeit wiederkommen, darum komm' eiligst hieher. Und er kam zur Zimmermannsfrau und aß und trank mit ihr, und sie waren guter Dinge selbander, während der Zimmermann alles, was sie taten, sah. Ar. (201) T 132. 16 text (rathakāraḥ only in ms. R). SP 1395 krīḍantyāś ca tasyāḥ pāde rathakāro lagnaḥ. Hp 97. 1, Hm 72. 12 paścāt tena saṁaṁ tasyāṁ khaṭvāyāṁ (Hm tasmin paryaṅke; Hp adds nirbharaṁ) krīḍantī khaṭvātalasthitena saha bhūtakiṁcidaṅgasaṁsparśāt (Hm paryaṅkatalasthitasya bhartuḥ kiṁcidaṅgasparśāt). So 109abc tena sākaṁ ca khaṭvāyāṁ ramamāṇā patiṁ padā, spṛṣṭvā kathaṁcit taṁ. Kṣ 493cd, 494a (58abc) cakre surataṁ tena tadvadhūḥ. [In next:] pādasaṁsparśān. Spl 22. 10, Pṇ 211. 7 athārohantyā (Spl tasyās tacchayanam āro°) rathakāraśarīre pādo vilagnaḥ (Spl om vi). Sy 106. 16 Und in der Nacht bestieg er das Bett des Zimmermanns und legte sich darauf nieder. Der Zimmermann aber versank in Schlaf, und unter dem Bett liegend, wie er war, streckte er seine Füße aus. Ar. (202) T 132. 17 text. SP 1396 sā cācintayat (α om ca) niyatam (α satyam) ayaṁ ratha° bhav°. ataḥ kiṁ karomīti (α kariṣyāmīti). Hp 97. 2, Hm 72. 13 svāminaṁ (Hm adds māyāvinam iti) vijñāya sā (Hm om) viṣaṇṇābhavat. So 109cd pāpā mene tatrastham eva tam. Kṣ 494ab(58cd) sā jñātvā [here prec.] nijaṁ patim alakṣitam. Spl 22. 11, Pṇ 211. 7 tato vyacintayat: nūnam etena durātmanā rathakāreṇa matparīkṣaṇārthaṁ (Pṇ °kṣārthaṁ) bhāvyam. tat strīcaritravijñānam (Pṇ °carita°; adds kimapi) karomi. Sy 106. 19 Wie ihn nun seine Frau unter dem Bett erblickte. Ar. (203) T 132. 18 text (om bhadre; priya for °tara). SP 1397 atrāntare saṁtuṣṭena (α om) jāreṇābhihitā (α °tam): bhadre, svabhartari mayi ca (α mayi bhartari ca) kas te priyataraḥ. Hp 97. 6, Hm 73. 5 [after insertion] jāro brūte: tava (Hp tat) kim evaṁ (Hp evaṁvidhaḥ) sneha-

priya(tara) iti. (204) *yatas tayā pratipattikuśalayā 'bhihitaḥ*: (205) *praṣṭavyaṁ pṛcchasi. striyo hi nāmāi 'tā laghudharmiṇyo yatkiṁcana*pravṛttāś *ca.* (206) (*kiṁ bahunā,*) yady āsāṁ nāsikā na syuḥ, *asaṁśayam* amedhyam api bhakṣayeyur (*iti saṁkṣepaḥ*). (207) *yady aham* (*īṣanmātram apy*) *akuśalaṁ bhartuḥ śṛṇuyām,* (*sadyaḥ*) prāṇa*parityāgaṁ kuryām* iti. (208) *atha* rathakāras *tayā dharṣaṇyā kṛtakavacanavyaṁsitamanāḥ* śiṣyam *avocat*: (209) *vijayatāṁ* mamā *'tyantabhaktā dayitā*; *sarvajanasakāśaṁ*

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bhūmī (Hp adds sa te) rathakāraḥ. So 110 kṣaṇāc copapatis tatra vyākulaḥ pṛcchati sma tām, brūhi priye kim adhikaṁ (B. °kaḥ) priyo 'haṁ tava kiṁ patiḥ. Jn diff. Sy 106. 20 flüsterte sie ihrem Liebhaber zu: Frage mich laut: Liebst du mich oder deinen Gatten? Er fragte sie. Ar. **(204)** T 132. 19 text. SP 1398 sā cāha (α sābravīt). Hp 97. 7, Hm 73. 5 bandhakī brūte (Hm °ky avadat). So 111ab tac chrutvā kūṭakuśalā taṁ jāraṁ nijagāda sā. Jn diff. Sy 106. 22 und sie antwortete ihm. Ar. **(205)** T 132. 19 text. SP 1398 (α begins mūrkha or mūḍha) kas te vivekaḥ. strīsvabhāvād yāuvanadoṣāc cetas tataḥ pravṛttiḥ kadācid (α tr kad° pra°). Hp 97. 7, Hm 73. 6 barbara kiṁ bravīṣi (Hm re bar° kiṁ vadasi). śṛṇu. [Inserted vss.] tvaṁ jāro (Hm adds pāpamatir) manolāulyāt puṣpatāmbūlasadṛśaḥ kadācit sevyase. So 112ab idaṁ tu cāpalaṁ strīṇāṁ sahajaṁ kriyate 'tra (B. na) kim. Jn diff. Sy 106. 22 Geliebter, so etwas darfst du mich nicht fragen, denn wir Frauen sehen bei einem fremden Mann nicht auf das Äußere und auf Tüchtigkeit, sondern wenn er uns über den Weg läuft, sättigen wir an ihm bloß unsere Lust. Ar. **(206)** T 132. 20 text. So 112cd amedhyam api bhakṣyaṁ syān nāsāṁ syur yadi nāsikāḥ. Others nothing. **(207)** T 132. 21 text. SP 1399 dharmapatis tu (α bhartā) strīṇām adhidevateva tiṣṭhati (α °devateti śrutiḥ). tasya vipattāu prāṇā api tyajyante. iti (α °vipattāu paraṁ priyā api prāṇās tyajyante). Hp 97. 16, Hm 73. 14 sa ca (Hp adds me) svāmī māṁ vikretuṁ devebhyo brāhmaṇebhyo vā (Hm 'pi) dātuṁ samarthaḥ (Hm īśvaraḥ). kiṁ bahunā tasmiṁ jīvati jīvāmi tanmaraṇe cānumaraṇaṁ kariṣyāmīty eṣa me niścayaḥ (Hm °mīti pratijñā vartate). So **111cd** priyo mama patis tasya kṛte prāṇāṁs tyajāmy aham. Kṣ 494cd(59ab) uvāca dharmapatnyā me tatparo nāsti vallabhaḥ. Jn diff. Sy 106. 26 Den Gatten jedoch achten wir als den Vater und Ernährer, denn alles Gute, was der Mann sich angelegen sein läßt und erstrebt, erstrebt er um seiner Frau und seiner Kinder willen. Für eine betrügerische Frau muß eine jede gelten, die nicht ihren Gatten so achtet wie sich selbst, und auch ich liebe ihn. Ar. **(208)** T 133. 1 text. SP 1400 (α tac) śrutvā rathakāro. Hp 98. 7, Hm 74. 10 etat sarvaṁ śrutvā sa rathakāro (Hm adds 'vadat). So 113 etat tasyā vacaḥ śrutvā kulaṭāyāḥ sa kṛtrimam, tuṣṭaḥ śayyātalāt takṣā nirgataḥ (B. °tya) śiṣyam abhyadhāt. Kṣ 495ab(59cd) taj jñātvā mūḍhahṛdayo rathakāro mudānvitaḥ. Spl 23. 6, Pṇ 212. 3 so 'pi rathakāro mūrkhas (etc., diff.). Sy 106. 31 Als der Zimmermann hörte, wie sie sagte: Ich liebe ihn, kam ihm das Weinen und er dachte im Herzen. Ar. **(209)** T 133. 2 text. SP 1400 mameyam atipriyā.

saṁmānayāmi. (210) ity *uktvā śirasi kṛtvā* khaṭvāsīnāṁ sajārāṁ rājamārg(*arathyāntar*)e(ṣu) bhrāma*yañ janahāsam avāptavān.*

(End of Story 8)

(211) ato 'haṁ bravīmi: pratyakṣe 'pi kṛte doṣa iti. (212) †*tat sarvathā* (*mūlotkhātā vayaṁ*) *vinaṣṭāḥ smaḥ.* (*suṣṭhu khalv idam ucyate*:)†

(mantrirūpā hi ripavaḥ saṁbhāvyās te vicakṣaṇāiḥ
ye hita*ṁ* nayam utsṛjya viparītopasevinaḥ. 70.)
(santo *'pi hi* vinaśyanti deśakāla*nirākṛtāḥ*
aprājña*ṁ* mantriṇa*ṁ* prāpya tamaḥ sūryodaye yathā. 71.)

[For this α has, after the following: tasminn avasare 'pi mām eva smaratīti pāureṣu tena gaditam (v. l. kathitam).] Hp 98. 7, Hm 74. 10 dhanyo 'haṁ yasyedṛśī sahajasnehavatsalā (Hm om) priyavādinī (Hm adds svāmivatsalā) bhārye—. So 114 dṛṣṭaṁ tvayādya (B. °tra) sākṣī tvaṁ mama bhakteyam īdṛśī, amum evāśritā kāntaṁ tad etāṁ mūrdhny ahaṁ vahe. Jn diff. Sy 106. 33 Wie ich sehe, liebt mich meine Frau wie ihr eigenes Leben. Ar. **(210)** T 133. 3 text (skandhenādāya for śirasi kṛtvā; α °rathyantareṣu). SP 1400 iti matvā prātas (α om) tāṁ (α om) sakhaṭvāṁ sajārāṁ (α eva for saj°) śirasi kṛtvā (α nidhāya) rājamārge bhramāmīti gatavān (α bhramitavān; see prec. for end of α). Hp 98. 8, Hm 74. 11 'ti manasi nidhāya tāṁ (Hp °yāitāṁ) khaṭvāṁ strīpuruṣasahitāṁ mūrdhni kṛtvā (Hp v. l. śirasi nidhāya) nṛtyavān (Hm sānandaṁ nanarta; Hp v. l. adds jāraś ca palāyitaḥ). So 115 ity uktvā sahasotkṣipya khaṭvāsthāv eva tāv ubhāu, saśiṣyaḥ sa jaḍo jāyātajjārāu śirasāvahat. Cf. also So 116cd, in next, hāsyatvaṁ—gacchati. Kṣ 495cd(60ab) uvāha śirasā bhāryāṁ sajārāṁ hāsayan pathi. Jn diff.; puts wife and lover on his shoulders; then Spl 23. 15, Pṇ 212. 11 tataś ca (Spl adds tūryadhvanichandena) nṛtyan (cf. H) sakalasvajanagṛhadvāreṣu (Spl om svajana) babhrāma. Pa diff.; does not carry them on his shoulder. **(211)** T A 234, SP 1402, H, Spl 23. 15, Pṇ 212. 12 text. So 116 itthaṁ (B. evaṁ) pratyakṣadṛṣṭe 'pi doṣe kapaṭasāntvataḥ, mūrkhas tuṣyati hāsyatvaṁ nirvivekaś ca gacchati (cf. prec.). Kṣ 496ab(60cd) itthaṁ vimūḍhahṛdayā vañcyante priyavādibhiḥ. Sy A 202. 1, Ar. **(212)** T A 234 tat sar° (β adds mūlotkhātāya) vin° smaḥ. sādhu cedam uc°. So 117 tad eṣa cirajīvī te rakṣyo nāriparigrahaḥ, upekṣito hy ayaṁ deva (B. devaṁ) hanyād roga iva drumam. Kṣ 496cd(61ab) cirajīvī ca kāko 'yaṁ saṁdheyo neti me matiḥ. Pṇ 212. 12 text. Sy A 202. 1 daß man auch den Worten dieses Raben nicht glauben darf, denn (vs 52) bis jetzt zwar hat er uns nicht schaden können, nun aber trifft uns Schaden durch sein Kommen. Ar. **Vs 70**=T 82, Spl **168**, Pṇ 178 and **197**; possibly cf. Sy vs 52, end? Not in Ar. a, T mss. mantriputrā; Pṇ 178 mitrarūpā. b, Pṇ twice saṁbhāvyante. c, Spl, Pṇ 197 ye santaṁ nayam, Pṇ 178 ye hitaṁ vākyam; T hite. d, Spl, Pṇ 197 sevante pratilomataḥ. Sy und gar durch die törichten Ratschläge. [This may be a last trace of this or the next vs; it has no correspondent in the Ar versions, which are confused and expanded here.] **Vs 71**=T 83, Pṇ 179. a, Pṇ 'py arthā

(213) *tadā 'pi* tadvacanam anādṛtyāi 'va cira(ṁ)jīvinam *uddhṛtya svadurgaṁ netum ārabdhaḥ.* (214) *atha* cira(ṁ)jīvy *āha (?viśvāsārtham)*: deva, *(kiṁ mayāi 'tadavasthenā 'kiṁcitkareṇa saṁgṛhītena.)* kiṁ mamāi 'tadavasthasya jīvitena. *tad agniṁ me dāpaya, tasminn ātmānaṁ prakṣipāmī* 'ti. (215) raktākṣeṇa *(tu) tasyā 'ntarnihitabhāva(sūcita)m (ākāraṁ) jñātvā 'bhihitam*: kim *agnisaṁpātam icchati bhavān.* (216) so 'bravīt: ahaṁ *(tāvad)*

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vi°. b, Tβ °vināḳṛtāḥ, Pṇ °virodhitāḥ. c, Pṇ aprājñān mantriṇaḥ. **(213)** T A235a tad api (β tadāpi) tasya vac° apākṛtya (β °tyāiva) cirajī°... SP 1402 iti bahudhokte 'pi rājā tadvacanam anād° 'va ciraṁ° gṛhītvā svagṛhaṁ (α om) gatavān. So 118, 119, 120ab iti raktākṣataḥ śrutvā kāuśikendro 'bravīt sa tam, [speech, expanded] iti tat sa nirācakre mantrivākyam ulūkarāṭ, āśvāsayām āsa ca taṁ vāyasaṁ cirajīvinam. Spl diff., expanded, same general sense. Pṇ 212.18 tatas tadvaco 'nād° sarve te sthirajīvinam utkṣipya svadurgam ānetum ārabdhāḥ. Sy A203 Aber der Rat der Eule, die seine Tötung beantragt hatte, wurde nicht angenommen, vielmehr gab der König den Befehl und sie trugen den Raben ehrenvoll von dannen nach dem Wohnort der Eulen. Ar. **(214)** T A235b. 1 atha cirajī° āha: deva...jīvitena. icchāmy ahaṁ pradīptam agniṁ praveṣṭum. tad arhasi mām agnidānenopakartum (β °nenoddhartum) iti. SP 1403 tatra (α adds gate) ciraṁjīvinā viśvās° (cf. Sy; but α omits the word) raktākṣa (α om) uktaḥ (α vijñaptaḥ): deva (α om) tvadripuṇāham evāvamānito (α tvadarthe svajātināvam°) viḍambitaś ca (cf. § 216); tad agniṁ... So 120cd, 121 tataḥ sa cirajīvī tam ulūkeśaṁ vyajijñapat, kiṁ mamāitadavasthasya jīvitena prayojanam, tan me dāpaya kāṣṭhāni yāvad agniṁ viśāmy aham. Kṣ 497, 498ab(61cd, 62) tato mukhād vamad-(Ma. em. mukhodvamad)-raktaḥ kṛtakasrastapakṣatiḥ, khañjann ulūkanṛpatiṁ cirajīvī vyajijñapat, deva tyajāmy ahaṁ prāṇān kṛtaghnāir vāyasāir hataḥ. Spl nothing. Pṇ 212.19 athānīyamānaḥ sthirajīvy āha: deva, adyākiṁcitkareṇāitadavasthena kiṁ mayopasaṁgṛhītena. yat kāraṇam icchāmi dīptaṁ vahnim anupraveṣṭum. tad arhasi mām uddhartum agnidānena. iti. Sy A204 end (first part of A204 not in Skt.) Und der Rabe seinerseits verhielt sich dementsprechend und redete solche Worte, daß der Eulenkönig und seine Ratgeber bei ihrem Anhören ihm immer mehr Vertrauen schenkten. (A205.1) Eines Tages nun sprach der Rabe zu den Eulen — und auch den Eulenkönig hatte er eingeladen, und auch jener Widerpart des Raben war anwesend — zu ihnen also sprach er: (After first part of § 216) **A205.9** Wenn nun mein Herr einwilligt und anordnet, daß man mich im Feuer verbrenne. Ar. **(215)** T A235b. 2 text. SP 1405 taddhṛdayam ākalituṁ (α ākālayituṁ or ākalay°) raktākṣeṇoktam: maraṇe kiṁ sādhyaṁ tava. So **123cd** asmatprabhoḥ prasādāt tvaṁ svastha eva kim agninā. Pṇ 212.21 atha raktākṣas tasyāntargatabhāvaṁ jñātvābravīt: kimartham agnipatanam icchasi. **(216)** T A235b. 3 text (β prāptum for agnāu huta°). SP 1406 (cf. also under § 214) so 'bravīt: mṛto 'ham ulūkayoniṁ gatvā kākakulam utsādayiṣyāmi. So 122 ulukayoniṁ ca varaṁ prārthaye 'haṁ hutāśanam (B. °nāt), kartuṁ vāyasarājasya tasya vāirapratikriyām. Kṣ 498cd(63ab) tvat-

yuṣmadartham imām āpadaṁ prāptaḥ. tad icchāmi teṣāṁ vāiraniryātanārtham ulūkayonim *agnāu hutaśarīraprabhāvād* (iti).

(217) *raktākṣo 'bravīt*:

antarbhāvanigūḍhe 'yaṁ vāk te prakṛtipeśalā
vikārādyanabhijñeyā viṣadigdhe 'va vāruṇī. 72.

(218) duṣṭa, aśakyā *tavo 'lūkayonir (asaṁbhāvyā ca). yat kāraṇam*:

sūryaṁ bhartāram utsṛjya parjanyaṁ mārutaṁ girim
svayoniṁ mūṣikā prāptā yonir *hi* duratikramā. 73.

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kṛte tadvadhāyāhaṁ jātiṁ vāñchāmi kāuśikīm. Pṇ 212. 21 so 'bravīt: ahaṁ bhavadartha imām āpadāṁ (!read °daṁ) meghavarṇena prāpitaḥ. tad icchāmi teṣāṁ vāirayātanārtham ulūkatvam iti. Sy A205. 4 Ich habe von seiten der Raben viel Böses erfahren und will ihnen vergelten. [The rest much expanded, but to same effect as text; last part of § 214 inserted in it.] Ar. **(217)** T A235b. 5 text (in β preceded by tac ca śrutvā and followed by two vss). SP 1407 sa āha. So 123ab ity uktavantaṁ vihasan raktākṣo nijagāda (B. 'tra jag°) tam. Kṣ 499ab(63cd) kākasyeti vacaḥ śrutvā ghūkāmātyo 'vadad budhaḥ. Pṇ 212. 23 tac ca śrutvā rājanītikuśalo raktākṣaḥ prāha. Sy p. 108. 1 Da sprach sein Widerpart unter den Eulen zu ihm. Ar. **Vs 72**=T 84, Sy 53, Ar. a, Tα °virūḍheyaṁ. c, Tβ vikārād an°; all mss. °jñāyā, Hertel em. °jñāya; I suggest text by em.; but the reading is very dubious. Sy Du gleichst süßem Wein und Honig, der sich in einem Gefäß befindet, und mit welchem Galle vermischt ist. Ar, JCap 189. 9 Nulli assimulo te per bona verba que ostendis et mala que obscondis nisi vino habenti bonum odorem, saporem tamen venenosum. OSp close to this. KF 148. 27 How excellent (you are) when you begin anything, but how hateful when you finish it; and you resemble clear wine in which deadly poison is mixt. Wolff p. 218 towards bottom, Wie gleichst du doch rücksichtlich des Guten, das du sehen läßest, und des Bösen, das du verbirgst, etc. **(218)** T A236 text. SP 1407 aśakyam evāitat (α duṣṭa, na saṁmatam etat). tathā ca. So 124ab na ca tvaṁ kāuśiko bhāvī yāvat kākatvam asti te. Kṣ 499cd(64ab) ulūkajātir na prāpyā tvayā vakreṇa vāyasa. Pṇ 212. 23 bhadra, kuṭilas tvaṁ kṛtakavacanacaturaś ca, tat tvam ulūkayonigato 'pi svakīyām eva vāyasayoniṁ bahu manyase. śrūyate cāitad ākhyānakam. Sy A206 Wenn du auch deinen Leib verbrennst, so können doch dein Charakter und deine Gewohnheiten und deine Natur nicht verbrennen, denn. Ar. **Vs 73**=T 85, SP 51, N 41, Spl IV. 56, Pṇ 180, So 124cd, Kṣ 500ab(64cd) and **507**, Sy 54, Ar. a, utsṛjya with N, Jn, Kṣ; SP and v. l. of T in pratīka, see § 242, uddiśya; Tα in § 242 āsādya; T all mss. here and ms. R under § 242 icchantī. c, SP svāṁ yo° (α text). Pṇ mūṣikī, Tα and v. l. of β and best ms. of SP mūṣakī. d, SP, N tu for hi. Jn and Kṣ(!) svajātir dur°. So yādṛśo yaḥ kṛto dhātrā bhavet tādṛśa eva saḥ. Kṣ 500ab(64cd) tyaktāpy aho ravimukhāiḥ (Ma. ms. tyaktvorddhāhāravi°, em. tyaktodvāhā ravi°) svayoniṁ mūṣikā yayāu. Below, with § 242, Kṣ **507** (ŚP. ed.) repeats entire vs agreeing exactly with Spl; but this is not found in Ma., and was perhaps interpolated from a Spl source. Sy wohin du auch gehen magst, du kehrst doch immer

(219) *so 'bravīt*: kathaṁ (cāi) 'tat. *raktākṣo 'bravīt*:

KATHĀ 9 (STORY 9: MOUSE-MAIDEN)

(220) asti ka(smiṅ)ścid (*deśa*) ṛṣis tasya jāhnavyāṁ (*snātvo*) 'pas*pra*ṣṭum ārabdhasya, (221) *karatale* śyena†*mukha*†(pari)-bhraṣṭā mūṣ(*akaśāv*)ikā patitā. (222) *tāṁ* (*dṛṣṭvā nyagrodha-*) *pattre 'vasthāpya* (*punaḥ snātvo 'paspṛśya ca prāyaścittādikriyāṁ kṛtvā ca*) *gṛhābhimukhaḥ prāyāt*. (223) *mūṣikāṁ ca smṛtvā 'cin-*

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wieder zu deiner Natur zurück, wie jene Maus, die sich Sonne, Nebel, Wind und Berggeist zum Gatten in Aussicht nahm, aber auf sie alle verzichtete und wieder ihre Natur annahm und eine Maus, einen Geschlechtsgenossen, heiratete. On this vs and § 228, below, cf. Winternitz, *WZKM.* 25. 54 ff. It seems to me that the inconsistency which he finds between prose and verse is not serious; and it is less serious with the true reading, utsṛjya, in pāda a of the vs, which shows that the orig. had no "wish" on the part of the girl. Hertel, in his reply to Winternitz, *ZDMG.* 68. 64 ff., indicates the ground of the supposed "equality of power"; the brahman claims to be the equal of any god in the universe, and the girl passes for his daughter. **(219)** T A237 so... 'tat. asāv āha. SP 1410 ciraṁjīvy āha (α prāha)...(α om ca). Pṇ 212. 28 so...(om ca)...kathayati. Sy A207, Ar as usual. **(220)** T 134. 1 text (om tasya; mss. 'pas[p]ṛṣṭum or °ṭaṁ; ārabdhaḥ). SP 1411 asti kaścid ṛṣiḥ. tasya jāh° upasṛtya (α upaspṛśato) vartamānasya (α om). So 125a tathā ca prāṇ muniḥ kaścic. Kṣ 500c(65a) gaṅgātīre muniḥ kaścin. Spl 24. 8 asti kasmiṅścid adhiṣṭhāne tapovane śālaṅkāyano nāma tapodhano jāh° snānārthaṁ gataḥ. tasya ca sūryopasthānaṁ kurvatas. Pṇ 213. 2 asti [then expansion] gaṅgāyās taṭe—yājñavalkyo nāma kulapatiḥ, tasya jāh° snātvopaspraṣṭum ārabdhasya. Sy 108. 20 Es war einmal ein gerechter Asket, dessen Segen und Fluch ging stets in Erfüllung. Der saß einmal am Strome. Ar. **(221)** T 134. 1 kara° cāsya śyenapari°... SP 1411 haste śyenamukhabhraṣṭā mūṣikā patitā. So 125bc chyenahastacyutāṁ (B. °tāc cyu°) śiśum, mūṣikāṁ prāpya. Kṣ 500d(65b) mūṣikāṁ śyenapātitām. Spl 24. 9 tatra pradeśe mūṣikā kācit kharatarānakhāgraputena śyenena gṛhītā. [Then long passage, quite diff.] Pṇ 213. 8 kara° śyenamukhāt pari° mūṣikī patitā. Sy 108. 22 Da flog über ihm eine Weihe, die hielt in ihren Fängen [JCap suis pedibus, KF his foot, Wolff in ihrer Klaue] eine Maus. Als sie in die Nähe des Asketen gelangt war, da entfiel ihr die Maus, (so daß sie) gerade vor seinen Füßen (niederfiel). Ar. The word mukha goes with SP and Pṇ, which here seem very close to the orig.; yet Pa rather supports So's hasta, and Spl also suggests this. **(222)** T 134. 2 tāṁ cāsāu nyagrodhapādapamūle saṁsthāpya punaḥ snātvā gṛhā° prāyāt. SP cf. § 224. Pṇ 213. 9 text (om gṛhā° prāyāt). Sy 108. 25 Dem Asketen tat es leid um sie und er streckte die Hand aus, nahm sie und legte sie auf ein Blatt und machte sich auf, um sie nach Hause zu tragen, damit niemand sie töte. Ar. **(223)** T 134. 3 text (ed. with α stops with pari-

tayat: nṛśaṁsam etan mayā kṛtaṁ mātṛpitṛparibhraṣṭāṁ mūṣikāṁ parityajatā. (mamāi 'vā 'yam adharmo yat kāraṇam aham asyā adhunā nāthaḥ.) (224) *iti matvā (pratinivṛtya)* tāṁ *(mūṣikāṁ sva)*tapobalena kanyāṁ kṛtvā, (225) *gṛham ānīyā ('napatyāyāi)* bhāryāyāi *prāyacchat, āha ca:* (226) *(bhadre, gṛhyatām,) iyaṁ tava duhito 'tpannā prayatnena saṁvardhanīyā.* (iti.) *tatas tayā* saṁvardhitā *lālitā ca.* (227) atha *kālena dvādaśavarṣe prāpte* vivāha*kārye tasyāś cintām ṛṣir āpede: ayukto 'syāḥ kālātikramo yat kāraṇaṁ mamāi 'vā 'yam adharmaḥ. (uktaṁ ca:)*

pitur gṛhe tu yā kanyā rajaḥ paśyaty asaṁskṛtā
avivāhyā tu sā kanyā *dampatī* vṛṣalāu smṛtāu. 74.

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tyajatā [mss. °tyajya°] iti; text β). So 125c kṛpayā. Kṣ 501a(65c) kṛpāluḥ. Sy 108.27 Unterwegs reute es ihn und er sprach: Ich hätte sie nicht von der Erde aufheben sollen, denn vielleicht wären ihr Vater und ihre Mutter gekommen und hätten sie fortgeschafft. Denn mir wird es schwer fallen, sie aufzuziehen; ziehe ich sie aber nicht auf, so habe ich Unrecht daran getan, sie aufzuheben. Ar. **(224)** T 134.4 evam ākalayya (β iti matvā)... SP 1412 tāṁ ca (α adds tapaḥprabhāvād) divyarūpāṁ kanyāṁ kṛtvā. So 125d kanyāṁ cakre tapobalāt. Kṣ 501ab(65cd) kanyakāṁ cakre tapasā. Spl 27.1 evaṁ sā kanyakā kṛtā. Pṇ 213.10 tāṁ mūṣikīṁ svatapo° kanyakāṁ kṛtvā. Sy 108.32 Wenn sie aber ein Mädchen wird, so ist's mir wohl leichter, sie aufzuziehen. Und so segnete er sie und sprach: Verwandle dich in ein schönes Mädchen, und es geschah. **(225)** T 134.5 text. SP 1412 bhāryāyāy upapāditavān (α prati-pād°). Pṇ 213.11 samādāya svāśramam āśiśrāya, anapatyāṁ ca jāyām āha. Sy 108.35 Er brachte es nun nach Hause und sprach zu seiner Frau. Ar. **(226)** T 134.6 bhadre, prayatneneyaṁ (α om iyaṁ) saṁvardhyatām iti. SP 1412 sā ca tāṁ svagarbhajātām iva (α adds saṁ-)vardhayām āsa. So 126a vardhitām āśrame. Kṣ 501b(65d) vavṛdhe ca sā. Spl mostly diff.; 27.4 tat tvayā yatnena rakṣaṇīyā. Pṇ 213.12 text. Sy 108.36 Halte dieses Mädchen wie deine Tochter und liebe es wie ein eigenes. Und sie tat so. Ar. **(227)** T 134.7 text (β yataḥ kiṁ prativistareṇa dvādaśe for atha kāl° dvādaśa; ed. with α tasyā ṛṣiś cintām āpede yataḥ, omitting ayukto...uktaṁ ca). SP 1413 atha tasyāṁ vivāhayogyāyām ṛṣir acintayat. So 126ab tāṁ ca sa dṛṣṭvā prāptayāuvanām. Kṣ 501cd(66ab) tāṁ yāuvanasthām ālokya munir. Spl 27.12 atha tāṁ yāuvanonmukhīm avalokya śālaṁkāyanaḥ svapatnīm uvāca: priye, yāuvanonmukhī vartata iyaṁ kanyā, anarhā sāṁpratam madgṛhavāsasya. uktaṁ ca. Pṇ 213.13 yāvad dvādaśavarṣā saṁjajñe. atha vivāhayogyāṁ dṛṣṭvā bhartāram evam ūce: bho bhartaḥ, kim idaṁ nāvabudhyase yathāsyāḥ svaduhitur vivāhasamayātikramo bhavati. asāv āha: priye, sādhūktam. uktaṁ ca. Sy 109.1 Als sie zwölf Jahre alt geworden war, dachte der Asket: Ich muß für sie tun, was ein Mann seiner Tochter schuldig ist. Es ist Zeit, daß sie einen Mann bekomme. Die Weisen haben gesagt. Ar. **Vs 74=T 86**, SP 52, N 42, Pṇ 188, Sy 55, seems not found in Ar. Spl IV.67 is remotely

(228) *ato 'ham enāṁ* sadṛśāya (*balavate*) *prayacchāmi*. (*uktaṁ ca*:)
yayor eva samaṁ vittaṁ yayor eva samaṁ *kulam*
tayor vivāhaḥ sakhyaṁ ca na tu puṣṭavipuṣṭayoḥ. 75.
(229) (*sa*) evaṁ *ma*tvā bhagavantaṁ *sahasra*kiraṇam āhūyā *'bhihitavān*: (230) *tvaṁ balavān, vivāhyatāṁ mama duhite* 'yam iti. (231) *asāv* api bhagavāṅl (*lokapālaḥ*) sarvavṛttānta(*pratyak-*

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parallel. a, Pṇ pitṛveśmani yā°. b, T paśyati cakṣuṣā. c, T vṛṣalī sā tu vijñeyā; v. l. of SPβ sā kanyā vṛṣalī nāma; text SP ed. (α °vāhyāiva sā), N (avivārjya), Pṇ. d, T, Pṇ jaghanyā (T na śūdrī) vṛṣalī smṛtā (T v. l. tu sā, tu yā); text N (vṛṣalī) and SP (α dampatyāu, β v. l. tatpatir; v. l. of β and best ms. of α vṛṣalīpati[ḥ]). Sy Glücklich, wessen Tochter nicht in seinem Hause in den Menses sitzt. **(228)** T 134. 11 text (v. l. yato for ato; om balavate). SP **1413** (before prec. vs) sadṛśe balavatīyaṁ (α vare for bal°) samarpyatām (α samutpādyatām) iti. yataḥ (α om). So 126cd munir balavate dātum icchann. Kṣ 501d(66b) dātuṁ samudyataḥ. Spl 27. 17 tat kasmāicic chreṣṭhavarāya pradīyate. Pṇ 214. 13 text (om balavate). Sy 109. 7 Und er fragte sie und sprach zu ihr: Tochter, es ist jetzt Zeit für dich, einen Mann zu bekommen. Schau dich um und sieh' zu. Wen immer du begehrst, nenne ihn mir, und wenn es einer von den Geistern ist, so mache ich ihn zu einem körperlichen Wesen und er kann dich heiraten. Sie erwiderte: Ich begehre den Mann, der stärker ist als alle Menschen. Ar. I regard the word balavate as practically certain. See under vs 73 for explanation of the relation of that vs to this §. **Vs 75**=T 87, SP 53, N 43, Pṇ 190. (Found with slight variants, not quoted here, in Spl I. 281 and II. 27.) a, N vṛttaṁ, SPα v. l. cittaṁ. b, SP, N śrutam for kulam. c, SPα vivāhaś ca vivādaś ca; T tr sakhyaṁ vivāhaś ca. d, N, v. l. of SPα, and most mss. of T puṣṭi-vip°. **(229)** T 134. 14 text (β āhūtavān, om abhi°). SP 1419 evam uktvā bhaga° kiraṇamālinam (α marīcimā°) āhūyābravīt. So 126d ādityam āhvayat; 127c ity uvāca sa carṣis taṁ. Kṣ 502a(66c) ājuhāva sahasrāṅśuṁ. Spl 28. 8, Pṇ 214. 21 tad yady asyā rocate, tad (Pṇ tadā) bhagavantam ādityam ākārya (Pṇ āhūya tat) tasmāi prayacchāmi (Pṇ pradīyate). [Then insertion.] atha muninā samāhūtaḥ savitā (Pṇ tr savitāhūtaḥ) tatkṣaṇam (Pṇ °ād) evābhyupetya (Pṇ °upagatya) provāca: bhagavan (Spl adds vada drutaṁ) kim (Spl adds artham) aham āhūtaḥ. sa āha (Pṇ so 'bravīt). Sy 109. 13 Da ging der Asket zur Sonne und sprach zu ihr. Ar. **(230)** T 134. 14 vivāh°... SP 1419 tvaṁ bala°, idaṁ kanyāratnaṁ gṛhāṇa (α for all this, svīkriyatām iyaṁ kanyā bhagavann iti). So 127ab baline ditsitām etāṁ kanyāṁ pariṇayasva me. Kṣ 502bc (not in Ma.) kanyeyaṁ gṛhyatāṁ vibho, prabhāvato garīyāṅs tvam. Spl 28. 14 eṣā matkanyā yadi tvāṁ vṛṇoti tad vivāhaya. Pṇ 214. 24 eṣā madīyā kanyakā tiṣṭhati tat tvam udvahasva. iti. Sy 109. 13 expanded. Ar. **(231)** T 134. 15 text (ed. with α om bhagavāṅl; ms. R om pratyakṣa). SP 1420 so 'py āha (α sarvavṛttāntadarśī bhagavān āha). So 127d tatas taṁ so 'bravīd raviḥ. Kṣ 502(66)d ity ukto ravir abravīt (Ma. sa cābhyetyābravīn munim). Jn diff., expanded. Sy 109. 16 Die Sonne

ṣa)darśī (*tam*) āha: (232) (*bhagavan,*) *matto* meghā balavattaraḥ; *ahaṁ tāir* āchād*ito 'dṛṣṭo bhavāmī* ('ti). (233) (*evam etad ity uktvā*) *munir* megham āhūyā *'bravīt*: *gṛhyatāṁ me duhite* ('ti). (234) *so* 'py āha: matto 'pi balavān vāyuḥ. *tenā 'ham itaś ce 'taś ca* dig*bhyo* vikṣipya (iti). (235) *atha tena* vāyur (apy) āhūtaḥ: *gṛhyatāṁ madduhite* 'ti. (236) (*evam ukto*) *'sāv abravīt*: (*bhagavan,*) *matto* balavattarāḥ *parvatāḥ, yato 'haṁ tān* (*aṅgula-*

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sprach. Ar. **(232)** T 134. 15 bhag°...°tarāḥ, yat kāraṇam, aham udito 'pi tāir adṛśyaḥ kriya (mss. kriyata [β °te]) iti. SP 1420 parjanyo balavān (α meghā balavattarā mām ācchādayanti). So 128ab matto 'pi balavān meghaḥ sa māṁ sthagayati kṣaṇāt. Kṣ 503(67)ab matprabhāvādhikā meghā ye kṛtsnaṁ chādayanti mām. Spl 28. 19 bhagavan, asti mamāpy uttamo megho yenāchāditasya me nāmāpi na jñāyate. Pṇ 215. 6 asti mad apy adhiko meghaḥ, yenāchādito 'ham adṛṣṭo bhavāmi. Sy 109. 17 Ich bin stark, aber der Nebel ist stärker als ich, denn wenn er gegen mich herangerückt kommt, so verdeckt er allen meinen Glanz und meine Pracht. Ar. **(233)** T 134. 17 text (meghān [α megham] āhūtavān: gṛ°). SP 1420 tam apy āhūyābravīt (α tac chrutvā tapaḥprabhāvāt saṁvartakam āhūyābravīt: kanyeyaṁ svīkriyatām iti). So 128cd, 129a tac chrutvā taṁ visṛjyārkaṁ megham āhūtavān muniḥ, taṁ tathāiva ca so 'vādīt. Kṣ 503(67)c āhūtās te 'py. Spl 28. 20, Pṇ 215. 7 atha muninā megham apy āhūya (Spl megho 'py āhūtaḥ). [Diff.; asks only the girl if she is pleased with megha.] Sy 109. 19 Da ging er zum Nebel und sprach zu ihm ebenso. Ar. **(234)** T 134. 17 te 'py āhuḥ: asmatto...tena vayam ...vikṣipyāmahe. SP 1420 so 'py āha (α uvāca): vāyur balavān iti (α v. l. om iti and adds māṁ calayati). So 129bcd tenāpy evam avādi saḥ, matto 'pi balavān vāyur yo vikṣipati (B. nikṣ°) dikṣu mām. Kṣ 503(67)cd atha prāhur asmatto 'bhyadhiko 'nilaḥ. Spl 28. 22 sa āha, yad, asti mamāpy adhiko vāyuḥ, vāyunā hato 'haṁ sahasradhā yāmi. Pṇ 215. 11 meghenoktam: matto 'py adhiko 'sti vāyuḥ. Sy 109. 20 Der Nebel sprach: Ich bin stark, aber der Wind ist stärker als ich, denn der Wind führt mich fort und bringt mich her, wie er will. Ar. **(235)** T 135. 1 atha (β iti tatas) tena vāyur (β adds apy) āh°: gṛ° madduhiteti (β me or mama for mad). SP 1421 tam apy (α taṁ, v. l. tac chrutvā, v. l. adds tapaḥprabhāvād vāyum) āhūyābravīt. So 130abc ity ukte tena sa (B. ca) munir vāyum āhvayati sma tam, sa tathāiva ca tenoktas. Kṣ **504(68)a** athāhūto. Spl 28. 23, Pṇ 215. 12 atha tena (Spl tac chrutvā muninā) vāyur āhūtaḥ. [Then diff.] Sy 109. 22 Da ging der Asket zum Winde und sprach zu ihm ebenso. Ar. **(236)** T 135. 1 text (β tr parv° bala°; α aṅgulimātram; β na śaktaḥ). SP 1421 so 'py āha (α uvāca): śāilā balavantaḥ (α balavattarā māṁ nirodhayanti). So 130d, 131ab tam evam avadan marut, mayāpi ye na cālyante mattas te balino 'drayaḥ. Kṣ 504(68)ab so 'py abravīd [here prec.]—girir matto balādhikaḥ. Spl 29. 3 sa āha: mamāpy adhikāḥ parvatāḥ santi, yāiḥ saṁstabhya balavanto 'pi vayaṁ dhriyāmahe. Pṇ 215. 15 pavanenoktam: matto 'py adhiko 'sti parvataḥ. Sy 109. 23 Und der Wind sprach

mātram api) *cālayitum aśaktaḥ.* (237) *tato 'sāv acalam* āhūyā *'bhihitavān*: *gṛhyatāṁ mama kanye* 'ti. (238) *sa āha*: (*nūnam acalā vayam, kiṁ tv as*)*matto* mūṣakā *balavattarāḥ. tāir* (*itaś ce 'taś ca*) *śata*chidrāḥ *kriyāmahe.* (239) *evam ukte muninā mūṣaka* āhūyo *'ktaḥ*: *gṛhyatāṁ mama kanye* 'ti. (240) *tato 'sāv āha*: (*vidhuram idam,*) katham iyam (*asmad*)vivaraṁ pravekṣyatī 'ti. (241) *athā 'sāu satyam etad iti* (sva)tapo*balena* punas tāṁ (*kanyāṁ*) mūṣikām (*eva*) kṛtvā mūṣakāya *prati*pāditavān.

(End of Story 9)

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zu ihm: Ich bin stark, aber der Berg ist stärker als ich, denn er widersteht mir und hält meinen Ansturm auf, ohne daß ich ihn erschüttern kann. Ar. **(237)** T 135. 3 text. SP 1421 tān apy āhūyābravīt. So 131cd, 132a śrutvāitad ekaṁ śāilendram āhvayan munisattamaḥ, tathāiva yāvat taṁ vakti. Kṣ 504(68)c āhūtāḥ parvatāḥ. Spl 29. 5, Pṇ 215. 16 atha muniḥ parvatam āhūya [then diff.]. Sy 109. 26 Da ging er zum Berggeist und sprach zu ihm dasselbe. Ar. **(238)** T 135. 3 sa āha: nūnam (β satyam)...tv ajasraṁ mūṣakāir gamyāḥ. tāir... SP 1422 te 'py āhuḥ: mūṣakāir vayaṁ bheditāḥ, tat te balavattarāḥ (α śāilā āhuḥ: muṣikā balavantaḥ, vayaṁ mūṣikāir jarjarīkṛtāḥ). So 132bcd tāvat so 'drir jagāda tam, mūṣakā balino matto ye me chidrāṇi kurvate. Kṣ 504(68)cd prāhur mūṣakāir nirjitā vayam. Spl 29. 8 sa āha: santi mamāpy adhikā mūṣakāḥ, ye 'smaddehaṁ balāt sarvato bhedayanti. Pṇ 215. 20 giriṇoktam: matto 'py adhikāḥ santi mūṣakāḥ. Sy 109. 27 Und der Berggeist sprach: Ich bin stark, aber die Maus ist stärker als ich, denn sie zerklüftet den Berg, ohne daß ich ihr etwas anhaben kann. Ar. **(239)** T 135. 5 evam avadhārya (β ukte) muninā mūṣaka (α °ika) āhūyoktaḥ (β om āhūya)...(β putra uhyatām iyaṁ kanyeti). SP 1422 mūṣakān āhūyābravīt (α mūṣikān āhūyākathayat). So 133, 134a iti krameṇa pratyukto dāivatāir jñānibhiḥ sa tāiḥ, maharṣir ājuhāvāikaṁ mūṣakaṁ vanasaṁbhavam, kanyāṁ vahāitām (DP. vad°) ity uktas. Kṣ 505(69)ab gṛhāṇa kanyām ity ākhur nirdiṣṭo muninā. Spl 29. 9, Pṇ 215. 20 muninā (Spl tad ākarṇya munir) mūṣakam āhūya tasyā adarśayat (note syntax of Pṇ!); [then diff.] Sy 109. 29 Da sprach der Asket zum Mausmännchen: Dieses Mädchen begehrt einen Mann, der stärker ist als alle andern. So sei sie dir zum Weibe. Ar. **(240)** T 135. 6 tato (β yato, ms. R om)...iyaṁ (β om) vivaraṁ... SP 1422 tāir abhihitam: katham iyam (α om) asmadvidhān upayātīti (α asmadvivaraṁ pravekṣyatīti). So 134bcd tenovāca sa mūṣakaḥ, kathaṁ pravekṣyati bilaṁ mamāiṣā dṛśyatām (B. diśy°) iti. Kṣ 505(69)bcd 'vadat, kanyā bile mama kathaṁ praviśed iti sādaraḥ. Jn diff. (girl asks to be made a mouse). Sy 109. 32 Das Mausmännchen sprach: Wie kann ich sie zum Weibe nehmen, da ich klein bin und mein Loch eng ist, diese aber von großem Leib ist und nicht zu mir hereinkommen kann? Ar. **(241)** T 135. 6 satyam etad iti paramarṣiṇā svatapo° punaḥ pūrvaprakṛtim āpāditā. SP 1423 athāsāu tapaḥprabhāvāt punar (α om; α adds tāṁ kanyāṁ) mūṣikām eva (α om)... (α mūṣikāya). So 135 pūrvavan mūṣikāivāstu varam ity atha sa bruvan, munis

(242) ato 'haṁ bravīmi: sūryaṁ bhartāram utsṛjye 'ti. (243) *atha* raktākṣavacanam anādṛtyāi (*'va*) cira(ṁ)jīvinam *ādāya* (*svavaṅśavināśāyā*) *'tmīyaṁ durgaṁ yayāu.* (244) *nīyamānaś cā* (*'ntarlīnam avahasya*) cira(ṁ)jīvī *vyacintayat*:

*vadh*yatām iti yeno 'ktaṁ svāmino hitavādinā
sa evāi 'ko 'tra *mantribhyo* nītiśāstrārthatattvavit. 76.

(245) *yady apy ete śṛṇuyuḥ, tadā 'śā me saphalā na syād* (iti). (246) (*atha durgadvāraṁ prāpyā*) *'rimardanas* (*tān sacivān*)

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tāṁ mūṣikāṁ kṛtvā tasmāi prāyacchad ākhave. Kṣ 506(70)ab tataḥ sā mūṣikāivābhūd bilayogyā muner girā. Spl 29. 13 tena—tāṁ mūṣikāṁ kṛtvā mūṣakāya pradattā. Pṇ 216. 1 so 'pi svatapobalena tāṁ mūṣikīṁ kṛtvā tasmāi prādāt. Sy 109. 35 Als der Asket sah, daß sie sich damit zufrieden gab und einverstanden war, betete er, und das Mädchen wurde in eine Maus verwandelt und er gab sie dem Mausmännchen zur Frau. Ar. **(242)** T A 238, SP 1425, Spl 29. 20, Pṇ 216. 3 text (T has variants in pratīka, see under vs 73; Spl repeats whole vs). So 136 evaṁ sudūraṁ gatvāpi yo yādṛk tādṛg eva saḥ, tad ulūko na jātu tvaṁ cirajīvin bhaviṣyasi. Kṣ 506(70)cd ity ātmajātim utsṛjya na yānty abhyadhikaṁ (Ma. em. °kāṁ) khalāḥ. Then Kṣ (ŚP.) adds its 507=vs 73, q. v.; not in Ma. Not in Sy; but Ar as usual. **(243)** T A 238 ity evam avasite ca tasmin vākye tiraskṛtya raktākṣam uddhṛtya cirajīvinaṁ svavināśāyātmīyaṁ (β svavaṅśavināś°) durgam anayat. SP 1425 tathāpi raktākṣam avarudhya (α tato raktākṣavacanam anādṛtyāiva ciraṁjīvinaṁ gṛhītvā). So **138cd, 139** iti saṁcintayantaṁ tam ādāya cirajīvinam, avicāryāiva raktākṣavākyaṁ tad balagarvitaḥ, ulūkarājaḥ sa yayāv avamardo nijaṁ padam. Kṣ 508(71) uktveti virate tasminn amātye nītiśaṅsini (cf. vs 76), ulūkaḥ kākam ādāya svam eva śibiraṁ yayāu. Spl 80. 16 evaṁ tam anādṛtya sthirajīvinam ādāya svadurgam āsasādolūkapatiḥ. Pṇ 216. 3 atha raktākṣavacanam anādṛtya tāiḥ svavaṅśa° sa svadurgam upanītaḥ. Sy A 208 Der Eulenkönig sprach: Die Worte, welche da die Eule gesprochen hat, verdienen keine Beachtung. Ar. **(244)** Pṇ 216. 4 text (sthirajīvī). So 137ab ity uktaś cirajīvī sa raktākṣeṇa vyacintayat. Nothing in others, even in T, tho sense of following requires it; evidently lacuna in T. See my Introduction, Vol. II, page 174f. **Vs 76**=T 88, Pṇ 192, Spl prose 80. 19, So 137cd, 138a, cf. Kṣ 508(71)b. a, Pṇ hanyatām. c, Pṇ sarveṣāṁ for mantribhyo. Spl yena mantriṇā vakranāsena svasvāmī māṁ prati sthirajīvī vadhyatām ity uktas tata eṣām ulūkānāṁ madhye nītijño 'yaṁ hitaś ca. So nītijñasya na cāitasya rājñānena kṛtaṁ vacaḥ, śeṣā mūrkhā ime sarve. Kṣ, see under § 243 (amātye nītiśaṅsini). Hertel equates this vs with what is called in Schulthess Sy "vs 62"; but this is clearly our § 262. **(245)** T A 239 text (only in β). Pṇ 216. 8 tad yadi tasya vacanam akariṣyann ete, tato na svalpo 'py anartho 'bhaviṣyad eteṣām. So 138b (cf. also under prec. vs) tat kāryaṁ siddham eva me. **(246)** T A 240. 1 prāpya ca durgadvāram apamardas tān sacivān abravīt (β tr abr° before tān)...(most mss. yathepsitaṁ; cirajᵒ). SP 1425 rājā ciraṁjīvinam āha: he (α only: āśvāsyāivam

abravīt: yathepsite sthāne 'vasthāpyatāṁ cira(ṁ)jīvī ('ti). (247) *cira(ṁ)jivinā 'pi (prāptakālaṁ sukham apasariṣyāmī 'ti)* durgadvāre *'vasthānaṁ kalpitam.* (248) *pratidinaṁ ca digvijayam ātmecchayā kṛtvo 'lūkāḥ (kṛtāhārā) rājādeśāt suprabhūtaṁ māṁsam ādāya cira(ṁ)jīvine prāyacchan.* (249) *(asāv api raktākṣaḥ svakuṭumbam āhūyo 'ktavān: acirād asmād vāyasād ahaṁ vināśaṁ paśyāmi. tan na yuktam ebhiḥ saha mūḍhāir ekatra vastum. yato 'nyām adriguhām āśritya sukhaṁ vatsyāmaḥ. evam uktvā raktākṣaḥ saparijano 'nyatra prāyāt.)*

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abravīt) ciraṁjīvin, svecchayā svagṛhe (α °havat) sthīyatām. Spl 80. 21 atha ta ulūkās tenolūkapatinoktāḥ, yad aho sthirajīvino bhadratara āśrayaḥ samarpaṇīya iti. Pṇ 216. 9 atha... 'rimardano 'bravīt: bho bho hitāiṣiṇo 'sya sthirajīvino yathāsamīhitaṁ sthānaṁ prayacchata. Sy, Ar cf. under § 248. **(247)** T A 240. 1 cirajī°... SP **1427** (after next) tato durgasthānam ākalayan (α athāsāu teṣāṁ durgadvāram ākalayya). Spl 80. 22, Pṇ 216. 10 sthirajīvī tac chrutvā (Pṇ tac ca śru° sthira°) vyacintayat: mayā tāvad eṣāṁ (Pṇ eteṣāṁ) vadhopāyaś cintitavyaḥ (Pṇ cintanīyaḥ). sa ca (Spl tataḥ sa mayā) madhyasthena (Spl °sthitena) na bhaviṣyati (Pṇ sādhyate). ete 'pi yataḥ (Pṇ yato madīyam iṅgitādikaṁ vicārayantas te 'pi) sāvadhānā bhaviṣyanti. durgadvāram evāśrito (Spl tad etad durga° āśrayāmi yenātra sthito) 'bhipretaṁ karomi (Pṇ sādhayāmi). [He announces this decision to the owl-king.] **(248)** T A 240. 2 text (β digjayam; ed. with α om kṛtāhārā, β v. l. kṛtāhāravihārā; ciraj°). SP 1426 āhārādikṛte (α iti śrutvā) svakīyān adhikṛtān (α niyogikān) niyuktavān (α niyojitavān). So 140ab cirajīvī ca taddattamāṁsādyaśanapoṣitaḥ (cf. also § 250). Pṇ 216. 16 iti pratipanne pratidinam ulūkapatisevakās te prakāmam āhāraṁ kṛtvolūkarājādeśāt prakṛṣṭamāṁsāhāraṁ sthirajīvine prayacchanti. Sy A 208. 2 Und er hielt den Raben so in Ehren (cf. § 250). Ar. **(249)** T A 241, 242 text (vs 89 of T inserted before yato; β has minor vv. ll.). After vatsyāmaḥ (β vart°), follows a sentence which I omit, and then, in β only, the inserted story of the Talking Cave (also in Jn, but nowhere else, tho the catch-vs is referred to by Kṣ 509[72]d); see my Introduction, Vol. II, page 77f. Kṣ 509(72) taṁ śatrusaṁśrayāsannanāśaṁ vīkṣya svayaṁ prabhum, ulūkamantrī prayayāv āgāmibhayaśaṅkayā. Spl 81. 5 tathānuṣṭhite vakranāsaḥ svavargīyān āhūya provāca: bho etāvatkālaṁ yāvad etad durgaṁ kuśalaṁ cāsmākaṁ bhūpater abhut. paraṁ saṁpraty anyaṁ parvatam āśritya vayaṁ sarve 'nyad durgaṁ saṁśrayāmaḥ. (Story of Talking Cave.) 82. 16 evaṁ matvā mayā saha gamyatām. evam abhidhāya saparijano vakranāso 'nyaṁ deśaṁ gataḥ. Pṇ (R. first calls owls fools, and tells inserted story; they disregard him. Then) 217. 22 atha raktākṣaḥ svavargyān āhūya rahaḥ provāca: aho etāvad evāsmadbhūpateḥ kuśalaṁ durgaṁ ca. tad upadiṣṭaṁ mayā, yat kulakramāgataḥ sacivo 'bhidhatte. tad vayam anyat parvatadurgaṁ saṁprati samāśrayāmaḥ. (Story of Talking Cave.) 219. 5 tad evaṁ matvā yuṣmābhir mayā sahāgamyatām. ity avadhāryātmānuyāyiparivārānugato raktākṣo dūradeśāntaraṁ jagāma.

(250) tato *'sāv api cira(ṁ)jīvī* (*vāyaso*) *'lpīyasā* kālena *saṁjātabalapakṣo mayūra iva gāurāṅgaḥ saṁvṛttaḥ* (*śatrubalavīryadurgasthānachidramārgādikaṁ jñātvā*) *cāi 'vam* acintayat:

dṛṣṭaḥ sāro balaṁ cāi 'ṣāṁ durgaṁ cā 'pi yathārthataḥ
ahīnakālam adhunā kartavyaḥ saṁkṣayo dviṣām. 77.

(251) *ity ālocyo 'lūkotpāṭanāya durgadvārakoṭarān karīṣapūrṇān kṛtvā satvaraṁ* meghavarṇa*samīpaṁ gataḥ.* (252) *meghavarṇena*

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(250) T A243 tato (β om) 'sāv api ciraj° vāyaso (β tathā)...saṁjāta° (β °balaś ca tan) mayūra iva gāu° saṁv°. evaṁ cācintayat. SP 1427 svaśarīraṁ kālena saṁvardhayaṁś cādhigate (α °vardhayan kālena gacchatādhigata-) śatrāu bala° (α śatru, om bala) °durgasthānachidramārgādikaṁ (α durgadvārādikaṁ chidramarmādikaṁ) jñātvācintayat. So 140cd (cf. also § 248) tatpārśvastho 'cireṇāiva barhīvābhūt supakṣatiḥ. Kṣ 510(73)ab cirajīvī samāśvāsya (Ma. em. °śvasya) chidraṁ durgaṁ samīkṣya ca. Spl 82.18 essentially like Pṇ 219.7 (see below). Pṇ **216.17** (before prec.) atha katipayāir evāhobhir mayūra iva sa balavān saṁvṛttaḥ.—219.7 atha raktākṣe gate sthirajīvy atihṛṣṭamanā vyacintayat: (reflects on his luck in getting rid of Raktākṣa.) Sy 56a and A209 daß er ihn schließlich das ganze Geheimnis und die Listen der Eulen lehrte. Und es wuchsen ihm wieder Flügel und Schwanz und er wurde fett und stark. Ar.—The parenthetized words śatru° jñātvā with SP, probably supported by Kṣ and Pa, tho it is possible that these latter derive their readings from the following vs. **Vs 77**=T 90, SP 54, N 44; for Kṣ, Sy, Ar see prec. a, N teṣāṁ. b, SPα durgadvāraṁ ya°. c, Tα ahīnaṁ k°. Hertel seems to me wrong in suggesting that Sy 56b (spoken by Ciraṁjīvin to the crows, see next) belongs here. Here follows T vs 91, nowhere else; Hertel wrongly equates it with Sy 57, also spoken by C. to the crows, see next. **(251)** T A244.1 evam avadhārya tatkṣayārthaṁ guhāyāṁ kakṣaṁ prakṣipya meghavarṇāntikam agamat. SP 1431 text (α 'lūkakulocchedanāya). So (141—143, Expansion, C. tells owl-king to fill the entrance of the nest with grass etc. while he goes to spy out the place where the crows are; then) 144 ity uktvā tṛṇaparṇādichannadvāraguhāgatān (B. °gamān), kṛtvolūkān yayāu pārśvaṁ cirajīvī nijaprabhoḥ. Kṣ 510(73)c āhūya vāyasapatiṁ. Spl 83.4, Pṇ 219.15 evaṁ vicintya svakulāye vanakāṣṭhikām ekāikāṁ (Pṇ tr ek° vana°) dinaṁ prati (Pṇ dine dine) prakṣipati guhāpradīpanārtham (Pṇ tr guhādīp° before dine). [Then insertion.] atha prabhūtakāṣṭhasaṁbhāre kulāyavyājena racite durgadvāre sūryodaye saṁjāte (Pṇ atha kulā° durga° kṛte kāṣṭhanicaye saṁj° sūry°) 'ndhatāṁ prāpteṣūlūkeṣu sthirajīvy ṛṣyamūkaṁ (Pṇ śighraṁ for ṛṣ°) gatvā meghavarṇam āha. Sy A210 Alsdann machte er sich heimlich auf und begab sich zu den Raben und sprach zu ihnen (then insertion, 56b and 57; says he has done all he intended; if they heed his words they can destroy the owls). Ar as Sy. **(252)** T A244.1 taṁ cāyāntaṁ dṛṣṭvā darśanotsukāḥ sarva eva vāyasāḥ, tāta, bhrātaḥ, mātula, ity evam abhivadantaḥ saharṣās tadabhimukhāḥ prasthitāḥ, cirajīvinā samāgatāḥ. SP 1433 text (sotsukam with α for ed. sukham). Spl

sotsukam ālingya vārttāṁ pṛcchyamāna—(253) *evam uktavān: (svāmin,)* nā 'yaṁ *vārttākathana*kālaḥ. (*kālo 'tikrāmati param.*) (254) (*tena*) *yūyaṁ sarva evāi* 'kāikāṁ kāṣṭhi*kāṁ* gṛhītvā *gacchata.* (255) aham api *vahniṁ gṛhītvā 'gamiṣyāmi.* (256) †(*sahasāi 'va gatvā*) *sarva(śatru)sahitaṁ (śatru)sthānaṁ dahyatām iti.*† (257) *tathāi 'va kṛtvā karīṣapūrṇakoṭareṣu kāṣṭhādikaṁ dattvā vahnir nikṣiptaḥ. anantaram ekadāi 'va sarve śatravo*

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83. 13, Pṇ **219. 23** (with next after § 256) tac chrutvā prahṛṣṭo meghavarṇa āha: tāta tat (Pṇ om) kathayātmavṛttāntam. cirād dṛṣṭo 'si. Sy A 211. 1 Da sprach der Rabenkönig uud alle mit ihm zugleich: Wohlan, wir sind bereit, sage uns, was wir zu tun haben. Ar. The orig. may have been longer, and more like T. **(253)** T A 244. 3 tena cābhihitāḥ: nāyam asyātyākṣepasya (α asyābhyā°) kālaḥ. SP 1433 text (α 'bravīt for evam uk°; svāmin with α, ed. om; α om param). Spl **83. 14,** Pṇ **219. 24** (see prec. for position) sa āha: vatsa nāyaṁ kālo vaktavyasya (Pṇ tr vak° kālaḥ) yataḥ (Pṇ om) kadācit tasya ripoḥ kaścit praṇidhiḥ samāgamanaṁ (Pṇ mamehāgam°) nivedayiṣyati. tato jñānād ato 'py apasaraṇam anyatra kurvanti (Pṇ tajjñānād andho 'nyatrāpasaraṇaṁ kariṣyati, for tato°). tat tvaryatāṁ tvaryatām. (vss) tad gṛhāyātas te hataśatroḥ sarvaṁ savistaraṁ (Pṇ om) nirvyākulatayā kathayiṣyāmi. Sy A 211. 3 Der Rabe sprach. Ar. **(254)** T A 244. 3 gṛhyatām ekāikaṁ sukhasaṁvāhyaṁ dāru. SP 1434 tena...eva (α for tena etc., punaḥ sa eva te) kāṣṭhādikaṁ (α kāṣṭhān) gṛhṇīdhvam (α gṛhītvā gacchata). So **145cd** cañcvā (B. °vāḥ) pralambitāikāikakāṣṭhikāiḥ saha vāyasāiḥ. Spl 83. 11, Pṇ 219. 21 svāmin dāhasādhyā kṛtā (Spl adds sā) me (Pṇ mayā) ripuguhā. tat sarvaparivāraḥ (Pṇ sapari°) sametyāikāikāṁ vanakāṣṭhikāṁ jvalantīṁ prānte (Pṇ om) gṛhītvā. Sy A 211. 3 Die Eulen wohnen an dem und dem Orte und am Tage versammeln sie sich alle an einem Orte. In der Nähe dieses Ortes befindet sich trockenes Holz. Ihr nun nehmt ein jeder so viel Holz, als ihr könnt, fliegt in éinem Saus dorthin und verstopft die Spaltöffnung mit dem Holz. Ar. **(255)** T A 244. 4 aham apy (β om) agniṁ grahīṣyāmi. SP 1435 text (α āgacchāmi). So 145ab tadyuktaś cāyayāv āttavahnidīptacitolmukaḥ. Sy A 211. 7 Es ist dort auch eine Schafhürde, woselbst sich Feuer befindet; das erraffe ich und nehme es und lege es auf das Holz. Ar. **(256)** T A 244. 4 tathā cānuṣṭhite dṛṣṭamārgarandhrāntaro. SP 1435 text (ed. sarvāiḥ śatru° for sarva°, α; α om śatru twice; α om iti). So 146 (cf. also next; I think this vs of So represents orig. speech and therefore belongs here rather than to the next) āgatyāiva divāndhānāṁ teṣāṁ channaṁ tṛṇādibhiḥ, ulūkānāṁ guhādvāraṁ jvālayām āsa vahninā. Spl 83. 12, Pṇ 219. 22 tatra (Pṇ om) guhādvāre 'smatkulāye prakṣipa (Spl prakṣipatu) yena sarvaśatruṇāṁ (Pṇ °śatravaḥ) kumbhīpākanarakanyāyo bhavati (Pṇ °narakaprāyeṇa duḥkhena mriyante). Sy A 211. 9 Ihr aber facht dann mit euern Flügeln so lange an, bis es Feuer fängt. Ar. **(257)** T A 244. 4 'sāu cirajīvī yat kṛtavān, tad bhavatām anākhyātaṁ viditam eva. SP 1436 tathāivānuṣṭhāya (α text)...(α om

nirmūlitāḥ. (258) *dagdhvā ca* (*nāgalokāntāṁ*) *guhām* (*avāptasakalamanorathaś*) cira(ṁ)jīvī *punar* (*maṅgalakalyāṇābhyudayalakṣaṇena ghoṣeṇa*) *tasminn eva* nyagrodhapādape *sarvaprakṛtisametaṁ rājānaṁ meghavarṇam āsthāpitavān.* (259) *anantaraṁ* (*nirjitārir*) meghavarṇaś cira(ṁ)jīvinaṁ (*nānāprakāreṇa*) *saṁpūjya saharṣam* (*evam*) āha: tāta, kathaṁ *tvayā śatrumadhyagatena kālo nītaḥ.*

varam agnāu pradīpte tu prapātaḥ puṇyakarmaṇām
na cā 'rijanasaṁsargo muhūrtam api sevitaḥ. 78.

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kāṣṭh°.dattvā; for anantaram etc., α tataḥ sarva eva nirmū°). So 147 prākṣipat tadvad ekāikas tadānīṁ tāś ca kāṣṭhikāḥ, samidhyāgniṁ dadāhātra tān ulūkān sarājakān. Kṣ 510(73)d dadāholūkamaṇḍalam. Spl 84.1, Pṇ 220.1 athāsāu tad (Pṇ adds vacanam) ākarṇya saparijana ekāikāṁ jvalantīṁ vanakāṣṭhikāṁ cañcvagreṇa gṛhītvā tadguhādvāraṁ prāpya sthirajīvikulāye prakṣiptavān (Pṇ prākṣipat). tatas te sarve (Pṇ tr sarve te) divāndhā vakranāsamantrivākyaṁ (Pṇ raktākṣavākyāni) smaranto (Spl adds dvārasyāvṛtatvād aniḥsaranto guhāmadhye) kumbhīpākasyāpāyam (Pṇ °pākanyāyam) āpannāḥ (Spl adds mṛtāś ca). Sy A212.1 Als sie so getan, verbrannten diejenigen von den Eulen, die herauskamen, im Feuer, und diejenigen, welche drinnen blieben, starben durch den Rauch. So töteten sie alle Eulen. Ar more briefly. **(258)** T A245 text (cirajīvī; after punar adds anyaṁ durgasaṁskāraṁ kārayitvā; β °kalyāṇapuṇyāhābhyudayalakṣaṇaghoṣeṇa; β tr rājānaṁ before sarva°). So 148 vināśya śatruṁ (B. °rūn) kākendras tadyukto 'tha tutoṣa saḥ, samaṁ kākakulenāgān nijaṁ nyagrodhapādapam. Kṣ 511(74)ab dagdholūkaguhāṁ (Ma. em. dagdhvol°) pūrṇām abhiṣicya nijaṁ prabhum. Spl 84.4, Pṇ 220.3 evaṁ śatrūn niḥśeṣatāṁ nītvā bhūyo 'pi meghavarṇas tam (Pṇ tad) eva nyagrodhapādapadurgaṁ gataḥ (Pṇ jagāma). Sy A212.4 Und die Raben kehrten zu ihren Wohnstätten zurück. Ar, JCap 193.7 Et redeuntes corvi ad suum locum, vixerunt toto suo tempore confidenter et pacifice. **(259)** T A246 atha (β adds sa) nirj° megha° ciraj° āha...(nītaḥ with β, ed. with α 'tivāhitaḥ). SP 1438 anantaraṁ meghavarṇarājā (α °varṇaḥ)...idam (α evam) āha: kathaṁ tvaṁ śatrugṛhe (α tāta bilaṁ kathaṁ śatroḥ praviśya) sthito 'si. So 149abc tatrākhyāya dviṣanmadhyavāsavṛttāntam (B. °madhye vās°) ātmanaḥ, kākendraṁ meghavarṇaṁ taṁ. Kṣ 511(74)cd, 512(75) cirajīvī nijajanāiḥ pūjyamāno mudaṁ yayāu, tataḥ papraccha sadbhṛtyaṁ rājyam āsādya vāyasaḥ, kathaṁ śatrugṛhe kālas tvayā nīto 'tiduḥsahaḥ. Spl 84.6 pramuditamanāḥ sukhopaviṣṭaḥ sabhāmadhye sthirajīvinam apṛcchat, yat, tāta tvayā kathaṁ śatrugatenāitāvatkālo nītaḥ, tad atra kāutukam asmākaṁ vartate. tat kathyatām. Pṇ 220.5 tataḥ siṁhāsanastho bhūtvā (cf. prec.) sabhāmadhye pramuditamanāḥ sthirajīvinam apṛcchat: tāta, kathaṁ tvayā śatrumadhye gatena kālo yāpitaḥ. yataḥ. Sy A213.1 Darauf fragte der Rabenkönig jenen Raben: Wie hieltest du es aus, so viele Monate mit den Eulen zu leben? Ar. **Vs 78**=T 92, Pṇ 201, Ar (not in Sy); cf. Kṣ 512(75)d, prec., 'tiduḥsahaḥ. Ar, JCap 193.11

(260) sa āha: (*bhadra,*)

upanatabhaye yo yo mārgo hitārthakaro bhavet
sa sa nipuṇayā buddhyā *sevyo* mahān kṛpaṇo 'pi vā
karikaranibhāu jyāghātāṅkāu mahāstraviśāradāu
valayaracitāu strīvad *bāhū kṛtāu na* kirīṭinā. 79.
śaktenā 'pi sadā janena viduṣā kālāntarāpekṣiṇā
vastavyaṁ khalu *vajrapāta*viṣame kṣudre 'pi pāpe jane
darvīvyagrakareṇa dhūmamalinenā 'yās*akhinnena* kiṁ
bhīmenā 'tibalena matsyabhavane sūdā na saṁghaṭṭitāḥ.
80.
yad vā tad vā viṣamapatitaḥ sādhu vā garhitaṁ vā
kālāpekṣī hṛdayanihitaṁ buddhimān karma kuryāt
kiṁ gāṇḍīvasphuraduruguṇāsphālana*vyagra*pāṇir
nā 'sīl līlāvalayita*raṇan*mekhal*aḥ* savyasācī. 81.

Dicunt enim sapientes quod morsus serpentis et ustio ignis tolerabiliores sunt conversatione malignorum et societate impiorum. **(260)** T A 247 so 'bravīt: bhadra. SP 1439 ciraṁjīvy (α sa) āha. So 149 d cirajīvy abravīd idam. Kṣ 513(76) a so 'bravīd. Spl 84. 8 sa āha: āgāmiphalavāñchayāiva kaṣṭam api sevadbhir na jñāyate. uktaṁ ca. Pṇ 220. 9 tad ākarṇya sthirajīvy āha: bhadra. Sy A 213. 2 Der Rabe sprach. Ar. **Vs 79**=T 93, Pṇ 202, Sy 60, Ar. a, Pṇ °bhayāir. b, T dhyeyo for sevyo. d, T ed. valayaraṇitāu, β text, Pṇ racitavalayāiḥ. Tβ v. l. bāhū dhṛtāu, Pṇ baddhāu karāu. Pṇ hi for na. Tβ v. l. kirīṭinaḥ. Sy Hat doch der Held 'rzn, der weiland sogar Dämonen und Spukgeister zu töten vermochte, als ihn Mißgeschick traf, Weibertracht angezogen, so daß ihn niemand erkannte.—A particularly clear version of this vs in KF 151. 25. **Vs 80**=T 94, SP 55, N 45, Spl 172, Pṇ 203, Sy 61, seems not to be found in Ar versions. a, Tα śāntenāpi, ms. z sak°, ms. r manthen°. SP, N, Spl satā for sadā (but two mss. including best of SP text). Pṇ narendra for janena. Spl and v. l. of SPα °taraprekṣiṇā. b, Pṇ vāstavyaṁ, SPα ceṣṭavyaṁ. N, Tα khala. T vakravākyanipuṇe, Pṇ vākyavajraviṣame. c, Tβ v. l. ācāma for āyāsa; SP °āyāsitākṣeṇa (so N intends); Tβ digdhena for khinnena, Jn yuktena; Pṇ ca for kiṁ. d, Tβ °āribalena (corr. R); Tβ v. l. matsyatanave, SP °sadane (α text). Tβ, SP sūpā (v. l. of SPβ sūdā); Spl 'pūpā, and so N intends (it reads yūyā); Pṇ kiṁ noṣitaṁ sūdavat for sūdā... SP saṁgharṣitāḥ (α text). Sy und hat doch auch Bḥm, dem die vielen Helden nicht standhielten, als ihn Mißgeschick betraf, von einem Koch ein Wort hingenommen, das schlimmer war als eine Pfeilspitze (=vajra!), weil er davon Vorteil erwartete. **Vs 81**=T 95, SP 56, N 46, Pṇ 204, Kṣ 513(76) ab, Sy **58, Ar** (in Pa before vs 79). a, SP, N, Pṇ °patitaṁ (SPα v. l. text). SPα sarvathā for sādhu vā. b, T kālākāṅkṣī (cf. Kṣ) pihitanayano. N °nihite. c, SP sphālanāt. Tβ prāuḍha for vyagra, SP, Pṇ krūra (N with Tα text). d, Tβ līlāvimalamalasan-mekh° (corr. in v. l. to vilasan for malasan), Pṇ

siddhiṁ prārthayatā janena viduṣā tejo nigṛhya svakaṁ
sattvotsāhavatā 'pi dāivavidhiṣu stheyaṁ samīkṣya
kram*am*
devendradraviṇeśvarāntakasamāir *abhyarcito* bhrātṛbhiḥ
kiṁ kliṣṭaḥ suciraṁ tridaṇḍam avahac chrīmān na dhar-
mātmajaḥ. 82.
rūpābhijanasaṁpannāu mādrīputrāu guṇānvitāu
go*sapti*karmavyāpāre virāṭ*a*preṣyatāṁ gatāu. 83.
rūpeṇā 'pratimena yāuvanaguṇāir vaṁśe śubhe janmanā
yuktā śrīr iva yā tayā *vidhi*vaśāt kālakram*āyātayā*
sāirandhrī 'ti sagarvitaṁ yuvatibhiḥ sākṣepam ājñaptayā
drāupadyā nanu matsyarājabhavane ghṛṣṭaṁ ciraṁ
candanam. 84.

(261) meghavarṇa āha: asidhārāvratam iva, (*manye,*) ariṇā *saha* saṁvāsaḥ. so *'bravīt*: (*deva,*) *evam etat.* (*tathā 'pi*:)

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līlānaṭanavilasan°, SP, N °valayita-(SPα, N vilasita)-gatir mekhalī (N °lā). Kṣ vipulaṁ duḥkham avāptaṁ kālakāṅkṣiṇā. Sy Wenn ein Weiser in Mißgeschick gerät, wissend, daß das Mißgeschick vorübergeht und Gutes daraus entsteht, so nimmt er es freudig hin und wartet seine Zeit ab. **Vs 82**=T 96, SP 57, N 47, Spl 174, Pṇ 205. a, Spl vāñchayatā for prā°. N [na]reṇa. Tα nigūhya. b, T sarvotsāh°. N °sāhabalādhidāiv°. Spl dāivagatiṣu. Spl sthāiryaṁ, SPα svīyaṁ. N samīkṣā, Spl prakāryaṁ. SP, Spl kramāt (SPα svakam), N kramaḥ. c, Tα °rāniyasamāir. Spl °draviṇopamāir bahuguṇāir. Pṇ apy arcito, T apy anvito, SP, Spl text (SPα abhyarthito), N abhyacyato. I print the word in italics because, tho it seems on text-critical grounds the most likely reading for the orig., it makes poor sense and I do not feel certain. d, SP, Pṇ kliṣṭaṁ (SPα śliṣṭaḥ). T mss. na daṇḍam, em. Hertel; N ca daṇḍam; Spl virāṭabhavane pūrvaṁ na dharm°. SPα sa for na, N sya. **Vs 83**=T 97, SP 58, N 48, Pṇ 206. a, N rūpādi°. b, Pṇ kuntīputrāu (v. l. text) balānvitāu. c, sapti SPα (v. l. °ta) and N; SP ed. gupti, Pṇ karma, T vāji. T svasti for karma, Pṇ saṁkhyā. T saṁskāre. d, T v. l., SP v. l. and N virāṭe. **Vs 84**=T 98, SP 59, N 49, Spl 175, Pṇ 207. a, Spl śreṣṭhe kule for vaṁśe śubhe. Pṇ jātayā. b, Spl gantavyāni dināni dāivavaśato bhūyo dhanaṁ vāñchatā. Pṇ kāntyā for yuktā. SPα iva jātu vā vi°; Pṇ iva yātra sāpi vidaśāṁ; T tayāpi ca vaśaṁ. T, Pṇ °kramād āgatam (Pṇ °tā), N kālakriyāpātayā. c, N sagarhitaṁ, Spl vigarhitā, SPα samīritā for sagar°. N sopekṣam. Tβ ākṣiptayā or ākṣep°; Spl ājñābhayād. d, Spl kila for nanu, T 'pi na. SP °rājasadane (α text). Jn na kiṁ for ciraṁ. **(261)** T A248 text (apriyeṇa for ariṇā). SP 1458 megha° āha: tāta, katham iva (α om) bhavatāsidhārāvratam ivārisamūhe (α °samāgame) sthitam (α tr bhavatā to here). sa āha: satyam. Pṇ 220. 32 megha° āha: tāta, asi° iva manye yad ariṇā...'bravīt: evam etat. Sy, Ar partly reflected in next vs ("wie eine Pfeilspitze" = asidhārāvratam iva); in this place Sy has A214 Der Rabenkönig

sahate suhṛd iva bhūtvā prājñaḥ śaktikṣaye nirākāraḥ
kālaṁ pratīkṣamāṇaḥ prītiprachāditāśaktiḥ. 85.

(262) (*tat kiṁ bahunā,*) *na tādṛn mayā mūrkhasamāgamo dṛṣṭapūrvo varjayitvāi 'kaṁ* raktākṣam. tena *tu mama yathāvasthitaṁ hṛdgataṁ jñātam. anye te punar nāmamātramantriṇaḥ. kiṁ tāiḥ, etad yāir na vijñātam:*

arito *'bh*yāgato bhṛtyaḥ śatrusaṁvāsatatparaḥ
sarpasaṁvāsadharmitvān nityodvege*na* dūṣitaḥ. 86.

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sprach: Sage mir, wie steht's mit der Einsicht der Eulen? Der Rabe sprach. Ar similarly. **Vs 85**=T 99, Sy **59, Ar.** According to Hertel, *HOS.* 12. 226, found in Hamburg mss. of Spl, III. 159. Sy Ein Wort, das hart ist wie eine Pfeilspitze (cf. prec.), nimmt er wegen des Gewinnes, den er wahrnimmt, unbekümmert hin, und erträgt schmähliche Behandlung durch den Feind, ohne seine Absicht zu verraten, und erlangt so den Gewinn. Ar position and sense as Sy. Hertel thinks this vs is also reflected in Sy vs 68, see § 263. **(262)** T A249 text (α mayā pūṛvasamāgamo dṛṣṭaḥ, varjayitvā rakt°, tena mama tu°; β hṛdgataṁ bhinnapūrvam, ye punas te 'nye nāma°). SP 1459 tatra (α om) raktākṣamantrī (α °kṣas tasya man°) buddhimān. tena cāhaṁ vijñāya svāmikāryāiṣiṇā vyāpāditum upakrāntaḥ, dāivād anyāir mantribhir (α om) māṁ rakṣadbhir imāṁ daśām upanītaḥ (α upagataḥ svāmin). So 150, 151 raktākṣa eva sanmantrī tasyāsīt (B. °bhūt) tvadripoḥ prabho, tasyāivākurvatā vākyaṁ madāndhenāsmy upekṣitaḥ, yad asyākāraṇaṁ matvā vacanaṁ nākaroc chaṭhaḥ, ataḥ so 'panayī mūrkho mayā viśvāsya vañcitaḥ. Pṇ 220. 33 paraṁ na tādṛg mūrkha° kvāpi mayā dṛṣṭaḥ. na ca mahāprājñam anekaśāstreṣv apratihatabuddhiṁ raktākṣaṁ vinā dhīmān. yat kāraṇam, tena madīyaṁ yathāvasthitaṁ cittaṁ jñātam, ye punas tv anye mantriṇaḥ, te mahāmūrkhā mantrimātravyapadeśopajīvino 'tattvakuśalāḥ. yāir idam api na jñātam. Sy " vs 62," A215 a and b: Mit Ausnahme dessen, der mit Bezug auf mich meinte: Er muß getötet werden, verstehen sie im übrigen nichts. Selbst wenn jemand ihnen zum Nutzen spricht, nehmen sie es nicht an. Und sie überlegten nicht: Die Raben sind durch ihre Einsicht berühmt, und vielleicht ist uns dieser Rabe nur aus List vorgeworfen. Jener mein Widerpart von den Eulen, der durch seine Einsicht meine Pläne erriet, redete zu ihnen, aber sie würdigten ihn keiner Beachtung. Und doch haben die Weisen gesagt. Ar in general as Sy. **Vs 86**=T 100, SP 60, N 50, Pṇ 208, Sy 63, Ar. In Kāuṭilīya p. 280 (Ch. 7, § 6); according to Hertel, *Pañc.* p. 83, in Spl Hamburg mss. vs 162. a, Tβ aribhyo; SP atisaṁvāhito bhṛ°, α arito 'py āgato (so N, jy for py). T ms. R °taṁ mitraṁ, other T mss. °to mitraḥ (so ed.). Kāuṭ. has a as text except doṣaḥ for bhṛtyaḥ. b, Pṇ duṣṭas tatsaṅgatatparaḥ. T ms. R °param. c, Pṇ apasarpya sadharmatvān. SP, N sarva° (SPα text). Tβ °saṁvāda°. d, Pṇ °odvegī ca, Tx °odyogena; SP, N nityam udvega-dū°; Kāuṭ. text. Sy Einen Diener (=bhṛtyaḥ) und Beisaß, der vom Feinde hergekommen ist, muß man fürchten wie ein Haus,

plakṣanyagrodhabījāśāt kapotād iva śālmaleḥ
mūlotkhātakaro doṣaḥ paścād api bhayaṁkaraḥ. 87.
āsane śayane yāne pānabhojanavastuṣu
dṛṣṭādṛṣṭapramatteṣu praharanty arayo *'riṣu.* 88.
tasmāt sarvaprayatnena trivarganilayaṁ budhaḥ
ātmānam ādṛto rakṣet pramādād dhi vinaśyati. 89.
(*sādhu ce 'dam ucyate*:)
durmantriṇaṁ kam upayānti na nītidoṣāḥ
saṁtāpayanti kam apathyabhujaṁ na rogāḥ
kaṁ śrīr na darpayati kaṁ na nihanti mṛtyuḥ
kaṁ strīkṛtā na viṣayāḥ paritāpayanti. 90.

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worin eine Schlange ist. **Vs 87**=T 101 (not in α or R), Sy 64, Ar. ab, T mss. °bījakā (v. l. °bījekā) śapotād; ed. em. °bījānāṁ kap°; but the true reading is clearly that given by our text (metathesis of ś and k has taken place in the mss.), as is made clear by the Pa versions which speak of the bird *eating* the seeds. The sense, too, requires this.—After making this emendation independently, I discovered from Hertel, *WZKM.* 24. 418, that this vs occurs in the Kāuṭilīya, Ch. 7, § 6 (p. 280, bottom), directly after the prec. vs; and on looking up this passage found that it reads °bījāśāt kapotād°, confirming the emendation. b, T v. l. śalmaleḥ. Sy und wie sich der Śrmrbaum vor der Taube fürchtet, die auf dem Nir̥utbaume nistet; wenn sie darauf sitzt, frißt sie seinen Samen und dann verrichtet sie auf dem Śrmr die Notdurft, wodurch von seinem Samen etwas an dem Śrmr kleben bleibt und aufsproßt und ihn zugrunde richtet. **Vs 88**=T 102, SP 61, N 51, Pṇ 209, Sy 65, 66, Ar. According to Hertel, *Pañc.* p. 83, in Spl Hamburg mss. vs 163. ab, SPα pāne yāne bho°; N yāne pāne bho°. c, Pṇ dṛṣṭādṛṣṭāḥ, T dṛṣṭvāntaraṁ, SP dṛṣṭvādṛṣṭvā (α dṛṣṭādṛṣṭā-). SP pramattaṁ vā (α 'rdhavitteṣu or °ātvavitt°), N praśasteṣu. d, N prāharet arayo ripuḥ, SP ripum, Tβ nṛṣu. Sy Ein Herrscher soll seinen Leib in Acht nehmen vor dem Wasser und der Lauge, womit er reinigt, vor den Kleidern und vor dem Bett, auf das er sich niedersetzt, vor dem Pferd und dem Sattel, worauf er sich zum Reiten setzt, vor der Waffe, die er sich umgürtet, vor der Speise, die er ißt, und den Medizinen, die er trinkt, vor der Krone, die er aufsetzt, vor Duftkraut, Aroma und Öl, das er einreibt: Alles dies soll er vor seinen Feinden hüten. **Vs 89**=T 103, SP 62, N 52, Pṇ 210, Ar (probably not in Sy, tho Hertel thinks it is fused with prec. vs). c, N mahatī for ādṛto. d, N tatpramādād vi°, SPα pramādād api na°. Ar, KF **152.** 8 (before prec. vs) And it has been said by the wise that a king seeks to be cautious with his words that they be not known to any man, and specially in such a matter as this should the king be watchful. [Here prec. vs; then,] **152.** 13 Concerning these and similar things should he be keenly watchful, lest by reason of his inattention, his destruction come to pass. T, Pṇ insert sādhu cedam ucyate. **Vs 90**=T 104, SP 63, N 53, Pṇ 211, Sy 67, Ar. According to Hertel, *HOS.* 12. 211, found in Hamburg mss. of

stabdhasya naśyati yaśo viṣamasya mitraṁ
naṣṭakriyasya kulam arthaparasya dharmaḥ
vidyāphalaṁ vyasaninaḥ kṛpaṇasya sāukhyaṁ
rājyaṁ pramattasacivasya narādhipasya. 91.
śuṣkendhane vahnir upāiti vṛddhiṁ
mūḍheṣu śokaś capaleṣu kopaḥ
kānteṣu kāmo nipuṇeṣu vidyā
dharmo dayāvatsu mahatsu dhāiryam. 92.

(263) *tat, rājan, yat tvayo 'ktam, asidhārāvratam ivā 'risaṁparko 'nubhūta iti, tat satyam.* (*abhijñaḥ khalv asi.*) *kiṁ tu:*

Spl, III. 160. T tr a and b. T ed. upayāti na nītidoṣaḥ (ms. R °yānti, 3 β mss. doṣāḥ); so one ms. of SPα. c, T ed. with α kiṁ for kaṁ before na. d, T ed. strīkṛte (ms. R text), Pṇ svīkṛtā, SP strīgatā. N nu for na. Sy (after A 216, insertion) Wem hat sich das Glück dargeboten und ist er nicht stolz geworden? Wer hat sich in Frauen verliebt und ist nicht zum Gespött geworden? Wer hat unmäßig gegessen und ist nicht erkrankt? Und welcher Fürst mit schlechten Ratgebern ist nicht von viel Mißgeschick betroffen worden? Ar, JCap 195. 12 as Sy. **Vs 91**=T 105, SP 64, N 54, Pṇ 212, Ar (not in Sy). According to Hertel, *HOS.* 12. 227, found in Hamburg mss. of Spl, III. 161. a, SP lubdhasya for sta° (best ms., and N, intend text). N yaṇo, best ms. of SP nayo, for yaśo. SP, Pṇ māitrī (best ms. of SP text). b, T bhṛtyāḥ for dharmaḥ. JCap 195. 17 Dicitur autem, quod quicumque decipitur suo consilio, carebit bona memoria et fama; deceptor vero et seductor non habet socios et amicos; nobilitatem facit *mala doctrina declinare (see Derenbourg's note; OSp nin el mal enseñado de haber nobleza; this phrase probably goes back to dharmaḥ of the orig., supporting SP, N, Pṇ against T). Avarus autem caret omni bono, cupidus vero multa congregat peccata. Rex autem negligens et notorum suorum et consiliariorum suorum vilipendens consilium, perdet animam suam. **Vs 92**=T 106 (not in α), SP 65, N 55, Ar (not in Sy). T makes pāda a take last place. b, SP mūrkheṣu roṣaś (α kāmaś) cap° doṣaḥ; N and best ms. of SP text, with bāleṣu for mū°. c, SP, N kāntāsu...vittaṁ (for vidyā). Ar, KF 152. 37 It has been said that fire, when it has been lit in dry wood, burns without pity; so too when anxiety and solicitude affect the heart, the burning of its life, that is its own destruction, takes place speedily and without delay. —Note that KF begins with clause about fire, supporting order of pādas as in SP and N. **(263)** T A 250 text (ed. with α om abhijñaḥ khalv asi). SP ed. nothing; α tathā coktam. Pṇ 221. 19 tat, rājan, asi° mayācaritam arisaṁsargāt, iti yad bhavatoktam, tan mayā sākṣād evānubhūtam. uktaṁ ca. Sy A 217 and "vs 68" Der König sprach: Es muß dir sehr schwer gefallen sein, dich unter die Anhänger des Eulenkönigs zu erniedrigen? Der Rabe sprach: Es fiel mir schwer, ("Vs 68," probably merely an anticipation of the next vs, not equal to our vs 85 as Hertel thinks) aber um der am Ende zu erwartenden Annehmlichkeit willen hielt ich die Nöte aus. Die

skandhenā 'pi vahec chatruṁ kāryam āsādya buddhimān
vahatā kṛṣṇasarpeṇa maṇḍūkā vinipātitāḥ. 93.

(264) *so 'bravīt*: kathaṁ (cāi) 'tat. cira(ṁ)jīvy āha:

KATHĀ 10 (STORY 10: FROGS RIDE SERPENT)

(265) asti kaścit *pariṇata*vayā mandaviṣo nāma kṛṣṇasarpaḥ. (266) sa *evaṁ samarthitavān*: *kathaṁ nāmā 'nayā vṛttyā* sukhaṁ *varteyam* iti. (267) (*t*)*ato* bahumaṇḍūkaṁ hradaṁ *gatvā* 'dhṛti-

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Weisen haben ja gesagt. Ar. **Vs 93**=T 107, SP 66, N 56, Hp IV. 65, Hm IV. 61, Pṇ 213, So 152ab, Kṣ 513(76)cd, Sy 69, Ar. a, SP, H chatrūn (N text). b, T, Pṇ kālam āsº. c, SP, N, Pṇ mahatā (perhaps read so; but one SP ms. text!), T v. l. bṛhatā (cf. SP, N, Pṇ!); H yathā vṛddhena sarpeṇa. d, Pṇ bahavo hatāḥ. So vyājānuvṛttyā viśvāsya maṇḍūkā ahinā yathā. Kṣ śatruḥ skandhena voḍhavyaḥ prājñāiḥ sapadi sarpavat. Sy Ein Weiser trägt um einer Annehmlichkeit willen, die er am Ende absieht, sogar seinen Feind auf der Schulter, ohne es für eine Last zu achten, wie jene schwarze Schlange, die um ihres Vorteils willen den Frosch auf ihrer Schulter reiten ließ. **(264)** T A251, SP 1481 text (T cirajīvy, v. l. sa; SP sa, but α text; SPα meghavarṇa āha: katham etat...) Pṇ 221. 23 as SPα to sthirajīvī kathayati. Sy A218, Ar as usual. **(265)** T 139. 4 asti kaº pariº kṛṣº (ms. R adds mandaº nāma; Hertel in note to his translation says of this, "durch Korrektur ergänzt"! But as the name agrees with that of the other versions, it must be taken from the orig., unless we assume that R was interpolated from some other version—a hypothesis for which there is no evidence. In his edition Hertel adopts the reading of R in the text). SP 1482 text (bahuvayā). Hp 147. 10, Hm 134. 4 asti jīrṇodyāne vṛddho (Hm om) mandaviṣo (Hp ºvisarpo) nāma sarpaḥ. So 152c, 153a vṛddhaḥ kaścit (here next)—ahiḥ. Kṣ 514(77)a sarpas. Pṇ 221. 25 asti kasmiṅścit pradeśe pariº... Sy 113. 6 Es war einmal eine schwarze Schlange. Als sie betagt geworden war. Ar. **(266)** T 139. 4 text. SP 1482 sa ca parāparajño buddhimān (α sa ca buº dṛṣṭaparāvarajño). Hp 147. 10, Hm 134. 5 so 'tijīrṇatayāhāram apy anveṣṭum akṣamaḥ. So 152cd sukhaṁ prāptum aśaktaḥ puruṣāśraye, [bhekān—see next]. Kṣ 514(77)b vṛttichedakṛśaḥ (Ma. ºchedatkº, em. to ºchedāt kº) purā. Pṇ 221. 26 sa evaṁ cittena samarthitavān: kathaṁ nāma mayā sukhopāyavṛttyā vartitavyam iti. Sy 113. 7 überlegte sie: Ich kann mich fürderhin nur noch durch List unterhalten, denn ich bin betagt und schwach und kann nicht mehr überall herumschweifen. Ar. **(267)** T 139. 5 atha (β yato or ato) bahuº (α om bahu) hradam (α om) udasyādhṛtiº (α udakasyādhº; Speyer, *ZDMG.* 65. 324, em. udavasyādhº, which Hertel, *ZDMG.* 69. 289, accepts) ātmānaṁ (β adds teṣāṁ) pradarśitavān. SP 1482 bahumaṇḍūkahradaṁ (α ºkaṁ hradaṁ) gatvādhṛtiparigatam (α duḥkha for dhṛti) ātº kṛtvā (α darśayan) sthitaḥ. Hp 147. 11, Hm 134. 6 sarastīre patitvā sthitaḥ. So 153ab bhekān [ahiḥ, § 265] sarastīre tasmiṅs tasthāu suniścalaḥ (B. viniśº). Kṣ 514(77)a,c taḍāgam āsādya [here prec.] dhūrtaḥ. Pṇ 221. 27 tato bahuº

parītam ātmānaṁ darśayan *sthitaḥ.* (268) *atha tathā sthite tasminn udakāntargatenāi* 'kena maṇḍūkena pṛṣṭaḥ: (*māma,*) kim adya *yathā*pūrvam āhārārthaṁ na *viharasi.* (iti.) (269) *sa* āha: bhadra, *kuto me* mandabhāgyasyā *'hāre 'bhilāṣaḥ.* (*yat kāraṇam*:) (270) adya rātrāu (*prathamapradoṣa eva*) mayā (*'hārārthaṁ viharamāṇena*) *dṛṣṭa eko* maṇḍūkaḥ. *tadgrahaṇārthaṁ mayā kramaḥ sajjitaḥ.* (271) so 'pi (*māṁ dṛṣṭvā mṛtyubhayena svādhyāyaprasaktānāṁ*) *brāhmaṇānām antar apakrānto*

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hradam upagamyādhṛti° ivātmānaṁ darśitavān. Sy 113. 9 Und sie machte sich auf und ging zu einer Wasserquelle, aus der sie sich früher Frösche gefangen hatte — und es befanden sich wirklich viele Frösche darin — und setzte sich dort in trübem Sinnen hin. Ar. **(268)** T 139. 6 udakā° ...māma, yathā° kathaṁ nānuṣṭhānaṁ kriyata iti (β māma nādya yath° anu° kri° iti). SP 1483 sa cāikena (α ca kenāpi) maṇḍ° (α adds dūrāt) pṛṣṭaḥ: kim idam, mandaṁ bhavān āhāraṁ karoti (α kim iti bhavān mando nāhāram api kurute). Hp 147. 11, Hm 134. 6 tato dūrān maṇḍūkena kenacit pṛṣṭaḥ (Hm dūrād eva kenacin maṇḍ° dṛṣṭaḥ pṛṣṭaś ca): kim iti tvam āhāraṁ nānviṣyasi. So 153cd, 154 tathāsthitaṁ ca taṁ bhekāḥ papracchur dūravartinaḥ, brūhi kiṁ pūrvavan nāsmān aśnāty adya bhavān iti (B. iha), iti pṛṣṭas tadā bhekāiḥ sa tāiḥ. Pṇ 221. 28 text (udakaprāntagaten°; om iti). Sy 113. 13 Als die Frösche sie erblickten, fragten sie sie: Herr, warum sitzest du in Trauer da? Ar. **(269)** T 139. 7 ato (β om) 'sāv āha: bhadra, kuto 'mī me manorathāḥ. hanta (β adds dagdho 'smi). SP 1484 sa cāha (α om ca): kiṁ mama dāivopahatavṛttāntasya (α mamopahatasya vṛttāntena). sa āha: kathaṁ dāivopahatatvaṁ bhavataḥ (α katham etat). sarpa āha: śrūyatām (α sarpeṇoktam). Hp 147. 12 sarpo brūte: bhadra, gaccha kiṁ tava mama manda° vṛttāntapraśnena. sa copajātakāutukaḥ sarvathā kathyatām iti taṁ sarpam āha. sarpo brūte. Hm 134. 7 sarpo 'vadat: gaccha bhadra mama manda° praśnena kim. tataḥ saṁjātakāutukaḥ sa ca bhekaḥ sarvathā kathyatām ity āha. sarpo 'py āha. So 154d provāca pannagaḥ. (Cf. also 156c, below under § 277.) Kṣ 514(77)c provāca maṇḍūkān. Pṇ 222. 1 so 'bravīt... Sy 113. 14 Die Schlange sprach: Wie sollte ich mir nicht trübe Gedanken machen? Denn bisher unterhielt ich mein Leben und wußte Frösche zu finden und verzehrte sie, und jetzt ist mir das Mißgeschick begegnet, daß selbst wenn mir die Frösche in den Mund kommen, ich sie nicht verspeisen kann. Ar. **(270)** T 139. 8 adya (β adds rātrāu) prath° evāhārārthaṁ maṇḍūkanibhena (β maṇḍūka āyān, or maṇḍūkaṁ [om āyān], gandhenānusṛtaḥ). SP 1485 mayādya rātrāu dāivād. H diff. up to § 274. So **155b** maṇḍūkam anudhāvatā. Pṇ 222. 2 text (om prathama). Sy 113. 28 Ich sah nämlich des Nachts einen Frosch [in das Haus eines Asketen gehen, cf. next] und trat hinter ihm ein. Ar. **(271)** T p. 139. 8, note (only in β) sa tu madbhayāt svādhy° dvijānāṁ madhyenāpakrānto na dṛṣṭaḥ (R adds mayā) kvāpi gata iti. So **155c** bhrāntyā. Pṇ 222. 4 text. Sy (cf. in prec. "in das Haus eines Asketen gehen") 113. 29 und das Haus war finster. Ar.

na vibhāvito mayā kvāpi gataḥ. (272) *taisādṛśyamohitacittena* mayā (*kasyacid*) brāhmaṇasūnor aṅguṣṭho daṣṭaḥ. (273) (*tato*) *'sāu sapadi* pañcatvam *āgataḥ.* (274) tatpitrā (*duḥkhārtenā*) 'haṁ śaptaḥ, (*uktaś ca*:) (275) *durātman, yat tvayā mamā 'naparādhī suto daṣṭaḥ, tena doṣeṇa tvaṁ* maṇḍūkānāṁ vāhanaṁ bhaviṣyasi. (276) *tatprasādanalabdhāṁ ca vṛttim āsādayiṣyasī* 'ti. (277) (t)ato 'haṁ yuṣmākaṁ vāhanārtham āgataḥ. (278) (*tena ca*

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(272) T (139.8 note, only in β, tatsādṛśyād vyāmohacittena mayā) 139.8 brāhmaṇasūnor aṅguṣṭho mayā (β om) daṣṭaḥ. SP 1486 brāhmaṇasūnur daṣṭaḥ. So 155a, c mayā brāhmaṇaputrasya [prec. two] daṣṭo batāṅguṣṭhaḥ. Kṣ 514(77)d purā daṣṭo mayā dvijaḥ. Pṇ 222.5 text (adds hradataṭajalāntaḥstho after °sūnor). Sy 113.30 Da kam gerade der Sohn des Asketen von drinnen heraus und stieß mit seiner Zehe an mich und ich packte ihn mit meinen Zähnen und biß ihn. Ar as Sy, but several versions (e.g. KF 154.1) add "thinking he was a frog". **(273)** T 139.9 tatsamakālam asāu pañcatvam āgataḥ. So 155d sa ca pañcatvam āyayāu. Pṇ 222.7 text (upagataḥ). Sy 113.32 so daß der Knabe alsbald starb, und ich floh. Ar, KF 154.1 so that he died. **(274)** T 139.9 text (β tasya pitrā). SP 1486 tatpitrā (α adds brāhmaṇena) 'haṁ śapto. Hp 151.11, Hm 139.6 tato 'haṁ tena śokākulena brāhmaṇena śaptaḥ, yad. So 156a tatpitrā cāsmi śāpena. Kṣ 515(78)a tacchāpād eva. Pṇ 222.7 atha tatpitrā duḥkhitenāhaṁ śaptaḥ, yathā. Sy 113.33 Aber der Asket lief mir nach und verfluchte mich. Ar. **(275)** T 139.10 text (bhakṣitaḥ for daṣṭaḥ; β tr bhavi° vāh°; ed. with α bhaviṣyasīti). SP 1486 maṇḍūkānāṁ vāhanaṁ (α vāhako) bhūtvā. Hp 151.12, Hm 139.7 adyārabhya maṇḍūkānāṁ vāhanaṁ bhaviṣyasīti. So 156b bhekānāṁ vāhanīkṛtaḥ. Kṣ 515(78)ab yāto (Ma. em. jāto) 'smi sarvamaṇḍūkavāhanam. Pṇ 222.8 dur° tvayā niraparādho yan matsuto daṣṭaḥ, tad anena doṣeṇa... Sy 113.34 Du Schlange, die du diesen Knaben getötet hast, der dir doch nichts zu Leide getan, sollst dafür augenblicklich ein Reittier für den Froschkönig werden. Ar (KF for frogs, but OSp and Wolff as Sy; JCap om). **(276)** T 139.11, note (only in β) text. SP 1486 tāir dattam āhāraṁ (α aśanaṁ) bhuṅkṣveti. Pṇ 222.10 tatprasādalabdhajīvikayā vartiṣyase. iti. Sy 113.36 und keine Frösche mehr fressen können außer denen, die dir der Froschkönig zum Almosen gibt; und wenn du's anders machst, sollst du bersten. Ar. **(277)** T 139.11 tad ahaṁ yuṣmān praty āgato vāha°. SP 1487 ato 'haṁ... (α corrupt, seems to intend tato vahanārthaṁ yuṣmatsamīpam) āgataḥ, śāpavaśāc cāhaṁ (α om ahaṁ) svayam āhāraṁ na karomi. Hp 151.20, Hm 139.15 ato brāhmaṇaśāpān (Hp °paṁ bhoktuṁ) maṇḍūkān voḍhum atra tiṣṭhāmi. So 156cd tad yuṣmān katham aśnāmi (cf. § 269 above) praty utāhaṁ vahāmi vaḥ. Pṇ 222.10 text (ājagāma). Sy 114.2 So bin ich denn zu dir gekommen und stehe bereit, so oft du zu reiten begehrst. Ar. **(278)** T 139.11 atha te hṛṣṭamanasaḥ sarva eva maṇḍūkarājñe jālapādāya (so ed. em., α R om, z malamādāya, p jālamādāya) niveditavantaḥ. SP 1487 tata ekena bhekena (α tatas tena) maṇḍ° jāla° niveditam. Hp 152.1, Hm

sarvamaṇḍūkānām idam āveditam.) tatas *tāiḥ* (*pra*)*hṛṣṭamanobhiḥ sarvāir eva* gatvā maṇḍūkarāj*āya* jālapādanāmne niveditam. (279) *athā* 'sāv (*api mantriparivṛto*) *'tyadbhutam iti manyamānaḥ sasaṁbhramam āgatya hradād* uttīrya *saṁtuṣṭas tat*pṛṣṭham adhirūḍhaḥ. (280) (*tadanukramaśo yathāsthānabhāja upāsitāḥ. anye cā 'nāpnuvanto 'nupadaṁ dhāvanti.*) (281) mandaviṣo 'py (*ātmapuṣṭyartham*) *anekaprakāra*gativiśeṣān *adarśayat.* (282) *atha jālapādo* (*labdhasparśa evā*) *'ha*:

na tathā kariṇā yānaṁ rathena turageṇa vā
narayānena *nāvā vā* yathā mandaviṣeṇa me. 94.

(283) *atha mandaviṣam anye*dyuś *chadmaglānaṁ jālapādo*

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140. 1 anantaraṁ tena maṇḍūkena gatvā maṇḍūkanāthasya jālapādasya (Hm jālapādanāmno 'gre) tat kathitam. Pṇ 222. 12 tena...gatvā jālapādanāmno dardurarājasya vijñaptam. Sy **113. 19** Da gingen die Frösche und benachrichtigten ihren König und sprachen: Freue dich, denn etc. (then expansion). Ar. **(279)** T 139. 12 asāv api samantriparivāro (v. l. om sa) 'dbhutam iva manya° (β adds 'pi) sasaṁ° uttīrya (v. l. samut°) tatpṛ° āśritaḥ. SP 1488 sa ca (α tu) saṁtuṣṭaḥ (α after āgatya) satvaram āgatya (α here saṁt°, and adds tasya) pṛṣṭham adhirūḍhaḥ (α ārū°). Hp 152. 2, Hm 140. 2 tato 'sāv āgatya maṇḍūkanāthaḥ (Hm adds tasya) sarpasya pṛṣṭham ārūḍhavān (Hp adhiṣṭhitavān). So 157 tac chrutvā tatra bhekānāṁ rājā vāhasamutsukaḥ, jalād uttīrya tatpṛṣṭham ārohad gatabhīr mudā. (Cf. also sacivāir yutam, 158b, under § 281.) Kṣ 515(78)cd, 516(79)a maṇḍūkarājas tac chrutvā cakre taṁ vāhanaṁ mudā, skandhe gṛhītvā maṇḍūkaṁ. Pṇ 222. 14 text (om āgatya) to uttīrya, mandaviṣasya phaṇapradeśam adhirūḍhaḥ. Sy **113. 23** Als er das hörte, freute er sich, [here follows repetition, in general sense, of the question and answer in §§ 268, 269; and only after this comes the Sy version of our §§ 270—277 incl.—Finally we find in Sy 114. 6:] und stieg auf und ritt auf der Schulter der Schlange. Ar as Sy. **(280)** T 139. 13 text (v. l. upāsthitāḥ; most mss. cāprāpnuvanto). Possibly cf. So in next? Pṇ 222. 16 śeṣā api yathājyeṣṭhaṁ tatpṛṣṭhopari samāruruhuḥ, kiṁ bahunā, tad apare sthānam anāpnuvantas tasyānupadam eva dhāvanti. **(281)** T 140. 2 text (mss. °prakāraṁ gati°, corr. R to °rān gat°, so ed.). SP 1489 sa ca (α om sa ca) manda° 'pi nānāgativiśeṣeṇa tam ūḍhavān. Hp 152. 2, Hm 140. 3 sa (Hm adds ca) sarpas taṁ pṛṣṭhe kṛtvā citrapadakramaṁ babhrāma. So 158ab tatas taṁ vāhanasukhāir āvarjya sacivāir yutam (cf. prec.?). Kṣ 516(79)b sa nānāgatikovidaḥ. Pṇ 222. 18 text. Sy 114. 6 Nachdem er einige Tage lang auf der Schlange geritten. Ar. **(282)** T 140. 2 text. Pṇ 222. 19 atha jalapādo labdhatadaṅgasaṁsparśasukhas tam āha. Sy **114. 3** (with next vs before second part of Sy's version of § 279) Da dachte der Froschkönig. Ar as Sy. **Vs 94**=T 108 (not in α), Pṇ 214, Sy **70, Ar** (see prec. for position in Pa). b, Pṇ tr tura° rath°. c, T vv. ll. nenayānena nāvā vā, tathā nānyena yānena; Pṇ vā yānaṁ for nāvā vā. Sy Wenn ich die Schlange reite, werde ich mächtig berühmt. **(283)** T 140. 6 text (om ity; man-

'bravīt: (*bhadra*,) kim (*ity*) adya mandaṁ-mandam *uhyate* (*na yathā pure* 'ti). (284) sa āha: deva, (*adyā*) 'hāravāikalyān na *me* (*yathāpūrvaṁ*) *voḍhuṁ śaktir asti*. (285) (*atha*) *'sāv abravīt*: (*bhadra*,) bhakṣaya *kṣudra*maṇḍūkān (iti). (286) *sa āha*: *mamā 'pī 'yam āśā, kiṁ tu pādiyājñayā kṛtaprasādo bhakṣayiṣyāmi. iti tvadāyattajīvito 'smi*. (287) tato 'sāv *anujñātaḥ kramān* maṇḍūkān *yatheṣṭam* abhakṣayat. (288) (*katipayāir evā 'hobhir*

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damandam). SP 1489 kadācit sa (α sa ca kad°) mandarāṁ (α v. l. mandāṁ) gatiṁ kṛtvāvahat (α udvahan, om kṛ°; adds tena) rājñābhihitam (α °taḥ): kim iti mandaṁ (α om) mandaṁ gacchasi. Hp 152. 3, Hm 140. 4 tato (Hm om) paredyuś calitum asamarthaṁ taṁ maṇḍūkanātho 'vadat: kim iti bhavān adya (Hm kim adya bhavān) mandagatiḥ. So 158c kṛtvāvasannam ātmānam. Kṣ **516(79)cd** mandaṁ vapuḥ kṛtvā. Pṇ 222. 22 athānyedyur mandaviṣaś chadmanā mandaṁ-mandaṁ visarpati. tad dṛṣṭvā jalapādo 'bravīt: bhadra mandaviṣa, yathāpūrvaṁ kim adya na sādhūhyate. **(284)** T 140. 7 sa āha: deva, āhāravāikalyāc chaktir me na yathāpūrvaṁ voḍhum. SP 1490 sa āha: āhārābhāvād upakṣīṇo 'smi. Hp 152. 4, Hm 140. 5 sarpo brūte: deva, āhāravirahād durbalo (Hm asamartho) 'smi. So 158d, 159ab uvāca sa sakāitavaḥ, āhāreṇa vinā 'deva na gantum aham utsahe. Kṣ 516(79)cd yayāce bhojanaṁ [here prec.]—mṛdusvaraḥ. Pṇ 222. 24 mandaviṣo 'bravīt: deva... (om yathāpūrvaṁ). Sy 114. 7 sprach die Schlange zu ihm: Ich kann infolge jenes Fluches, mit dem ich beladen bin, nicht fangen. Ar. **(285)** T 140. 8 athāsāv abravīt: bhakṣayātra kṣudrān iti. SP 1491 rājñābhihitam: asmadanujñayā (α maṇḍūkarājenoktam: asmadājñayā bubhukṣito) maṇḍūkān bhakṣaya (α adds iti). Hp 152. 5, Hm 140. 6 maṇḍūkanātho 'vadat (Hp vadati, v. l. 'vadat): asmadājñayā maṇḍūkān bhakṣaya. So **160** tac chrutvā bhekarājas tam avocad vāhanapriyaḥ, kāṅścit parimitāṅs tarhi bhuṅkṣva me 'nucarān iti. Pṇ 223. 1 text (om iti). Sy **114. 10** (after next) Der König dachte: Es ist schlecht von mir, daß ich der Schlange, die mir dergestalt unterworfen ist, keine Nahrung gegeben habe; und ließ ihr pro Tag zwei Frösche geben. Ar (king speaks to snake, instead of reflecting to himself). **(286)** T 140. 8 text (β pādānujñātaprasādo). SP, H cf. prec. and next. So 159cd tan me dehy aśanaṁ bhṛtyo hy avṛttir vartate katham. Pṇ 223. 2 tac chrutvā praharṣitasarvagātro mandaviṣaḥ sasaṁbhramam abravīt: mamāyam eva viprasāpo (most mss. om vipra) 'sti, tat tavānenājñāvacanena prīṇito 'smi. Sy 114. 9 darum gib mir, Herr, gefälligst meine Tagesration. Ar. **(287)** T 140. 10 tatas tān asāv anujñāto 'bhakṣayat. SP 1491 tatrāsāu (α tato 'sāu) yathājñāpayati deva ity uktvā (α abhidhāya) maṇḍūkān abhakṣayad yatheṣṭam (α tr yath° abh°). Hp 152. 6, Hm 140. 6 tato gṛhīto 'yaṁ mahāprasāda ity uktvā kramaśo maṇḍūkān khāditavān. So 161ab tataḥ kramāt sa maṇḍūkān ahiḥ svecchaṁ abhakṣayat. Kṣ 517(80)abc śanāiḥśanāis tadādeśāt sarvamaṇḍūkasaṁkṣayam, cakre. Pṇ 223. 4 tato 'sāu nāirantaryeṇa maṇḍūkān bhakṣayan. Sy, cf. § 285 (fusion of two passages). Ar as Sy. **(288)** T 140. 10 text (om eva). SP 1492 mandaviṣaḥ saharṣam avatiṣṭhati (α iva ti°). kiyatā (α om) kālena jālapādāvaśeṣaṁ saro dṛṣṭvābravīt

balavān saṁvṛttaḥ.) †*suparituṣṭaś cā 'ntarlīnam avahasyā*† 'bravīt:

†maṇḍūkā vividhā*hārāś* chalapūrvopasādhitāḥ
kiyantaṁ kālam akṣīṇā bhaveyuḥ khādato mama.† 95.

(289) *atha* (*tac chrutvā jātaśaṅko*) jālapādaḥ (*kiṁ anenā 'bhihitam iti tam*) *apṛcchat*: kiṁ *tvayā 'bhihitam.* (290) (*yato*) *'sāv* (*ākāraprachādanāyā*) 'ha: (*na kiṁcid iti. punaś ca pratibodhyamāno 'bravīt*: *svāmin,*) *mayāi 'tad uktam*:

varaṁ *tīvrāśanidhvasto* bhavec chāilo *'ṅghripo* 'pi vā
na viprāśāpanirdagdho *jantur bhūyāt* kadācana. 96.

(291) *athāi 'vaṁ vartamāne* jālapādaḥ (*kṛtakavacanavyaṁsitamanā*) *nāi 'vā 'vabudhyate.* (292) †(*kiṁ bahunā,*) *tathā tena te sarve 'pi bhakṣitāḥ, yathā bījamātram api nā 'vaśiṣṭam.*†

(End of Story 10)

(α °pādo 'vaśiṣṭaḥ sa ca dṛṣṭo 'bravīt). Hp 152. 7, Hm 140. 7 atha (Hm ato) nirmaṇḍūkaṁ saro vilokya. Pṇ 223. 5 text (prahṛṣṭaś for supari°; avahasyedam abr°). **Vs 95**=T 109, Pṇ 215; cf. SP prôse 1493, diff. sense. a, Pṇ vividhā hy etac; in Pṇ 224. 24, where the pratīka is repeated, the reading is vividhāḥ svādāya (read khādā?). d, Tβ bhakṣato. SP itaḥ (α om) paraṁ jālapādam eva (α om) bhakṣayitvānyatra gacchāmi. **(289)** T 140. 14 text (om tac chrutvā). SP 1494 ity ucyamāne jālapādena śrutvābhihitam: kiṁ bhavān vakti (α vadati). Pṇ, after inserted story (see next), 224. 24 atha jalapādas tac chrutvā sutarāṁ āvignahṛdayaḥ kim anenābhihitam iti tam apṛcchat: bhadra kiṁ tvayābhihitam idaṁ viruddhavacaḥ. **(290)** T 140. 15 text. SP 1494 sa āha: evaṁ bravīmi. Pṇ 225. 2 athāsāv ākāraprachādanārthaṁ na kiṁcit, ity abravīt. Here T vs 110=Pṇ vs 216; and Pṇ then inserts a story ("The Butter-blind Brahman") of which this vs is the catch-vs. Both vs and story are certainly unoriginal, being entirely inconsistent with the following vs and with the surrounding matter generally. As part of a speech intended for the ears of the frog-king, this vs would have given the whole game away. This was evidently felt by Pṇ, who therefore, in copying the vs out of T, transposed it and put it into a speech by the snake to another snake, who asks him why he submits to the indignity of being ridden by frogs. This second snake is an obvious invention on the part of Pṇ, due to an attempt to rationalize this vs and the story to which it relates, making them fit into the situation. **Vs 96**=T 111, SP 67, N 57. a, T varaṁ vajravinipiṣṭo. b, N chāilādhipo, SP charahato (α chāila°, chāilā°). c, T mā for na. T ed. °dagdhaṁ, but vv. ll. °dho and °dhe. d, T janmābhūn me kad°. SP, N kathaṁcana. **(291)** T 141. 1 text. SP 1498 tathāpi jālapādo na pratyeti. (α om all this.) So 161 cd tadvāhanābhimānāndhaḥ sehe bhekapatiḥ sa tat. Pṇ 225. 3 tathāiva kṛtakavacanavyāmohitacitto jalapādas tasya duṣṭābhisaṁdhiṁ nāvabudhyate. **(292)** T 141. 1 tat kiṁ bahunā, bhakṣitās tena maṇḍūkāḥ, bījāvaśiṣṭāḥ

(293) ato 'haṁ bravīmi: skandhenā 'pi vahec chatrum iti.
(294) tat, rājan, yathā *mandaviṣeṇa* maṇḍūkā *nihatāḥ*, tathā mayā 'py (*aśeṣāḥ*) śatravo hatāḥ. (*tathā ca*:)

vane prajvalito vahnir dahan mūlāni rakṣati
samūl*am* unmūl*ayati* vāryogho mṛduśītalaḥ. 97.

(295) *meghavarṇa āha*: *evam etat.* (*api ca*:)

mahattvam etan mahatāṁ nayālaṁkāradhāriṇām
na muñcanti yad ārambhaṁ kṛchre 'pi vyasanodaye. 98.

(296) †*tad evaṁ bhavatā niḥśeṣāḥ śatravaḥ kṛtāḥ.*† *so 'bravīt*: *deva, evam etat.* (*uktaṁ ca*:)

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pramuktāḥ, ye 'sya vaktre nānuviśanti. SP 1498 anantaraṁ (α jālapādaṁ for an°) tam apy abhakṣayat. Hp 152. 7, Hm 140. 8 sa (Hm om) maṇḍūkanātho 'pi tena khāditaḥ. Pṇ 225. 5 text. Sy nothing. Ar, JCap 198. 7 de quibus vixit serpens diebus vite sue. So other Ar versions. **(293)** T A 252, SP 1499, H, Pṇ 225. 7 text (T ed. yato, but mss. p, R ato). So 162ab evaṁ madhyapraviṣṭena mūrkhaḥ prājñena vañcyate. Kṣ 517(80)cd śatrugṛheṣv evaṁ tiṣṭhet kāryavaśāgataḥ. Sy 114. 13, Ar at some length. **(294)** T A 252 text (om tathā ca). SP 1499 tad rā° ya° tena maṇḍ° bhakṣitās ta° mayā śatravo nirdagdhāḥ. tathā ca. So 162cd mayāpy anupraviśyāivaṁ deva tvadripavo hatāḥ. [Cf. Spl 85. 4 tat sa eva nītijño bhavati yo 'pamānam api sahitvā kāryaṁ sādhayati. uktaṁ ca.] Pṇ 225. 7 tathā rājan ya° mand° buddhibalena maṇḍ° ...mayāpi sarve vāriṇaḥ. iti. sādhu cedam ucyate. Sy A 219 Darum habe ich dir diese Geschichte erzählt, weil auch ich Schmach auf mich genommen habe zur Sicherung meines Herrn, dessen Feinde alle verbrannt und vernichtet sind. Ar. **Vs 97**=T 112, SP 68, N 58, Pṇ 217, Sy 71, Ar. According to Hertel, *Pañc.* p. 83, in Spl Hamburg mss. 166. a, T prajvālito. c, Pṇ samūlonmūlanaṁ kuryād, T samūlakāṣaṁ kaṣati. d, T vāryāugho, N āpāugho, SP, Pṇ text, but SPα jalāugho. Sy Wenn Feuerbrand den Baum erreicht, so verbrennt er doch nicht seine Fasern und Wurzeln; jedoch das Wasser dringt, obgleich es ruhig anrückt, so an den Baum, daß es ihn von Grund aus entwurzelt. (In Pa this is spoken by the crow-king; see on § 296.) **(295)** T A 253, Pṇ 225. 11 text (Pṇ 'bravīt for āha). Nowhere else, unless cf. Pa in § 296? **Vs 98**=T 113, Spl 176, Pṇ 218; not in Sy; Ar? a, T mss. hopelessly corrupt on etan mahatāṁ (see Hertel ad loc.). b, T v. l. °vāriṇām. c, T mss. muñcati. Pṇ ārabdhaṁ. d, Spl prāpte 'pi. Possibly KF 154. 31 contains fusion of this with following prose (but other Ar versions seem to have no correspondent): Thus too was your labor with the owls, for you destroyed them quietly and patiently, and won life for us, and for yourself a fair and excellent name and an exalted rank. **(296)** T A 254 text (om uktaṁ ca). Spl 85. 13 meghavarṇa āha: tat kṛtaṁ niṣkaṇṭakaṁ me rājyaṁ śatrūn niḥśeṣatāṁ nayatā tvayā. athavā yuktam etan nayavādināṁ. uktaṁ ca. Pṇ 225. 14 so 'bravīt: evam etat. uktaṁ ca. Sy **A 219. 4** (before our vs 97) Der Rabenkönig sprach: Du hast ihre Wurzel und ihren Namen vernichtet.

ṛṇaśeṣam agniśeṣaṁ *vyādhi*śeṣaṁ tathāi 'va ca
*ari*śeṣaṁ ca niḥśeṣaṁ kṛtvā prājño na sīdati. 99.

(297) deva, bhāgyasaṁpannas *tvam* (*evā*) *'si*, sarvam ārabdhaṁ *yuṣmadarthe* sidhyati. *api* ca:

śaktaṁ yuktena saṁdhatte yuktam āśuparākramāiḥ
tāv ubhāu vṛddhisaṁpannāu kramavyayasamanvitāu. 100.
(?jitātmanaḥ satyavato dhīmato vyavasāyinaḥ
kiṁ nāmāi 'vaṁvidhasyā 'pi ayātavyapade sthitam. 101.)

(After our vs 97) A219a So hast auch du sie nicht durch harte, sondern durch zahme Mittel vernichtet. Und es heißt. Ar, cf. under prec. vs. Thruout the following passage the assignment of speakers to the several parts in JCap and KF is like that in Sy; other Ar versions are confused and attribute the whole either to the king (OSp) or to the minister (Wolff). **Vs 99**=T 114, SP 69, N 59, Spl 178, Pṇ 219, Sy 72, Ar. a, SP, Spl cāgni° (SPα text). b, T, Jn śatruśeṣaṁ. c, Pṇ vyādhiśeṣaṁ; T, Spl punaḥ-punaḥ pravarteta (Spl pravardhante). d, N rājan for prājño. T, Spl tasmāc cheṣaṁ na kārayet (Spl dhārayet; T ms. R tasmān niḥśeṣam ācaret). Sy Vor Schuld, vor Feuer und vor dem Feind* (see below) muß sich der Weise fürchten, auch wenn nur ein kleiner Rest davon übrig ist. (The word "Feuer" represents an emendation of Schulthess; the corrupt ms. reading was emended by Bickell to a word meaning "disease", which on paleographic grounds is more likely than Schulthess's emendation. The Ar versions have all four things mentioned—fire, sickness, enemy, and debt—except that KF and JCap corruptly say "other things" instead of "debt".) Here T has its A255, with vss 115 and 116 (spoken by Meghavarṇa); nowhere else, unless Spl 85. 17 may possibly be regarded as corresponding to T A255; it has no representative elsewhere. **(297)** T A256 so 'bravīt: deva, bhāg° tvam asi, kim ārabdhaṁ (v. l. ābaddhaṁ) yuṣm° na sidh°. api ca. SP 1505 tathāiva (α om) deva bhāg° 'si (α om) bhavān (!). sarvam āra° tvayā sidh° (α om sarvam...). aparaṁ ca. Spl **85. 23** (after our vs **104**) sthirajīvy āha: sa devapratāpabhāvo 'yaṁ bhaviṣyadvṛddhisūcakaḥ; vayaṁ punar mūkāḥ kṛtyānuṣṭhānamātrāḥ. uktaṁ ca (our vs 106). Pṇ 225. 17 deva, bhāgyavāṅs tvam evāsi; yasyārabdhaṁ sarvam api saṁsidhyati. Sy A220 Der Rabe sprach: Es ist nicht mein Verdienst, sondern das meines Herrn, denn mein Herr ist vom Glück begünstigt, und jedes Werk, das er tut oder durch einen andern tun läßt, gelingt wegen des Glückes, das mein Herr immer hat, wunderbar. Heißt es doch. Ar. **Vs 100**=T 117, Sy 73, Ar. b, T v. l. āśuparikramaḥ. Sy Wo zwei Tüchtige sind, gewinnt der Entschlossenere, und wenn beide entschlossen sind, der Klügere, und wenn beide klug sind, der Glücklichere. **Vs 101**=T 118; possibly represented by So 163, Sy 74, Ar; but the correspondence is doubtful. d, T mss. sthitaḥ, em. Hertel. So tasmān nītividā rājñā bhavitavyaṁ kṛtātmanā, yathecchaṁ bhujyate bhṛtyāir hanyate ca parāir jaḍaḥ. Sy Denn wer Glück hat, dem gedeihen alle Unternehmen. Und wer sich vermißt, mit euch Herren zu kämpfen, holt sich den Untergang, zumal wenn jene das Glück unterstützt,

saṁprāpte vyasane na sīdati matiḥ siddhāu na saṁhṛṣyate
krodhaṁ saṁharati kṣamāṁ ca kurute kāle *ca* vispandate
kāulīnāni ca saṁvṛṇoty avahitaś chidreṣu jāgarti yas
tasyāi 'vaṁcaritasya vaśyamanaso hastasthitāḥ saṁpadaḥ.
102.

ko 'haṁ kāu deśakālāu samaviṣamaguṇāḥ ke *dviṣaḥ* ke
sahāyāḥ
kā śaktiḥ ko 'bhyupāyo *hitakaraṇavidhāu kā ca me*
dāivasaṁpat
saṁpatteḥ ko 'nubandhaḥ pratihatavacanasyo 'ttaraṁ kiṁ
ca me syād
ity evaṁ kāryasiddhāv avahitamanaso nā 'va*sīdanti*
santaḥ. 103.

(298) *tan* na *kevalam* (*ekāntaśaḥ*) śāuryaṁ para(ṁ) *kāryaṁ* sādhayati. *uktaṁ* ca:

śastrāir hatā hi ripavo na hatā bhavanti
prajñāhatās tu suhatā *na punar* bhavanti
śastraṁ nihanti puruṣasya śarīram ekaṁ
prajñā *kulaṁ* ca vibhavaṁ ca yaśaś ca hanti. 104.

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und zumal wenn er dir, Herr, gleicht. Ar, possibly KF 155.15 since I have found that he (=the king) keeps secrets and hearkens to counsel, conceals strategems and hides thots, and specially since you are one who repays with justice, distributes gifts lavishly and with a good will, and awards chastisement according as right demands. **Vs 102**=T 119, SP 70, N 60, Sy 75, Ar. a, SPα, N manaḥ for matiḥ. SP saṁtuṣyati, α, N saṁhṛṣyati b, T prāptāu for krodhaṁ. SP, N na for second ca; read so? ("does not shudder"?) SP vispandati (best ms. text). Sy Denn du tust im Mißgeschick, was deinem Gewissen frommt, hältst deine Gedanken ruhig, wirst im Glück nicht aufgeblasen und verstehst dich auf die richtige Zeit für die Taten und zur Zeit des Grimmes auf Sanftmut, und läufst nicht Worten nach und den Erfolgen der Taten der Nächsten, sondern schaust mit Verstand vor dich. Here T vs 120=our I vs 90 (there in T, SP, N, Pṇ; here only in T). **Vs 103**=T 121, SP 71, N 61. a, T nayāḥ for dviṣaḥ. b, SP, N 'bhyupāyaḥ kulam (N, and best ms. of SP, phalam; other SPα mss. kim) api ca kiyat (SPα vidhayaḥ for kiyat) kīdṛśī (N °śā) dāi°. c, SP, N saṁpattāu. N °vacanaṁ cāntaro. T mss. na, ed. nu (em.), for ca. d, T mss. avahata°, except R avihata°; em. Hertel. T nāvahāsyā bhavanti. **(298)** T A257 tan..parakṛtyaṁ sādh°. katham. SP 1514 na hi śāuryaṁ eva paraṁ (α om eva paraṁ) kāryaṁ sādh°. tathā ca. Pṇ 225.17 tan na kev° śāu° kṛtyaṁ sādh°. kiṁ tu prajñayā yat kriyate, tad eva vijayāya bhavati. uktaṁ ca. Sy A221 Der Rabenkönig sprach: Durch deine Klugheit sind die Eulen vernichtet worden. Es heißt ja. Ar. **Vs 104**=T 122, SP 72, N 62, Spl

ekaṁ hanyān na vā hanyād iṣur mukto dhanuṣmatā
buddhir buddhimato 'tsṛṣṭā hanyād *rāṣṭraṁ sarājakam.* 105.

(299) *tad* (*evaṁ*) dāiva(*puruṣakārābhyāṁ*) *yuktasyā* 'yatnena kāryasiddhayaḥ *saṁbhavanti. yataḥ*:

prasarati matiḥ kāryārambhe dṛḍhībhavati *smṛtiḥ*
svayam upanamanty arthā *mantro* na gacchati viplavam
phalati sakalaṁ *tat kiṁ citraṁ* samunnatim aśnute
bhavati ca ratiḥ ślāghye kṛtye narasya bhaviṣyataḥ. 106.

(300) *tat* tyāgabuddhiśāuryasaṁpannasya rājyam iti. uktaṁ ca:

tyāgini śūre viduṣi *ca vasati janaḥ sa ca* jano guṇībhavati
guṇavati dhanaṁ dhanāc chrīḥ *śrīmaty ājñā* tato rājyam. 107.

179, Pṇ 220. a, SP hatāś ca (α hatāpi, best ms. text), N, Spl hatās tu; Pṇ hatā na hi hatā ripavo bha°. b, SP buddhyā hatās (α text). Spl ca for tu. SP mahatā for suhatā (α text); T puruṣāḥ, Pṇ ripavaḥ, Spl nitarāṁ, in T, Jn before suhatā, omitting na punar. d, SP, N balaṁ for kulaṁ. Hertel equates Sy 76 with this vs, but it clearly belongs with next. T adds api ca. **Vs 105=T 123, SP 73, N 63, Sy 76, Ar; Spl I. 206,** reading exactly as text; Kāuṭilīya p. 375 bottom (Ch. 10, § 6), agreeing with T in d. a, N tr na hanyād vā. c, T prājñena tu matiḥ kṣiptā. SPα °mato hanti. d, SP hanti (α dhruvaṁ, best ms. text). SP rājyaṁ (α text); T garbhagatān api. The SP, N reading in d is supported by Pa. Sy Ein Krieger kann nur einen oder zwei oder höchstens zehn töten. Ein Kluger aber vernichtet durch seine Klugheit einen König und sein Land. **(299) T A258** tad dāivapuruṣakārayoḥ pādānām ayatnena kāryasiddhayaḥ pariṇamanti (v. l. °dhiḥ pariṇamati). SP 1521 (α begins deva) kiṁ ca: dāivasaṁpannasyāyatnena (α om dāiva; °syājñānena) sarvakāryāṇi sidhyanti (α sādhayati). tathā ca (α om ta° ca). Pṇ 225. 23 text (prajñā for dāiva). **Vs 106=T 124,** SP 74, N 64, Spl 180, Pṇ 221. a, N, Spl manaḥ for matiḥ. SP dṛḍhā° (α text), N dṛḍhatā ca matiḥ. For smṛtiḥ (T, Pṇ) SP śrutiḥ (α °aḥ), Spl spṛhā. b, T mss. upanayanty (em. Hertel), N upanayaty, Spl upanayann, one SP ms. upayanty. Spl arthān. SP arthāḥ saṁpan na naśyati medinī; SPα arthānām āgacchati viplavam; N arthā na samāna ga° vi°. c, SP bhavati (α phalati), Pṇ sphurati. T, Pṇ saphalas (T v. l. sakalas). Pṇ tarkaś for tat kiṁ; Spl kṛtyaṁ; Jn cittaṁ for citraṁ; for tat kiṁ citraṁ, SP karmārabdhaṁ, α and N only vittaṁ! d, N ca-rati, SP caritaṁ. SP ślāghyaṁ, α v. l. °yaḥ, N °ya. SP kṛtyaṁ (α text), N kṛte. SPα na kasya. SP, N bhaviṣyati (α text). **(300) T A259** text (most mss. °samutpannasya). SP 1526 atas tyāga° rājyasya (α rājya-) samṛddhir iti... Pṇ 225. 28 tathā nayatyāgaśāuryasaṁpanne puruṣe rājyam iti... **Vs 107=T 125, SP 75, N 65, Pṇ 222.** a, N tyāgi vare 'dhi-, for whole pāda; SP and T mss. and edd. om ca; Hertel em. T by inserting vidyā before viduṣi (see his SP, p. XLIIIff.). Aside from the boldness of this emendation, it spoils the sense, which clearly requires that the three qualities mentioned in the prec. prose — liberality, heroism, and

(301) *meghavarṇa āha: †tāta, sadyaḥ phalati nītiśāstram, yat tvayā 'nukūlyenā 'nupraviśyo 'lūkarājo 'rimardanaḥ saparijano niḥśeṣaḥ kṛtaḥ.† cira(ṁ)jīvy āha: deva,*

tīkṣṇopāyaprāptigamyo 'pi yo 'rthas
tasyā 'py ādāu saṁśrayaḥ *sādhu* yuktaḥ
*uttuṅgāgraḥ sāra*bhūto vanānāṁ
nā 'nabhyarcya chidyate pādapendraḥ. 108.

(302) *athavā, svāmin, kiṁ tenā 'bhihitena, yadantaṁ kriyā(kāla)-rahitam. sādhv abhihitam:*

aniścitāir adhyavasāyabhīrubhir
yatheṣṭasaṁlāparatiprayojanāiḥ
phale visaṁvādam upāgatā giraḥ
prayānti loke parihās(y)avastutām. 109.

(303) (*na ca laghuṣv api kartavyeṣu dhīmadbhir anādaraḥ kāryaḥ. yat kāraṇam*:)

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wisdom—should be the joint starting-point in the logical development of the theme of this stanza. They must be coordinate, not one developt from the others. See my Introduction, Vol. II, page 98. b, SP janaḥ (v. l. svajanas) sadā vasaty eva (but α, N text); Pṇ saṁsargarucir jano°; T (om vasati) matimati ca guṇo guṇī°. d, SP tato jñānaṁ (α vijayas) for śrīm° ājñā; N tato vīryam. **(301)** T A 260 text ('pamardaḥ; cirajīvy). Pṇ 226. 1 megha° āha: nūnaṁ sadyaḥphalāni nītiśāstrāṇi. yat...°praviśyārimardanaḥ sapari° niḥśeṣitaḥ. sthirajīvy āha. Sy A 222, 223 Und ich wundere mich, daß, als du bei ihnen warst, dein Zorn und Ärger dich nicht verriet. Der Rabe sprach: Infolge der Belehrung durch dich, Herr, habe ich mich gegen jedermann demütig betragen. Es heißt ja. Ar. Vs 108=T 126, Pṇ 223, Sy 77, Ar. b, T saṁprayuktaḥ for sādhu°. c, T udvīkṣyāgre lakṣmabhūto°. Sy Wer etwas mit Maß ausführen will, fährt viel besser, wenn er anfänglich unterwürfig auftritt, wie man ja auch einen großen herrlichen Baum, wenn man ihn fällen will, zuerst preist und erst dann fällt. **(302)** T A 261 text. Pṇ 226. 7 athavā...yad anantarakāle kriyārahitam asukhasādhyaṁ vā bhavati. sādhu cedam ucyate. Not in Sy. Ar, perhaps Wolff p. 231 bottom: Der König entgegnete: Schon immer habe ich dich gekannt als einen Rüstigen mit Taten, während sich alle meine andern Wezire nur rüstig gezeigt haben mit Worten, mit Worten, die keinen dankenswerten Erfolg haben. Cf. also JCap 200. 24; see next vs. Vs 109=T 127, Pṇ 224; Ar(?). a, T v. l. avyavasāya°. b, Pṇ pade pade doṣaśatāni darśibhiḥ. c, Pṇ phalāir. T v. l. 'pi saṁ°. d, T °hāsa°. Ar, cf. Wolff under prec., and JCap 200. 24 ff.; the latter part of this reads: quando vero malum habuerit consiliarium ornatum sermone et absque opere et voluerit rex aliquid facere, quamvis in suo principio prosperetur, in suo tamen fine precipitabitur et irascetur et penitebit. The Ar versions seem to have fused this vs with the preceding prose. **(303)** T A 262 text (v. l. laghv api). Pṇ 226. 13 text (yataḥ for yatkāraṇam).

(śakṣyāmi kartum idam alpam ayatnasādhyam
atrā 'daraḥ ka iti kṛtyam avekṣamāṇāḥ
kecit pramādatamasā paritāpaduḥkham
āpat*pra*saṅgasulabhaṁ puruṣāḥ prayānti. 110.)

(304) *tad adya jitārer madvibhor yathāpūrvaṁ nidrālābho bhaviṣyati.* (*ucyate cāi 'tat*:)

(niḥsarpe *hata*sarpe vā bhavane *supyate* sukham
dṛṣṭanaṣṭabhujaṁge tu nidrā *duḥkhena* labh*y*ate. 111.)
(vistīrṇavyavasāyasā*dhy*amahatāṁ snigdhāiḥ prayuktāśiṣāṁ
kāryāṇāṁ nayasāhasonnatimatām icchāpadārohiṇām
mānotsekaparākramavyasaninaḥ pāraṁ na yāvad gatāḥ
sāmarṣe hṛdaye 'vakāśaviṣayā tāvat kathaṁ nirvṛtiḥ.
112.)

(305) *tad avasitakāryārambhasya* (*hi*) *me viśrāmyatī 'va manaḥ.* (*katham*:)

viṣitajvaram iva hṛdayaṁ gātraṁ laghutaram ivā 'vasitabhāram
tīrṇārṇavasya ca mano bhavati ripāv avasitapratijñasya.
113.

Vs 110=T 128, Pṇ 225. a, T v. l. alpaprayatna°. b, T v. l. atyādaraḥ and iva for iti. T v. l. avekṣya°, Pṇ upekṣa°, but most mss. °kṣya°, one ms. apekṣya°. c, Pṇ pramattamanasaḥ. d, T āpatsu saṅga°. **(304)** T A263 tad adya mama vibho nirjitārer adyāpūrvanidrālābho bhav°. katham. Pṇ 226. 18 text. Ar (in speech of king), Wolff p. 231 bottom, Ja, Gott hat uns durch dich eine große Gabe geschenkt, denn ehedem konnten wir uns weder an Speise noch Trank, weder an Schlaf noch Ruhe laben. **Vs 111**=T 129, Pṇ 226, Ar(?). a, Pṇ baddhasarpe. b, T vastuṁ hi bhavane sukham. d, T nidrāṁ na labhate naraḥ. Ar, KF 156. 14 And it has been said that a sick man does not enjoy sleep until his body attains perfect health, and a ruler does not have pleasure in his dominion or rejoice in his subjects until he gets deliverance from his enemies, and in victory tramples them under his foot. Similarly JCap 201. 11. This is *not* our vs 113, which occurs below in both KF and JCap. T adds tena hi. **Vs 112**=T 130, Pṇ 227, Ar(?). a, T sāra for sādhya. c, T v. l. °sanināṁ. T mss. gatā or gatas, em. Hertel. d, T mss. °viṣayas...nirvṛtaḥ, Hertel em. to °viṣayās...nirvṛtāḥ. Ar, possibly confused with prec., q. v.? **(305)** T A264 text. Pṇ 226. 25 tad ava° viśrāmyatīva me hṛdayam. Sy A224 Der Rabenkönig sprach: So komme ich denn durch dein Verdienst in meinem Gemüte zur Ruhe. Heißt es doch. Ar, confused with § 304, q. v. **Vs 113**=T 131, Sy 78, Ar. ab, T ed. with mss. viśati jvaram (yielding exactly the opposite of the sense required!)...'vasitasāram. The correct reading is indicated by Sy. d, T mss. prātijñasya or prajñasya, em. Hertel. Sy Wen das Fieber verläßt,

(306) *tad idam adhunā nihatakaṇṭakaṁ rājyaṁ prajāpālanatatparo bhūtvā putrapāutrādikrameṇā 'calachattrāsanaśrīś ciraṁ bhuṅkṣva. api ca:*

prajā(ṁ) na rañjayed yas tu rājā rakṣādibhir guṇāiḥ
ajāgalastanasye 'va tasya *nāma* nirarthakam. 114.
(guṇeṣu rāgo vyasaneṣv anādaro
ratiḥ sunīteṣu ca yasya bhūpateḥ
ciraṁ sa bhuṅkte 'calacāmarāṅśukāṁ
sitātapatrābharaṇāṁ nṛpaśriyam. 115.)

(307) *na ca tvayā 'vāptarājyo 'ham iti kṛtvā śrīmadenā 'tmā vyaṅśayitavyaḥ. yat kāraṇam: calā hi rājñāṁ vibhūtayaḥ. (katham:) vaṅśārohaṇavad rājyalakṣmīr āropyakṣaṇanipātā, (pīratarasavat) prayatn(aśat)āir api durvāryā, svārādhitā 'py ante vipralambhinī, vānarapatir ivā 'nekacittacapalā, padma-*

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dessen Herz kommt zur Ruhe, und wer eine Last von seiner Schulter wirft, dessen Glieder erholen sich, und wer seine Absicht nach Wunsch erreicht sieht, dessen Gewissen und Gedanken werden beruhigt. **(306)** T A265 tad...prajārañjanarakṣāsamartho bhūtvā putrapāutrānukrameṇa cāmarachattrāsanaśrīś (so ed. em., mss. cira° for cāmara°) ciraṁ bhuṅkṣva. api ca. So **166, 167** (end of story) tad idānīm avahitas tvaṁ vidvadvacane sthitaḥ, nihatārātisukhitaḥ śādhi rājyam akaṇṭakam, ity ukto mantriṇā meghavarṇaḥ sa cirajīvinā, saṁmānya taṁ kākarājaś cakre rājyaṁ tathāiva tat. Kṣ 523(86) (end of story) cirajīvī-(Ma. em. °vi)-vacaḥ śrutvā meghavarṇaḥ śriyā yutaḥ, nananda śatrunāśena rājyena sahabāndhavaḥ. Pṇ 226. 25 text. Sy A225 Sodann beglückwünschte der Rabe den König: Du siehst die Feinde in dem Zustande, wie du es wünschtest. Und nun möge dir das Reich und das Glück erhalten bleiben in Freude noch lange Zeit. Und erfreue auch deine Untertanen, denn. Ar. **Vs 114**=T 132, Pṇ 228, Sy 79, Ar. a, Pṇ and T v. l. prajā. d, Pṇ rājyaṁ for nāma. Sy Der König, der sein Land und seine Untertanen nicht erfreut, gleich[t] jenen falschen Zitzen, die am Halse der Ziegen baumeln; wenn das Böckchen an ihnen saugt, wird es ihrer nicht froh. Ar, Wolff p. 232, DeSacy (see Derenbourg, JCap, p. 201, n. 8). **Vs 115**=T 133, Pṇ 229. No variants. (Edd. read cala° in c; cf. § 306 acalachattrā°.) **(307)** T A266 text (vaṅśārohakam iva rāj°; prayatnāir api; v. l. vipratilamb[h]inī [all mss. °binī, em. Hertel]; v. l. durupakārā; om kṣaṇa, before dṛṣṭanaṣṭā). SP 1529 tat sarvathā (α °dhā) ripunāśān (α ripuvadhān) nivṛtto (α °tāu; should be nir°) 'smīti matvā pramattena na sthātavyam. sarvatra sāvahitena vyavahartavyaṁ yady api dāivena viphalite 'rthe puruṣakāro nirarthakaḥ. tathā ca. (α is here corrupt.) So 164 śrīr iyaṁ ca sadā deva dyūtalīleva sacchalā, vārivīcīva capalā madireva vimohinī. Pṇ 226. 33 mainly as text (...tvayā prāpta° 'ham iti matvā...om katham... °lakṣmīr durārohā kṣaṇavinipātaratā prayat° api dhāryamāṇā durdharā svārā°...vānarajātir ivānekacittā °pattrodakam ivāghaṭitasaṁśleṣā pavana°

pattrodakarājir iva duḥsaṁśleṣaṇīyā, pavanagatir iva caṭulā, anāryasaṁgatir ivā 'sthirā, āśīviṣa(jātir) iva durupakāryā, (saṁdhyābhrarekhe 'va muhūrtarāgā,) jalabudbudapaṅktir iva svabhāvabhaṅgurā, (śarīraprakṛtir iva kriyamāṇakṛtaghnā,) svapnalabdhadraviṇarāśir iva (kṣaṇa)dṛṣṭanaṣṭā. (kiṁ bahunā:)

(yadāi 'va rājye kriyate 'bhiṣekas
tadāi 'va buddhir vyasaneṣu *yojyā*
ghaṭā hi rājñām abhiṣekakāle
sahā 'mbhasāi 'vā 'padam udgiranti. 116.)

(308) *(na ca kaścid anadhigamanīyo nāmā 'sty āpadām. uktaṁ ca:)*

rāmapravrajanaṁ baler niyamanaṁ pāṇḍoḥ sutānāṁ vanaṁ
vṛṣṇīnāṁ nidhanaṁ nalasya *nṛpate rājyāt paribhraṁśanam*
viṣṇor vāmanatāṁ tathā 'rjunavadhaṁ saṁcintya laṅkeśvaraṁ
sarvaṁ *kāla*vaśād upāiti puruṣaḥ kaḥ kaṁ paritrāyate. 117.

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ivāticapalā, anāryasaṁgatam [so ed., but read °tir, see Crit. App. ad loc.]... āśīviṣa iva durupacārā °lekheva...°budbudālīva...om kriyamāṇa...dravya for draviṇa...api ca for kiṁ bahunā). Sy (first has long passage, A 226 and A 227, which resembles our § 262, and contains lengthy praise of Raktākṣa, to whom the following wisdom is attributed) A 228 Wer König ist, muß die Vernunft walten lassen, denn es ist schwer, das Glück der Regierung zu erlangen. Wenn er nicht verständig ist, kann er keinen Augenblick ruhig sitzen, gerade so wenig wie ein Affe ruhig sitzen kann. Und das Glück ist flink, und wem es in die Hand kommt, der muß es wohl hüten, denn es bleibt bei einem so wenig wie das Wasser auf den Lotusblättern. Es ist flinker als der Wind und ungeberdiger als der Drache, es verschwindet schnell wie der Dunst vor dem Regen und löst sich in nichts auf wie die schönen Dinge, die man im Traume sieht. Und. Ar: nothing in JCap; KF confused and adds nothing that Sy lacks; OSp likewise adds nothing to Sy; Wolff, tho much briefer than Sy, has one phrase of the orig. that is lacking in Sy, viz. p. 234 end, "hat so wenig Bleibens, so wenig ein Edelmütiger Bleibens hat bei einem Nichtswürdigen" (= anāryasaṁgatir).—On this passage see Hertel, *WZKM.* 25. 24 ff., which however I find largely unconvincing. In particular I cannot accept Hertel's remarks about the bamboo, pp. 28 f.; if Hertel would try to climb a bamboo pole, he would be unlikely to say "es gäbe schwerer zu besteigende Dinge". The fragility of the bamboo pole makes it like Lakṣmī, "asahā bharasya"; it is as hard to climb one as the other, because neither will support much weight. T vs 134 nowhere else. **Vs 116**=T 135, Pṇ 230, Spl **V. 67.** a, T, Spl 'bhilāṣas. b, T, Spl tadāiva deyā (Spl yāti) vya° buddhiḥ. c, Spl nṛpāṇām for hi rā°. **(308)** T A 267 na so 'sti yo na gamyo hy āpadām. Pṇ 227. 10 text. **Vs 117**=T 136, SP 76, N 66, Pṇ 231, Spl **V. 68**, Sy 80, seemingly not in Ar. a, T mss. rāme pra°, em. Hertel; Pṇ rāmasya vra°. SPα v. l. rāmasya vyasanaṁ. Spl vane nivasanaṁ for baler niya°. b, N bhaṅgaṁ

(kva *ca* daśarathaḥ svarge *yuddhvā surendrasuhṛd* gataḥ
kva *ca* jalanidher velāṁ baddhvā nṛpaḥ sagaro *gataḥ*
kva *ca* karatalāj jāto vāiṇyaḥ kva sūryatanur manur
nanu *bala*vatā kālenāi 'te prabodhya nimīlitāḥ. 118.)
nṛpatiḥ sacivāḥ pramadāḥ purāṇaśocyāni kānanavanāni
sa ca te ca tāś ca tāni ca kṛtāntada*ṅṣṭrāvi*naṣṭāni. 119.
śrutena buddhir vyasanena mūrkhatā
madena nāgaḥ salilena nimnagā
niśā śaśāṅkena dhṛtiḥ samādhinā
nayena cā 'laṁkriyate narendratā. 120.
mudaṁ viṣādaḥ śaradaṁ himāgamas
tamo vivasvān *sukṛtaṁ* kṛtaghnatā
priyopapattiḥ śucam āpadaṁ *nayaḥ*
śriyaṁ samṛddhām api hanti durnayaḥ. 121.

(309) †*tat* (*sarvathā*) *prajā nyāyena mantrasukham anuvartayan rājā rājyasukham anubhavatī* (*'ti*).†

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bhārgavake for vṛ° ni°. SP, N nal° vipado (SPα °daṁ) bhīṣmasya śastrasthitiḥ (SPα puṁsaś cyutim, and so N intends). c, T, Spl sāudāsaṁ tadavastham arjuna°; Pṇ nāṭyācāryakam arjunasya patanaṁ saṁ°; SP ed. °vāmanatā ca vānaravaśaṁ saṁ° (SPα, N text). Pṇ laṅkeśvare. d, Spl diff. SP, N dāivavaśād. Pṇ jano 'tra sahate for up° pur°. SP satataṁ for puruṣaḥ (α text). SP paritrāsyati (α text). Sy Alle Könige, die von Anfang an gewesen sind bis auf heute. T inserts tathā ca. **Vs 118**=T 137, Pṇ 232 (perhaps represented also by Sy 80, cf. prec.) abc, Pṇ sa for ca three times. a, Pṇ svarge bhūtvā mahendra°. b, Pṇ sagaras tathā. c, Pṇ vāiṇyaḥ. d, T bhagavatā for bala°. **Vs 119**=T 138, Pṇ 234, Sy 81, seemingly not in Ar. ab, Pṇ sa ca nṛpatis te sac° tāḥ pra° tāni kānana°. d, Pṇ kṛtāntadaṣṭāni naṣṭāni. T vv. ll. su, ni, for vi. Sy sie und ihre Frauen und ihre Verwandten haben ihre Zeit erfüllt, sind entschlafen und dahingegangen. T vs 139, nowhere else. Here occurs T A268=our § 309. **Vs 120**=T 140, SP 77, N 67. b, SP nārī for nāgaḥ. Here T A269, Kṣ 518(81)ab, followed by inserted story of the Old Haṁsa, only in T and Kṣ. **Vs 121**=T 143, SP 78, N 68. a, T v. l. mudāṁ, SP madaṁ (α text). T v. l. śaradāṁ. b, T samayaṁ for sukṛtaṁ. c, SP sa cāvivekaḥ śrutam āpado nayaḥ (SPα satāṁ vivekaś śucam... as text; and so N intends); T v. l. āpadāṁ; T bhayaṁ, N tapaḥ, for nayaḥ. d, T mss. apa-hanti, corr. R. **(309) T A268** (above, before our vs 120) tena hy avāpya bhogān sasuhṛdaḥ sukhāni sevadhvam. upabhogasārā vibhūtayaḥ, anupabhoganiṣphalā lakṣmīr anyaprakārā daridratā. tan narendratā nāmeyaṁ nayānayābhyām alaṁkriyate. katham. SP 1540 tat sarvathā prajñānyāyenānuvartayan rājā (α sarvadhā prajā nyāyena mantrasukham [v. l. mantram] anuvartayan) rājyasukham anubhavati (α °tīti). So 165 sā dhīrasya sumantrasya rājño nirvyasanasya ca, viśeṣajñasya

iti saṁdhivigrahaṁ nāma (kākolūkīyaṁ) tṛtīyaṁ tantraṁ samāptam.

(End of Third Book)

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sotsāhā pāśabaddheva tiṣṭhati. Pṇ 227. 25 evaṁ mattakarikarṇacañcalāṁ rājyalakṣmīm avāpya nyāyāikaniṣṭho bhūtvopabhuṅkṣva. Nothing in Sy, nor in JCap, OSp, Wolff. KF 157. 28 has a closing benediction of the king by the minister which perhaps represents this §. It is quite impossible to guess with any confidence what the orig. had here; we may be pretty sure that it ended with some prose sentence, rather than with a vs as in T; and there are vague resemblances between the several versions, which seem to point to a common orig., but that is all. Colophon: T text. SP text (om iti, but α has it; om kākolūkīyaṁ). Kṣ iti (Ma. om) kākolūkākhyāyikā. Spl samāptaṁ cedaṁ kāko° nāma tṛ° tan°. Pṇ samāptaṁ cedaṁ saṁdhivigrahādiṣāḍguṇyasaṁbaddhaṁ kāko° nāma tṛ° tan°. yasyāyam ādyaślokaḥ (vs 1 repeated). Ar, KF 157. 35 The story of the owls and the crows is ended.

CATURTHAṀ TANTRAM (FOURTH BOOK)
LABDHANĀŚAM (THE LOSS OF ONE'S GETTINGS)

(1) athe 'dam ārabhyate labdhanāśaṁ nāma caturtha(ṁ) tantram, yasyā 'yam ādya(ḥ) ślokaḥ:

> prāptam arthaṁ tu yo mohāt sāntvataḥ pratimuñcati
> sa tathā vañcyate mūḍho jalajaḥ kapinā yathā. 1.

(2) rājaputrā *āhuḥ*: katham etat. viṣṇuśarmā *'bravīt*: (3) asti ka(smiṁ)ścit samudratīre valīvadanako nāma vānara*rājaḥ* (*prativasati sma*). (4) (sa) ca vṛddhatvād *asāmarthyatayā* 'nyena *navayāuvanasaṁpannena kapinā* (*'tīvarṣyānalapratāpyamānahṛdayenā 'marṣitvād*) *baddhavāireṇa* (*tasmāt*) svayūthān nir*astaḥ*

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(1) T A 272 ataḥ param idam āra° lab° (v. l. °nāśanaṁ)... SP 1542 athedānīṁ lab° nāma caturthatantram āra° asyāyam (α yasy°) ādyaśl°. Spl 1. 1, Pṇ 228. 2 athe...labdhapraṇāśaṁ...ādya-(Spl ādimaḥ) śl°. Others nothing. H lacks this entire book. Vs 1=T, SP, N, Pṇ, Sy 1, Ar 2. Spl diff. vs. b, Pṇ sāntvanāiḥ, SP sāntvitaḥ, N saṁcintya. T parimuñcati. d, Pṇ makaraḥ for ja°. (2) T nothing. SPα 1545 text; ed. diff. Spl 1. 5 tad yathānuśrūyate. Pṇ 228. 5 ...pṛcchanti...kathayati. (3) T A 273. 1 text. SP 1546 text, but om parens., balimardo (α balīvardo; so regularly wherever the name occurs), vānarapatiḥ (α °rādhipatiḥ). So 97a, cd āsīd valīmukho nāma—tīre vāridher vānararṣabhaḥ (B. vānareśvaraḥ). Spl 1. 6, Pṇ 228. 6 asti kasmiṁścit (Pṇ om) samudropakaṇṭhe (from this point wholly diff., with no correspondence to our text down to § 9). Sy A 140. 1 Es war einmal ein Affe beim Meeresufer, namens Puḷiḍug (=Valīvadanaka), der war der König der Affen. Ar 4 They say that a troop of monkeys had a king named Qārdīn (KF Pardīn, others vary). (4) T A 273. 1 vṛddhatvād asāmarthyena (mss. mostly text) cānyena... SP 1546 sa ca vṛd° atibalenānyena (α anyena balīyasā) vānareṇa (α om) yūthān (α sārthān) niḥsāritaḥ (α ni[ḥ]sṛtaḥ). So 97b paribhraṣṭaḥ svayūthataḥ. Sy A 140. 2 Als er ins Greisenalter gekommen, konspirierte ein junger Affe aus derselben Familie mit dem Gefolge und sie entrissen die Regierung dem Alten, der sie nicht mehr führen konnte (asāmarthyatayā), und vertrieben ihn. Ar 4 His life continued until old age had weakened him; and a certain young monkey of his family turned against him and said: This monkey has become weak and has no control over the kingdom, nor can he govern it. His army united with this (rebel), drove the old monkey from the kingdom, and made

(*?kālaṁ yāpayati sma*). (5) *tasminn (eva)* tīre madhugarbho nāmo 'dumbaras (*tiṣṭhati*), *tat*phalāhāreṇa *prāṇayātrāṁ karoti*. (6) atha kadācit tasya bhakṣayataḥ karād udumbaraphalaṁ *jale* patitam. (7) tena cā (*?'mbhasi*) *patatā* manoharaḥ *kalarava* utp*annaḥ*. (8) taṁ śrutvā *vānaraḥ sahajacāpalāt punaḥ-punar* (*anyāny*) udumbar*aphalāni śrutisukhakaraṇānī 'ty apanīya* prakṣipati (sma). (9) atha kadācit *tasyā 'dhastād* (*?gacchan*) *kṛśako* nāma śiśumāras tāni (*prakāmato*) *labdhvā* bhakṣayati *sma*. (10) †(*t*)*ato 'sāu* (*?tatrāi 'va*) *madhurāhāralābhena sthitaḥ*.†

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the young monkey king. **(5) T A274.1** kasmiṅścit tīre...°baraḥ [mss. °bharaḥ], tenāhāreṇa (R text)... SP 1547 tasminn... tiṣṭhati, tasya ca (α om) phalāiḥ śarīraṁ (α om) saṁvardhayann āste (α °dhamāna āsīt). So 97c udumbaravaṇe [tīre, cf. § 3]. Kṣ 524(1)c udumbaraphalāhārāu (Ma. ms. °hāro, em. °hāre). Sy **A141.1** Der Alte begab sich in den Feigenbaumwald am Meeresstrande. Eines Tages bestieg er einen Baum, um Feigen zu essen. Ar 5 The old monkey went away until he reacht the seacoast and came to a figtree growing on the shore of the sea. He used to eat the figs (growing) on it. **(6) T A274.1** text (om jale; mss. udumbhara°). SP 1548 text (om bhakṣa°). So 98ab tasya bhakṣayato hastāc cyutam ekam udumbaram. Sy A141.3 (cf. prec.) Da fiel ihm eine ins Wasser hinunter. Ar 5 and (one day) a fig fell from his hand into the water. **(7) T A274.2** text. SP 1548 tena ca manoharaḥ śabda utpāditaḥ. So 99ab tatphalāsvādahṛṣṭaś ca sa pracakre kalaṁ ravam. Sy **A141.5** (in next) daß beim Niederfallen der Feige ihr Aufklatschen (auf das Wasser) einen Schall erzeugte. Ar 7 (as Sy) the fig falling into the water, he was astonisht at it; and the monkey, on account of its sound. **(8) T A274.2** taṁ.śr° vā° punaḥ-punar anyāny udumbarāṇi (mss. udumbharāṇi) prakṣipati sma. SP 1549 taṁ ca (α om) śr° sahaja° ajasram (α om) udum°... (ed. śrutisukhaśabdakarāṇī, α text) prākṣipat (α text, but om sma; α pānīye for apanīya). So 99cd yadrasāt sa bahūny asmāi phalāni kapir akṣipat. Sy A141.5, 7 Als der Affe sah, [here prec.]—machte ihm das bei seiner Närrischheit Spaß, und er begann eine Feige um die andere abzureißen und ins Wasser zu werfen. Ar 7 When the monkey heard [here prec.]—took delight in throwing figs into the water. **(9) T A275.1** atha tasyādhastāt kṛśako... SP 1551 atha tatrākasmāt kadācit krakaco (v. l. kṛkaco, kṛkaro, krakaro etc.) nāma śiṅśumāro gacchaṁs tāny abhakṣayat. So **98cd** jaghāsa śiśumāro 'tra vārirāśijalāśrayaḥ. Kṣ cf. under § 5. Spl 1.7 tatra ca tasya taror adhaḥ kadācit—(henceforth diff. to § 27). Pṇ 228.7 atha kadācit tasya taror adhastāt (henceforth as Spl to § 27). Sy **A141.3** (position as So!) und da war eine Schildkröte, die kam gerade aus dem Meere und ergriff jene Feige und fraß sie. Ar **6** (position as Sy) Now there was a *ghailam*, that is, a male tortoise, in the water at the spot where the fig fell, and he took it and ate it. (Cf. next also.) **(10) T** nothing. SP 1551 text α, om tatrāiva; ed. has ato, tatrāiva, and °lābhāt. So 100abc tathāiva cākṣipan (B. ca kṣi°) nityaṁ phalāni sa tathāiva ca, śiśumāro rutaṁ

(11) *utpannaprītisāuhārdaś ca valīvadana(ka)s tena saha svayūthād bhraṅśam api vismṛtavān.* (12) *śiśumāro 'py atīvasnehākṣiptahṛdayaḥ svagṛhagamanakālakṣepam akarot.* (13) atha tasya *bhāryā sakhīmadhyagatā tad*virahāt *paritaptahṛdayā kvā 'sāu mama dayitaḥ, kiṁ bahiḥ karoty atiprasaktyā. suprabhūtaś cā 'dya kālaḥ. trivargaṁ parihāryā 'tmānaṁ nā 'vadhārayati.* (14) *atha tasyāḥ sakhy ekā 'bravīt: †kutas te gṛhaṁ dhanaṁ vā tena bhartrā yasya tvaṁ caritāni na jānāsi.†* (15) *sa tu*

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cakre. Sy A 142. 1 Die Schildkröte aber erhob von Zeit zu Zeit den Kopf und beobachtete den Affen und dachte: Da sammelt der Affe die Feigen und wirft sie herab, und ich esse sie. Ar 8 The tortoise began to take them and eat them; and he was convinst that the monkey was throwing away the figs merely for his sake.—Orig. may have been more like Pa; but in the lack of help from T, Jn, the best that we can do for the reconstruction is the SP text. So helps to prove that something was here. (11) T A 275. 1 text (valīvadanas). SP cf. next. So 100 d jajñe sakhyaṁ tatas tayoḥ. Kṣ 524(1) ab, d vānaraḥ śiśumāraś ca purā mitre babhūvatuḥ,—visrambhaprītisevanāt. Sy A 142. 4 Da schlossen sie Freundschaft, und weder der Affe gedachte seines Gefolges. Ar 9 The tortoise came out (of the water) to the monkey, and they greeted each other and exchanged courtesies, and made friends with each other; and each of them accommodated himself to his friend.—Orig. may have been preceded by a definite statement that "they made friends" (cf. So, Pa), which in T has been absorbed into the compound utpanna°. (12) T A 275. 2 text (v. l. °ākṣepam). SP 1552 kālena kiyatā (α ca for ki°) balimardena saha (α om) sakhyam avāpya ciraṁ (α snehena for ci°) sthitaḥ. So 101 abc tenānvahaṁ taṭasthasya jalastho nikaṭe kapeḥ, śiśumāro dinaṁ sthitvā (B. nītvā). Kṣ 525(2) a (cf. also prec.) mitrāikasevino. Sy A 142. 5 noch die Schildkröte ihrer Familie, und sie hielten sich dort längere Zeit zusammen auf. Ar 10 They remained so a long time, and the tortoise did not depart to his family. (13) T A 276. 1 text (jāyā for bhāryā; v. l. om na before avadhārayati). SP 1553 atha tasya bhāryā virahakliṣṭatanuḥ svapatim (α om) anusartuṁ (α samāhartuṁ) dūtīṁ preṣitavatī. sā (α tayā) cāgatya (α om) vānara-(α °rasya) sakhyaṁ dṛṣṭvā satvaraṁ gatvā. So 102 abc jñātārthā tasya bhāryā ca sadā virahadaṁ divā, kapisakhyam anicchantī (cf. next). Kṣ 525(2) ab jāyā śiśumārasya duḥkhitā. Sy A 143. 1 Die Frau der Schildkröte aber wurde, als sie sah, daß diese so lange verzögerte, sehr bekümmert und sprach vor ihren Freundinnen: Mein Mann ist nun schon so lange aufs Land gestiegen und läßt nichts von sich hören. Ich fürchte, es ist ihm irgendein Unfall zugestoßen. Ar 10 even tho the wife of the tortoise was distrest at the absence of her husband. She reported this to a neighbor, saying: I am afraid that an evil mishap has befallen him. (14) T A 276. 2 text. SP 1554 (cf. prec.) tat sarvaṁ tasyāy akathayat (α only kathitam). So cf. 102 a, prec. Sy A 143. 5 Spricht zu ihr eine ihrer Freundinnen (cf. also § 16). Ar 11 Her friend said to her (cf. also § 16). (15) T A 176. 3 text. SP 1554 dṛṣṭo mayā krakacaḥ (α om) kayā ca (α om kayā ca) vāna-

mayā (*pratyakṣam eva*) dṛṣṭaḥ kayāpi vānaryā saha *samudratīrāikadeśe paramaprītipuraḥsaraṁ rahasi ramamāṇaḥ.* (16) †*tad evaṁ jñātvā yat te karaṇīyaṁ tad ahīnakālaṁ kriyatām iti.*† (17) *tac ca śrutvā śiśumārabhāryā* (*paraṁ manastāpam agamat, sarvavyāpārāṁś ca gṛhagatān utsṛjya malinavasanā*) tāilābhyaktaśarīrā (*śayanatalagatā*) *'dhṛtiparītagātrī* sakhi*parivṛtā* ('va)sthitā. (18) śiśumāro 'pi *valīvadana(ka)prītyatikrāntavelo* gṛhaṁ (praty)āgato *'paśyaj jāyāṁ tadavasthām apṛcchac cā 'vigna*hṛ*dayaḥ*: kim (*idam*) asyā asvāsthya*kāraṇam* (iti). (19) (*mūkatayā*) *na kācid api sakhī kathayati sma. sādaram eva muhur-muhur apṛcchat.* (20) *atha tatrāi 'kā* (*?dvitīyam iva*

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rayuvatyā (α adds saha) krīḍann āste. Sy A143.6 Meine Liebe, sei nicht traurig, denn ich habe gehört, dein Mann sitze am Meeresufer mit einem Affen zusammen und esse [und trinke—not in ms.] und sei vergnügt (mit ihm). Ar 11 Be not distrest! For I have heard that your husband is at the seashore with a monkey with whom he is living, and they eat and drink together, and this fills their time. **(16)** T A276.4 text. Sy A143.9 Da er also dich verlassen hat und deiner nicht gedenkt, wozu brauchst dann du an ihn zu denken? Ar 11 same sense, expanded. **(17)** T A277 text (agamat only R; p āha; ed. em. to āpa). SP **1556** dūrāt (α adds ca) tam āgataṁ dṛṣṭvā sā tāilābh° sakhībhiḥ khidyamānā (α sevyamānā) sthitā. So 102d māndyavyājam aśiśriyat. Kṣ 525(2)cd babhūvāsvasthahṛdayā kṣayaroganipīḍitā. Sy A144 Da legte sie sich auf die eine Seite und blieb Tag um Tag in Traurigkeit und Weinen und härmte sich ab. Ar 12 The wife of the tortoise lost her color and wasted away until severe illness and emaciation attackt her. **(18)** T A278.1 text (ed. em. valīvadanaprītyā°, mss. °tya; om praty; abravīc for apṛ°; om idam; adds at end parijanam apṛcchat). SP 1555 anantaraṁ śiṁśu° 'pi cirād udumbaraphalāni gṛhītvā gṛhaṁ pratyāgataḥ (α om praty).—1558 (after prec.) tāṁ ca tathāvidhāṁ (α tathāgatāṁ tāṁ) dṛṣṭvā śiṁśumāraḥ (α adds 'pi) paraṁ viṣādam agamat, pṛcchati sma: kim idaṁ kaṣṭam (α om), asyāḥ śarīram imāṁ daśām upagatam. (Cf. under § 22, where SP -udvignamanāḥ seems to support T -āvignahṛdayaḥ here, and T paraṁ...agamat there is supported by SP here; the two phrases seem to have been transposed.) So **101d**, 103 sa sāyaṁ svagṛhaṁ yayāu.—brūhi priye kim asvāsthyaṁ tava kena ca śāmyati, ity ārtas tāṁ sa papraccha śiśumāraḥ priyāṁ muhuḥ. Kṣ 526(3)ab tāṁ vīkṣya śiśumāro 'pi duḥkhitas. Sy A145.1 Nach einer gewissen Zeit sprach ihr Mann bei sich: Es ist lange, daß ich von Hause fortgegangen bin, und er erhob sich von seinem Platz und ging nach Hause. Als er kam, sah er sein Weib in Trauer sitzen und sprach zu ihr: Was ist dir, mein Herz, daß du in Trauer und verändert bist? Ar 13 and 14 as Sy. **(19)** T A278.2 text. So 104ab nirbandhapṛṣṭāpi yadā na sā prativaco dadāu. (Cf. also prec., muhuḥ.) Sy A145.5 Sie aber gab ihm keine Antwort. Da fragte er sie wieder und sie antwortete wieder nicht. Ar 15 as Sy, om last clause. **(20)** T

hṛdayaṁ śiśumārabhāryāyāḥ, sā param āvegaṁ sūcayanty) *abravīt*: (21) (*ārya,*) aśakyo 'yaṁ vyādhir asyāḥ. (*adyā 'pi*) vinaṣṭā (*nāme*) 'yam (*iti mantavyam*). *nā 'syāḥ pratyāpattir astī* ('ti). (22) etac chrutvā śiśumāraḥ paraṁ viṣādam agamat, (*priyakalatratayā*) *cā 'bravīt*: (23) *yadi* majjīvitenā 'py asyāḥ *pratīkāraḥ,* tad *ime prāṇā upayujyantām etadartham* (iti). (24) *sā 'bravīt*: (*bhadra,*) *asty upāya eka evā 'syā vyādheḥ.* yadi vānarahṛdaya*opapattir asti*, *tato 'syā* jīvitam; (*anyathā 'tikrāntā nāme 'yam iti.*) *etat strīrahasyam* iti. (25) tato *'sāu* (*svagatam*) *acintayat*: (*kim idaṁ kaṣṭam āpatitam.*) *kathaṁ* vānarahṛdaya*sya*

A278.3 text. SP 1559 tadā tābhir abhihitam (α sa ca kayācid abhihitaḥ). So 104cd rahasyajñā sakhī tasyās tadā taṁ pratyabhāṣata. Kṣ 526(3)b tatsakhīgirā. Sy A145.7 Nun sprach eine ihrer Freundinnen zu ihm. Ar 15 and her neighbor answered for her and said. **(21)** T A278.4 text (om adyāpi; last iti only R, ed. om). SP 1559 kim aparam adya (α kim adyāpi) vinaṣṭeyam, aśakyo 'yam asyā vyādhiḥ (α aśakyo vidhiḥ). Sy A145.8 Was gibt es Schlimmeres als das, was deine Hausherrin betroffen hat? Sie ist krank, und ihre Krankheit ist schwer, und man verordnet ihr ein Heilmittel, das nicht aufzutreiben ist, und so bleibt denn nichts als zu sterben. Ar 15 like Sy. **(22)** T A278.5 text. SP 1560 etac (α tac) chrutvā śiśumāro 'tīvodvignamanāḥ sakhedam idam āha. (Cf. T, SP on § 18 above and my note.) Sy A145.11 Als er dieses hörte, sprach er. Ar 16 The husband said. **(23)** T A278.6 yadi maj° 'pi kuśalam asyāḥ, tad... SP 1561 maj° 'pi yathā 'syāḥ (α syāt) prat° bhavati (α om), tathānuṣṭhīyatām (α tad anu°). Sy A145.12 Nenne mir das Heilmittel, das verordnet ist; mag es meines eigenen Lebens bedürfen, ich lege es ihr zu Füßen. Ar 16 Tell me the medicine. Perhaps I can find out where it is. **(24)** T A278.6 text. SP 1561 tataḥ sakhībhir uktam: jāpako mantrī (α tataḥ sakhyoktam: jānamāno hi ṣaṇmantrī) cātrānītaḥ, pṛṣṭaś cāivam āha (α ca tenoktam): yadi vānarahṛdayaṁ saṁbhavati, tadā jīvayituṁ śakyeyam iti (α om iyam iti). So 105, 106 yady api tvaṁ na kuruṣe necchaty eṣā tathāpy aham, bravīmi vibudhaḥ khedaṁ janānāṁ nihnute katham, sa tādṛg asyā bhāryāyās tavotpanno mahāgadaḥ, vinā vānarahṛtpadmayūṣaṁ na śamam eti yaḥ. (Cf. also rahasyajñā in § 20, above.) Kṣ 526(3)cd vānarasyāiva hṛdayaṁ viveda vyādhibheṣajam. Sy A145.14 Sie sprach: Über diese Krankheit wissen wir Frauen speziell Bescheid. Ein Mittel und eine Heilung gibt es nicht, es sei denn ein Affenherz. Ar 17 like Sy (see Nöldeke ap. Hertel Tantr. Übersetzung Einl. p. 79 n. 3 for true reading). **(25)** T A279 text (om svagatam and kim... āpatitam). SP 1564 tataḥ śiśumāraḥ svagatam ālocayati sma: kim idaṁ kaṣṭam āpatitam, balimardād anyatra kva me (α na bal° any°) vānarahṛdayaprāptiḥ tasya ca (α om) vyāpādanaṁ (α vadhe) mahān dharmavyatikrama iti (α dharmavirodhaḥ). (Cf. also § 26 below.) So 107, 108ab ity uktaḥ sa priyāsakhyā śiśumāro vyacintayat, kaṣṭaṁ vānarahṛtpadmaṁ kutaḥ saṁprāpnuyām aham, sakhyuḥ karomi ced drohaṁ kapes tat kiṁ mamocitam.

lābho 'nyatra valīvadanakāt. *tad apy* (*atigarhitaṁ*) dharmaviruddhaṁ (ca). *athavā*:

kiṁ kalatraṁ pradhānaṁ *syād uta* mitraṁ guṇā*dhikam*
kalatramitrayor nūnaṁ kalatram *atiricyate.* 2.
tasmāt trivargo 'vikalas tato mitraṁ tato yaśaḥ
sarvalokānvitaṁ cāi 'va kas tan na bahu manyate. 3.

(26) †*kiṁkartavyatāmūḍhaḥ punar acintayat*:†
ekaḥ sakhā priyo bhūya upakārī guṇānvitaḥ
hantavyaḥ strīnimittena kaṣṭam āpatitaṁ mama. 4.

Sy A146 Da dachte er: Ein Affenherz, woher könnte ich es anders beschaffen, als indem ich eine List anwende und jenen Affen namens Puliḍng heranlocke? Und weiter überlegte er. Ar 18 The tortoise said to himself: This matter is serious. Where shall I obtain the heart of a monkey unless it be the heart of my friend? **Vs 2**=T 2, SP prose 1566, So 108cd, Sy 2, Ar 18. On SP's various ms. readings, see Hertel SP p. XLII. The archetype pretty certainly had a vs of which ab read sukalatraṁ pradhānaṁ me tac ca mitraṁ guṇānvitam (cf. our vs 4b), and d reads sukalatraṁ viśiṣyate. For c, most mss. have only tad anayoḥ, a few tayoḥ, one (X), which lacks ab entirely, has for c mitrakalatrayor madhye. So sakhyā (B. sādhyā) kim athavā bhāryā prāṇebhyo 'py adhikapriyā. Sy Wenn jener durch mich stirbt, so verschuldige ich mich gegen seine Freundschaft; stirbt aber meine Frau mangels des Heilmittels, so verschuldige ich mich gegen ihre Liebe. Ar Shall I betray my friend or destroy my wife? There is no excuse for either of these (actions). T adds katham. **Vs 3**=T 3, Sy 3, Ar 19. d, T mss. taṁ na. Sy [Und es heißt: Ohne ein wenig Unrecht kann man das Rechte nicht schonen.] Ein Freund fördert nur das praktische Leben, eine gute Frau dagegen ist im praktischen Leben, in der Freude und in der Gerechtigkeit [trivarga] eine Förderin. Ar [first sentence as Sy] The worth of a wife is great, and the benefits (obtained) thru her; for the help that she furnishes for matters of this world and the next is much. I am duty-bound to give her the preference and not destroy her worth. **(26)** T A280 yata evam avasthite 'vaśyam evedam itaḥ saṁbhāvayāmi. kasmāt. SP **1565** text (before our vs 2; possibly this corresponds to last phrase of Pa under § 25, "Und weiter überlegte er"). Sy A147 Darauf erhob er sich, von Zweifeln umringt. Ar 20 Then at dawn he went to the monkey, and in his heart he was not settled in it (i. e. in his purpose?), but he reflected, saying. **Vs 4**=T 4, Sy 4, Ar 20; So **118**? and SP 1567 (prose). SP tadarthaṁ (α tasmān) mitram eva vyāpādayāmi. On b cf. further SP 1566, our vs 2; and on d cf. SP 1564, under our § 25. So aho strīvyasanākrānto mitradrohe 'yam udyataḥ, kiṁ vā dantāiḥ svamāṁsāni bhūtagrasto na khādati. Sy Wehe, wenn ich um meines Weibes willen meinen Bruder betrüge, der mit mir gegessen und getrunken hat, so weiß ich nicht, was mir begegnet. Ar The destruction of a true and intimate friend by me for slight reasons [versions: "for the sake of my wife"] is a matter the consequences of which are to be dreaded. **(27)** T A281.1

(27) *iti vicintya* (*gamanavyāhatamanā*) *valīvadanakaṁ* mandaṁ-mandam *agamat.* (28) *taṁ* (*mandam āgataṁ*) *dṛṣṭvā vānareṇo 'ktam*: *bhadra*, kim *adya vyākṣepakāraṇaṁ bhavataḥ.* (29) *so 'bravīt*: (*vayasya,*) †*duḥkham idam ucyate. na śaknomi bhavato 'tiprasaṅgaṁ kartum. yat kāraṇam*: †*etāvatā 'pi kālenāi 'kānto-pakāriṇo bhavato na mayā kiṁcid api praty(upa)kartuṁ śakitam. api ca*:

prayojana*vaśāt* prītiṁ lokaḥ samanuvartate
tvaṁ tu vānaraśārdūla niṣprayojana*vatsalaḥ.* 5.

(30) *athavā yuktam eve 'daṁ bhavataḥ*:

ūpakartum anupakartuḥ priyāṇi kartuṁ kṛtāny anusmartum vinipatitāṅś co 'ddhartuṁ kulānvitānām ucitam etat. 6.

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bahu cāivaṁ (so mss., ed. em bahudhāivaṁ, unnecessarily) vicintya... upaśliṣṭaḥ (for agamat). SP 1567 iti niścitya (α adds nakras, or kṛkaras, tadantikaṁ) mandaṁ-mandam agacchat (α agamat). So [109, unoriginal] 110ab ity uktvā sa yayāu yasya (B. tasya) mitrasya nikaṭaṁ kapeḥ. Kṣ 527(4)a sa gatvā vānaraṁ. Spl 3. 13, Pṇ 229. 25 iti vicintayan (Pṇ vicintya) vānarapārśvam agamat. Sy A 148. 1 stieg aus dem Meere und ging zu dem Affen. Ar 21 He walkt on thus until he came to the monkey. **(28)** T A281. 1 tena cābhihitaḥ: bhadra... SP 1568 taṁ... 'ktam: kim iti bhavān mandam (α °daḥ) āgataḥ (α om). Spl 3. 14, Pṇ 229. 26 vānaro 'pi taṁ cirāyātaṁ (Spl tr, cirāyāntaṁ taṁ) sodvegam avalokya (Pṇ ivālokya) prāha (Spl provāca): bho mitra, kim adya (Spl atra) ciravelayā (Spl viralavelāyāṁ) samāyātaḥ (Pṇ adds 'si). Sy A148. 1 Als der ihn sah, sprach er zu ihm: Freund, wie lange habe ich dich nicht gesehen, wo soll ich nur anfangen, dich zu fragen? Ar 21 and he greeted him and said to him: What, my friend, has kept you from me for such an (extended) absence? **(29)** T A281. 2 text (v. l. pratikartuṁ). [This seems supported in general sense by Pa.] SP 1568 sa āha: tvayā sahānekakālaṁ māitrī kṛtā, atas tvāṁ saṁprati gṛhaṁ nayāmi (α sa āha: anekadhā kālaṁ māitrīṁ kṛtvā madgṛhaṁ na yātam). In Jn the crocodile attributes this thot to his wife, saying that she has upbraided him with it; Pṇ ends 229. 29 na ca tasya svagṛhadvāradarśanenāpi pratyupakāraṁ karoṣi. Similarly Spl 3. 19. So 110cd kathāprasaṅgam utpādya tam evam avadat kapim. Sy A148. 3 Spricht er zu ihm: Ich bin dieser Tage nicht zu dir gekommen, weil ich bedachte, daß ich viel Freundschaft von dir erfahren habe und nicht imstande bin, dir zu vergelten. Ar 22 The tortoise said: That which withheld me from you was my affection for you and my shame concerning you, and my embarrassment on account of the slightness of my return to you for your kind treatment of me and your benefits to me. **Vs 5**=T 5, SP 2, Sy 5, Ar 23. a, T prayojanavatīṁ. d, T °yojanamatsaraḥ. Sy Wenn du auch zufolge deiner vornehmen Gesinnung nicht auf Vergeltung rechnest, so muß ich mir doch meinerseits Zurückhaltung auferlegen. Ar similarly. **(30)** T A282 text. Sy A148a Denn es heißt. Others nothing. **Vs 6**=T 6, Sy 6, Ar 24.

(31) so 'bravīt: nanv ayam evā (*'sama*) upakāraḥ, *yat svadeśa-bandhuparityāge 'pi kṛte saṁpanna*prītiyogād *bhavantam āśrityā* (*'nudvignaḥ*) *sukhaṁ yāpayāmī* (*'ti*). (*sādhv idam ucyate*:)

śokāratibhayatrāṇaṁ prītivisrambhabhājanam
kena ratnam idaṁ sṛṣṭaṁ mitram ity akṣaradvayam. 7.

(32) *śiśumāra āha*:

darśitāni kalatrāṇi gṛhe bhuktam aśaṅkitam
kathitāni rahasyāni sāuhṛdaṁ kim ataḥ param. 8.

(33) *tad gṛhagamanadāradarśanāikapātrābhisaṁbandhī mayā*

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b, T ed. em. kartuḥ for kartuṁ. Sy Der Vornehme ist gewohnt, auch demjenigen, von dem aus niemals etwas geschieht, Wohltaten zu erweisen, ohne daß er erwartet, Vergeltung zu empfangen. Und das Schöne, das ihm von jemandem erwiesen wird, vergißt er nicht und vergilt ihm täglich neu und reicht besonders den Gefallenen die (hilfreiche) Hand. Ar similarly. **(31)** T A 283 text (vikāraḥ for upak°). SP 1572 so...evopakāraḥ tvatprītyā (α varies) rājyabhraṁśaduḥkham apanayāmi. tathā ca. Sy A 149 Der Affe sprach: Du brauchst dich wegen dieses Umstandes nicht zu genieren, denn schon dadurch, daß du so denkst, bin ich von dir belohnt. Und nachdem ich von den Leuten meines Gefolges vertrieben worden bin, habe ich ja in dir Trost gefunden. Ar 25 similarly. **Vs 7**=T 7, SP 3, N 3. a, SP, N śokārāti°. b, N °viśrambha°. **(32)** T A 284. 1 yac ca bhavatābhihitam (continuing speech of monkey! But the sense requires that the crocodile should speak the following. Cf. Edgerton, *AJP.* 36. 261, and my Introduction, Vol. II, p. 103 f., and the following.) Sy A 150. 1 Die Schildkröte sprach: Ar 26 The tortoise said. **Vs 8**=So 112, Sy A 150. 1, Ar 26. So bhujyate yatra nānyonyaṁ gṛham etya nirargalam, pradṛśyante (B. °darś°) na dārāś ca kāitavaṁ (Hertel, Tantr. Einleitung p. 82, n. 8, would read, with ms. authority known to him, kāutukaṁ) tan na (B. tatra) sāuhṛdam. Sy Die Liebe der Freunde erreicht in diesen drei Dingen ihren Höhepunkt (kim ataḥ param): erstens, daß sie ins Haus ihrer Freunde gehen, zweitens, daß sie Frau und Kinder ihrer Freunde sehen, und drittens, daß sie im Hause ihrer Freunde essen und trinken. Ar 26 There are three things that increase the affection of friends and the freedom of one with the other; [here follows next passage] Of these there is visiting a man's house, looking upon his family and household, and eating together.—Our text with Boehtl. Ind. Spr. 2722; it seems fairly clear that Pa is a translation of this Skt. stanza; and since So also indicates a stanza of like meaning, it may be assumed to belong to the orig. Cf. my note on next. **(33)** T A 284. 1 text (om tad). SP cf. 1568 under our § 29; SP fuses the two passages into one, which is put in the position of § 29. So **111 a b** (before prec. vs) adyāpi na sakhe dṛṣṭaṁ gṛhaṁ bhāryā ca me tvayā. Sy A 150. 5 Du aber hast bis jetzt nicht mein Haus betreten, nicht mit mir gegessen und getrunken und meine Frau und Kinder nicht gesehen. Ar **26** (in midst of prec. vs) and none of them exists between me and you. But I long that they should.—

bhavān na kṛtaḥ. (34) *vānareṇo 'ktam: (kim anena, sāmānyajanasyā 'yaṁ saṁbandhaḥ. api ca:)*

khale naṭānām iva dāradarśanaṁ
gavām ivā 'pārthakam eva bhojanam
santaḥ prakṛtyāi 'va hi yena saṁgamaṁ
kurvanty ayatnād api tasya yad dhitam. 9.

(35) *so 'bravīt:*

kim atra citraṁ yadi sajjano janaḥ
karoti vidvajjanasādhupūjanam
karoti yan nīcakulodbhavo janas
tad adbhutaṁ śāityam ivā 'rkamaṇḍale. 10. *tathā 'pi: mitraṁ vā bandhuṁ vā nāi 'vā 'tipraṇayapīḍitaṁ kuryāt svaṁ vatsam ati pibantaṁ viṣāṇakoṭyā 'kṣipati dhenuḥ.* 11.

(36) *(tat,) bhadra, (mamā 'pi bhavate kiṁcit pratyupakaraṇam*

Only Pa and So have preserved the true orig. course at this place. SP has fused this with § 29; T is hopelessly confused (see note on § 32). The only question is whether I have rightly placed § 33 after vs 8, with Sy, but against So, which makes it precede that vs; Ar is confused as to order, putting § 33 in the middle of its version of vs 8. In general, preference is to be given to Sy rather than to So, and in particular, So is demonstrably secondary in making its version of § 36, below, come before vs 8. **(34)** T A284. 1 text (tat instead of vānareṇoktam, because the monkey has been speaking all the time in T, cf. on § 32). Sy A150 end: Der Affe sprach. Ar 27 The monkey said. **Vs 9**=T 8, Sy 7, Ar 27. Sy Den Freunden kommt es auf die Gesinnung in der Freundschaft an; denn die Speise verzehrt auch das Vieh und das Haus der ihm Bekannten betritt auch der Dieb, und Vieler Frauen und Kinder sieht auch der Komödiant, wenn er auftritt. Ar like Sy. **(35)** T A285 text. Sy A150a Die Schildkröte sprach. Ar 28 similarly. **Vs 10**=T 9, Sy 8, Ar 28. Sy Den Freunden tut Freundschaft den Dienst eines guten Geschäftshandels. Ar A friend should seek nothing from his friend but love. Whoever seeks worldly benefits—it is right that the relations between him and his friends should be broken. After this vs, T 150. 19 tathāpi. Ar 29 For it has been said. **Vs 11**=T 10, Ar 29. b, T ed. nāti°; we em. metr. gr. after Subhāṣitāvalī 2893, with Thomas, *JRAS.* 1910, p. 1351, and in spite of Hertel, *WZKM.* 25. 12; cf. my note on I vs 42. I had previously thot of reading nātīva, and am still not sure that this may not be right. Ar A man should not make the burden of his demands upon his friends so great that he does them injury and arouses ill feeling in them. For the calf of the cow—when its sucking of her and its greed becomes too great, she is quick to send it away and drive it off [Khalil, its mother drives it away with her horns]. **(36)** T A286. 1 tat...(mss.) °upakāram (em. Hertel) asti. yo 'yam antardvīpakaḥ samudramadhye, atra mayābhinavayāuvanasaṁpannā rupavatyas tisro

asti.) *asti samudramadhye suramye dvīpapradeśe 'smadgṛham. tatrā 'mṛtāsvādatulyāḥ kalpavṛkṣasadṛśās taravaḥ. tan* mama pṛṣṭham *āruhya gamyatām asmatsthānam* iti. (37) *evam ukto 'sāv agamat paraṁ paritoṣam, āha ca: sādhu bhadra priyaṁ mame 'dam, kṣipraṁ māṁ tatra prāpaye 'ti.* (38) *athā 'sāu śiśumāras taṁ vināśadharmāṇaṁ viśvāsopagataṁ vānaraṁ pṛṣṭhe gṛhītvā gacchañś cintayām āsa:* kaṣṭaṁ (*bhoḥ*).

strīkāryam *idam atyarthaṁ garīyaḥ sāram eva ca*
tadarthaṁ dāruṇaṁ karma nindāmi ca karomi ca. 12.

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vānaryo (so ed. em., mss. nāryo) dṛṣṭapūrvāḥ prativasanti sma. (On this see on § 65 below.) amṛtā°... taravaḥ. tatrāhaṁ tvāṁ pṛṣṭham āropya prāpayāmīti. SP 1575 śiṅśumāra āha: vayasya, mama pṛṣṭham...(ed. asmadīyaṁ for asmat, α text). So **111 cd** tad ehi tatra gacchāvo viśramāyāikam (B. viśrām°) apy ahaḥ. Spl 4. 13, Pṇ 230. 9 bho (Pṇ om) mitra, asti samudrāntaḥ (Spl °te) suramye (Spl om su) pulinapradeśe 'smadgṛham. tan mama pṛ° ārūḍhaḥ sukhenākutobhayo (Spl °kṛtabhayo) gaccha. Sy nothing (but cf. on § 38). Ar 30 I told you what I did merely because I was aware of your nobility and the strength of your character. But I desire that you should visit me in my home, for I live on an island that has many trees with sweet fruit. Gratify my desire. Mount upon my back that you may go to my home. (37) T A 286. 3 text. Spl 4. 15, Pṇ 230.10 so 'pi tac chrutvā sānandam āha: bhadra, yady evam, tat kiṁ vilambyate, tvaryatām, ahaṁ (Pṇ °evam, tarhi tvaryatām, kiṁ vilambitena, eṣo 'haṁ) tava pṛṣṭham ārūḍhaḥ. Ar 31 At the mention of them, the monkey grew desirous of his fruits, yielded to the request of the tortoise, and mounted upon his back. [Other versions of Ar have the monkey make the direct speech of acquiescence.] (38) T A 286. 4 text (for gacchañś, mss. nayantaṁ, ed. nayaṁs taṁ; om bhoḥ). SP 1575 tathā cānuṣṭhite gacchañ (α om) chiṅśumāro 'cintayat: kaṣṭaṁ bhoḥ. So 113 iti pratārya jaladhāv avatāryāvalambya ca, vānaraṁ śiśumāras taṁ gantuṁ pravavṛte 'tra saḥ. Sy A 151 and "vs 9": Da sprang der Affe auf ihren Rücken und sie ging mit ihm ins Wasser. — Nun wurde die Schildkröte aber bedenklich, daß sie ihren Freund ins Verderben bringen sollte, und war mit sich zerfallen und in Gedankenzwiespalt.—This "verse" is a brief summary of the whole following passage,—all that is left of it in Sy. What follows in Schulthess is supplied from Ar and is the true version of Pa. Hertel is wrong in supposing that this, Sy's abbreviation of the whole long passage, is meant for an equivalent of the single vs (our vs 12) which follows.—Ar 32 The tortoise swam with him until the treason which he was planning against him and his ingratitude and his betrayal violently beset his soul, and as he reflected he stopt still, saying to himself. **Vs 12**=T 11, SP 4, Ar 33. a, T v. l. idam ity arthaṁ; SP hi balīyo me (best ms. hi garīyo me, α svīkāryābhigamayyā ca). b, SP mitraṁ sādhu (best ms. tr sā° mi°) vināśitam, α vadhūr mitravināśinī. c, SP tad idaṁ (α text). Ar This thing which I have planned against him is ingratitude

(*kiṁ ca*:)

upalanikaṣaṁ suvarṇaṁ puruṣo vyavahāranikaṣa uddiṣṭaḥ dhūrnikaṣo govṛṣabhaḥ strīṇāṁ tu na vidyate nikaṣaḥ. 13. (39) (*ataḥ strikṛte mayā mitravadhaḥ kartavyaḥ.*) *evaṁ vadañ chiśumāro vānareṇo 'ktaḥ: kiṁ bhavān vakti. sa āha: na kiṁcid iti. tatas tadakathanāj jātavikāro vānaraś cā 'cintayat*: (40) *śiśumāro yan mayā pṛṣṭo na kiṁcid ūce kim atra kāraṇam.* (*tad ahaṁ prajñayā tasyā 'ntargatam ākarṣayāmi.*) (41) †*iti saṁcintya punar api sa*nirbandha*ṁ tam a*pṛcchat. *sa āha: mama bhāryā 'śakyavyādhipīḍitā* (*tenā 'haṁ vimanā iti*). *vānara āha:*

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and treason. Women are not worthy that one should commit treason and sin for their sakes; for they are not trustworthy nor constant. It is said. SP adds kiṁ ca. Vs 13 = SP 5, N 4, Ar 34. b, N puruṣanikaṣo vyavahāra udviṣṭaḥ. c, N °nikaṣā...°bhāḥ. d, SP ed. kvāpi ca for tu; α N text. Ar Gold is proved by fire; the nobility of men is proved in taking and giving (i. e. in business); the strength of beasts of burden under the load; but in the case of women there is nothing by which they can be proved. (39) T lacuna. SP 1582 text (chiṅśumāro; α partly corrupt and abbreviated). So 114 gacchantaṁ taṁ sa dṛṣṭvā ca vānaraś cakitākulam, sakhe 'nyādṛśam adya tvāṁ paśyāmīti sa pṛṣṭavān. Ar 35 When the monkey observed that the tortoise had halted and was not swimming, he was puzzled and said to himself [Joel, JCap he wondered if he was planning any evil against him, and said; Khalil, DeSacy have longer version in which the monkey asks "Why do I see you grieved?"; the tortoise replies that his wife is sick and cannot entertain the monkey; the monkey says this does not matter to him. The tortoise goes on, but stops again. Then the monkey "was puzzled" etc.].—There has occurred, both in the Ar versions and probably in the other texts, a confusion between this and the next two §§, especially § 41. (40) T lacuna. SP 1584 text (śiṅśumāro; α om all thru ūce, and yat for tad ahaṁ). Bṛ, Jn nothing. Ar 36 Why does the tortoise halt? His delay is without reason. What assurance have I that his heart has not changed and altered towards me so as to inspire in him the desire to do evil? [Then moralizing concerning the unreliability of the human soul; this looks like a reflex of some Skt. vs.] (41) T A 287 atha mārge śiśumāro valīvadanakam āha (then lacuna). SP 1585 iti saṁcintya vānara āha: vayasya, gṛhe sakhī bhadrā tava? sa āha: kathaṁ bhadrā. tava sakhy aśakyavyādhinā na kiṁcit cetayate. tac chrutvā priyāvipattinimittam eva matprayojanam iti jānatā tena vānareṇa punar api sanirbandhaṁ pṛṣṭaś ca. śiṅśumāreṇoktam: bhiṣajāmantrijāpakāḥ pṛṣṭāḥ, te 'py... But for this SPα reads: iti cintayitvā tam apṛcchat: vayasya...bhadrā. sa āha: tava sakhy aśakyavyādhipīḍitā. vānaraḥ: bhiṣajāmantrijāpāt puṣṭyā na kiṁcit pratikriyate. sa āha: (then lacuna). tac chrutvā priyavipattiduḥkham abhidayāmi (*sic*). mayā pṛṣṭāḥ sakhyaḥ: vānarahṛdayād itareṇa na jīvatīti. So 115, 116 nirbandhenātha pṛcchantaṁ matvā hastasthitaṁ ca tam, plavaṁgamaṁ jagādāivaṁ śiśumāro

bhiṣaūmantrijāpāt puṣṭyā na kiṁcit pratikriyate. śiśumāreṇo 'ktam: pṛṣṭās te 'py† āhuḥ: vānarahṛdayavyatirekeṇa na jīvatī 'ti. (42) tac chrutvā *vānaraḥ* (sv)ātmānaṁ gatāsum iva manyamānaḥ *svagatam acintayat: kaṣṭam, (naṣṭo 'smi;) vṛddhatve 'py ajitendriyatvaphalam anubhavāmi. kiṁ ca:*

vane 'pi doṣāḥ prabhavanti rāgiṇāṁ
gṛhe 'pi pañcendriyanigrahas tapaḥ
akutsite karmaṇi yaḥ pravartate
nivṛttarāgasya gṛhaṁ tapovanam. 14.

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jaḍāśayaḥ, asvasthā me sthitā bhāryā sā ca pathyopayogi mām, yācate kapihṛtpadmaṁ tenādya vimanāḥ sthitaḥ. Kṣ 527(4) prāha kare gāḍhaṁ nipīḍya tam, mitra jāyā mamāsvasthā hṛdayaṁ dehi bheṣajam. Spl 4. 16 tathānuṣṭhite gacchantam agādhajale makaram avalokya bhayatrastamanā vānaraḥ provāca: bhrātaḥ, śanāiḥ-śanāir gamyatām, jalakallolāiḥ plāvitaṁ me śarīram. tad ākarṇya makaraś cintayām āsa: asāv agādhaṁ jalaṁ prāpto vaśaḥ saṁjāto matpṛṣṭhagatas tilamātram api calituṁ na śaknoti. tasmāt kathayāmi nijābhiprāyaṁ—[he does so; the ape asks why: the crocodile says:]—bhos tasyās tāvat tava hṛdayasyāmṛtamayarasaphalāsvādanāmṛṣṭasya bhakṣaṇārthaṁ dohadaḥ saṁjātaḥ. Pṇ 230.11 similar to Spl. Sy A 152 Und der Affe fragte sie: Warum gehst du plötzlich nicht mehr weiter? Die Schildkröte sprach: Bruder, was sollte ich dir verheimlichen? Meine Gespanin ist krank, es heißt, ihre Heilung könne nur von einem Affenherzen kommen; darum bin ich mit mir zerfallen. Ar 37—41 Then the monkey said to the tortoise: What has made you stop? And why do you appear to me to be worried? [38] He said: I am worried lest you should come to my house and not find everything as you like it, for my wife has a serious illness. [39] The monkey said: Do not worry, for worry is of no profit. But seek for remedies and physicians for your wife. For some one has said (here 40=our vs 15, below). [41] The tortoise said: The doctors state that there is no other remedy for her than the heart of a monkey.—The texts are so confused that the orig. is very problematic. Possibly it contained a reflection on the part of the tortoise that the monkey was now in his power and might be told the truth (Bṛ, Jn; but SP, Pa are against this). (42) T A 288 tac chr° valīvadanakaḥ svāt°...manyamānaḥ paraṁ viṣādam agamat. SP 1589 tac chr° gatā° ivātmānaṁ manya° vānaraḥ (α tr this before gatās°) svagatam...(α corrupt and diff.) So 117 śrutvāitat sa vacas tasya kapiḥ prājño vyacintayat, hantāitadartham ānītaḥ pāpenāham ihāmunā. Kṣ 528(5)ab śrutvety aśanisaṁkāśaṁ viṣaṇṇo (Ma. viṣamo.) Sy nothing. Ar 42 The monkey said to himself: Alas, in spite of my many years greediness has cast me into an abyss of misfortune. He was right who said. Vs 14=SP 6, N 2, Ar 43. a, SP ed. vaneṣu do°, α N text. b, SP ed., N °nigrahas: SPα °haṁ. c, N anindite. Ar He who is satisfied and contented lives safe and calm and comfortable and happy; but he who is greedy and grasping

(43) *ity ālocya śiśumāram āha*: bhadra, *na* śobhanam *ācaritaṁ* tvayā. (*yady evam, tat*) kiṁ prathamam eva tvayā (*me*) na *kathitam. ahaṁ hṛdayaṁ tatrāi 'va sthāpayitvā samāgataḥ. tad gṛhītvā 'gamanam ucitam.* uktaṁ ca:

dharmam arthaṁ ca kāmaṁ ca tritayaṁ yo 'bhivāñchati
so 'riktapāṇiḥ paśye*ta* brāhmaṇaṁ nṛpatiṁ striyam. 15.

(44) *asāv āha: kva tad dhṛdayam. vānaro 'bravīt: tasminn evo* 'dumbare. (45) *vānarahṛdayaṁ (ca) sadā taruṣu tiṣṭhatī 'ti prasiddham.* (46) †*etadarthaṁ yadi kāraṇaṁ bhavataḥ, tan*

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lives his life in weariness and discontent and fear. **(43)** T A288. 1 āha ca: bhadra, śobhanaṁ tvayā kṛtam, kiṁ tv ādāv eva nākhyātam, anyathāhaṁ tad dhṛdayaṁ gṛhītvāivāgato 'bhaviṣyam (mss. bhaviṣyāmi). [Here story of Punisht Onion-Thief, only in T and Kṣ.] A290 tad aham ahṛdayaḥ kiṁ tatra gatvā kariṣyāmīti. tathā ca kṛtārthasya śobhanaṁ tvajjāyāsakāśagamanam. uktaṁ ca. [After next vs] A291. 1 tat sakhe hastagatena hṛdayena tvajjāyāmukhaṁ paśyāmi (v. l. drakṣyāmi). SP 1595 text (śiṁśu°; om parens.; kasmāt for kiṁ; om 2d tvayā; α om 1st tvayā; α adds tvayā before kathitam; α om sam before āgataḥ and uktaṁ ca). So 119, 120ab itthaṁ saṁcintya ca (B. taṁ) prāha śiśumāraṁ sa vānaraḥ, yady evaṁ tat tvayāitan me kiṁ noktaṁ prathamaṁ sakhe. āgamiṣyaṁ svam ādāya (B. āgamiṣyāmy ādāya svaṁ) hṛtpadmaṁ (B. hṛdayaṁ) tvatpriyākṛte. Kṣ 528(5)bc vānaro 'bravīt, kiṁ pūrvam eva noktaṁ me. [Story of Punisht Onion-Thief.] Spl 5. 3 vānara āha: bhadra, yady evam, tat kiṁ tvayā mama tatrāiva na vyāhṛtam. yena svahṛdayaṁ jambūkoṭare sadāiva mayā suguptaṁ kṛtam, tad bhrātṛpatnyā arpayāmi. Pṇ 230. 19 similar to Spl. Sy A153 Da hob der Affe an und sprach: Warum hast du mir das nicht mitgeteilt? Sonst hätte ich mein Herz mitgebracht. Ar 44 Accordingly I must needs resort to my intelligence to escape from that into which I have fallen. [Perhaps cf. last phrase of our text in § 40 above.] And he said to the tortoise: My friend, since you knew this, what prevented you from telling me? I should have brought my heart with me. **Vs 15=T 13, SP 7, Ar 40.** c, SP na paśyed riktapāṇir gāṁ. Ar The rich man shows extravagance in three respects: in almsgiving if he desires the rewards of the other world; in efforts to obtain the favor of kings if he desires position in this world; and in women if he desires the superfluities of life. **(44)** T A291. 1 text. So 120cd vāsodumbaravṛkṣe (B. vaso°) hi tad idānīṁ mama sthitam. Spl 5. 5 tvayāhaṁ śūnyahṛdayo 'tra kasmād ānītaḥ. Pṇ 230. 21 similar to Spl. Sy A154. 1 Die Schildkröte sprach: Wo hast du denn jetzt dein Herz? Der Affe sprach: Als ich von Hause kam, habe ich es dort gelassen. Ar 45 He said: Where is your heart? He said: I left it at home. **(45)** SP 1599 text (ed. om ca, α text). Sy A154. 3 Die Schildkröte sprach: Warum hast du es dort gelassen? Der Affe sprach: So ist es die Gewohnheit von uns Affen, daß wir beim Ausgehen unser Herz nicht mitnehmen. Ar 45 like Sy, with various reasons for the custom alleged in different offshoots of Ar. **(46)** T A291. 2 śiśumāro 'cintayat: vyarthaḥ

nivṛtya hṛdayaṁ gṛhītvā 'gamyatām.† (47) *tac chrutvā śiśumāraḥ sānandaṁ* (prati)nivṛtya *tīraṁ gataḥ.* (48) (*atha bahumanoratho*) vānaraḥ *sasaṁbhramam* utpl*u*tyo (*'dumbara*)śākhāṁ (sam)adhirūḍho (*hanta labdhāḥ prāṇās tāvad iti cintayaṁs tiṣṭhati*). (49) śiśumāras (*tv adhastād*) *abravīt*: *bhadra,* (*tad*) dhṛdayaṁ

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ko 'yam ārambhaḥ. mitravadhād api tadavasthānam eva vyādhikāraṇam (v. l. °karaṇam). āha ca: bhadra, gacchāvaḥ śīghraṁ hṛdayārtham. so 'bravīt: vayasya, etadarthaṁ... tac chīghraṁ prāpayeti (v. l. yāp°). SP 1599 [śiṅśumāra āha: kim ucitam. sa āha: (α om all of this)] nivartya (α nivṛtya) hṛdayaṁ gṛhītvāgamyatām. etena (α °nāiva) sakhījīvitaṁ rakṣitaṁ bhavatīti. So 121 tac chrutvā śiśumāras tam ārto mūrkho 'bravīd idam, tarhy etad ānayāihi tvam udumbarataror iti. Kṣ 532ab(8cd) udumbaraṁ samāruhya dāsyāmi hṛdayaṁ tava. Spl 5. 5 tad ākarṇya makaraḥ sānandam āha: bhadra, yady evaṁ tad arpaya me hṛdayaṁ yena sā duṣṭapatnī tad bhakṣayitvānaśanād uttiṣṭhati. ahaṁ tvā tam eva jambūpādapaṁ prāpayāmi. Pṇ 230. 21 follows Spl. Sy A 155 Aber wenn du es brauchen kannst, gehe ich und hole es dir. Ar 46 And, if you wish, [Khalil inserts: let us return to the tree so that it may be possible for] me to bring it to you, [and] I will do so. (47) T A 292. 1 so 'bravīt: nūnam. [β om all this.] iti (β yataḥ or ataḥ) pratinivṛtya (β adds gate) tasminn udumbare. SP 1600 nivṛtya gatāu ca (α om ca). So 122ab āninīyāmbudhes tīraṁ śi° punaḥ sa tam. Spl 5. 8 (cf. prec.) evam uktvā nivartya jambūtalam agāt. Pṇ 230. 24 follows Spl. Sy A 156. 1 Da freute sich die Schildkröte und brachte den Affen eiligst ans Land. Ar 47 The tortoise was glad because the monkey proved willing to give him his heart, and he turned around with him, eagerly returning, until when he reacht the shore. (48) T A 292. 1 (atha, only β) bahum° vān° utpl° śākhām adhir° 'cintayat: hanta lab° prā°. (β adds, yad idaṁ saṁsmariṣye tan na punar evaṁ kariṣye.) SP 1602 udumbaraśākhāṁ vānaraḥ (α om) sasaṁbhramaṁ samadhirūḍhas tiṣṭhati (α om). So 122cd, 123a tatra tenāntakeneva muktaḥ sa ca kapis taṭam, utpatyāruhya (B. utplutyā°) vṛkṣāgraṁ. Kṣ 532cd(9ab) ity uktvā vṛkṣam āruhya bhayaṁ tyaktvā. Spl 5. 8 vānaro 'pi katham api jalpitavividhadevatopacārapūjas tīram āsāditavān. tataś ca dīrghataracaṅkramaṇena tam eva jambūpādapam ārūḍhaś cintayām āsa: aho labdhāḥ prāṇās tāvat. (vs.) tan mamāitad anyat saṁtatidinaṁ saṁjātam. Pṇ 230. 24 follows Spl. Sy A 156. 2 Als sie es erreichten, lief der Affe davon und stieg auf den Baum. Ar 47 the monkey leapt ashore and hastened to the tree and climbed it, while the tortoise waited a while. (49) T A 292. 2 text (adhastād only α; β adds ehi after bhadra; om śīghram; gacchāvaḥ). SP 1602 śiṅśumāra āha: vayasya, hṛdayaṁ gṛh°... Spl 5. 15 makara āha: bho mitra, arpaya tad dhṛdayaṁ yathā te bhrātṛpatnī bhakṣayitvānaśanād uttiṣṭhati. Pṇ 230. 30 follows Spl. Sy A 156. 3 Da trat die Schildkröte heran und sprach zu ihm: Lieber, nimm dein Herz und komm, daß wir keine Zeit verlieren. Ar 48 When he had kept him waiting a long time, he called to him: My friend, hurry and get your heart and come down, for

gṛhītvā *śīghram āgaccha.* (50) sa (*vihasya*) 'ha: na punar *āgamiṣyāmi.* (*vijñātaṁ mayā sarvam; etad buddhipūrvaṁ vākyaṁ mayo 'ktam.*) *gamyatām,* (*re*) mūrkha, kiṁ *śarīrād bahir* hṛdayaṁ *tiṣṭhati.*

śāṭhyād icchasi māṁ hantuṁ pratiśāṭhyaṁ kṛtaṁ mayā
māyāṁ tu bhavataḥ kṛtvā mṛtyor ātmā *vi*mocitaḥ. 16.

(51) (*taṁ ca tasya cittaniścayaṁ jñātvā śiśumāro 'bravīt: bhadra, hṛdayaṁ yadi nā 'sti, tathā 'py āgaccha, aham anyenāu 'ṣadhakrameṇa tasyā vyādhiprātīkāraṁ kariṣye. vānaro 'bravīt*:) (52) duṣṭa, nā 'haṁ gardabhaḥ.

āgataś ca gataś cāi 'va gatvā *yaḥ* punar āgataḥ
akarṇahṛdayo mūrkhas tatrāi 'va nidhanaṁ gataḥ. 17.

(53) sa āha: kathaṁ (cāi) 'tat. vānara āha:

KATHĀ 1 (STORY 1: ASS WITHOUT HEART AND EARS)

(54) asti ka(smiṁ)ścid vanoddeśe siṁhaḥ (*prativasati sma*).

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you are delaying us. (50) T A292. 3 text (ed. with α abravīt for āha, and om na...re; β also om vijñātaṁ mayā sarvaṁ; āgamiṣyāmi only in R; β °gamyatām iti na śar° ba° mū° hṛ° vyavatiṣṭhate). SP 1603 sa āha: kuto 'dyāpi te hṛdaye pratyāśā. vijñātaṁ ca (α om) mayā (α adds sarvaṁ) duṣṭatvam. gaccha (α duṣṭa gaccha tvam, cf. our § 52) vṛddhavānaro 'pi (α viditavān asmi). So 123bcd, **124b** śiśumāram uvāca tam, gaccha re mūrkha hṛdayaṁ dehād bhavati kiṁ pṛthak,—na cātrāiṣyāmy ahaṁ punaḥ. Kṣ 532d, 533ab (9bcd) tam abravīt, vraja duṣṭāśaya sakhe vijñāto 'si cirān mayā. Spl 5. 16 atha vihasya nirbhartsayan vānaras tam āha: dhiṁ mūrkha viśvāsaghātaka, kiṁ kasyacid dhṛdayadvayaṁ bhavati. tad gamyatāṁ jambūvṛkṣasyādhastān na bhūyo 'pi tvayātrāgantavyam. Pṇ 230. 31 follows Spl. Pa nothing. **Vs 16**=T 14, seemingly supported by So 124a mayāivaṁ mocito hy ātmā. **(51)** only in T A293. 1, and very likely not orig. Jn has two diff. speeches of the crocodile, not related to this; others have nothing of the kind. T ed. with α lacks taṁ...jñātvā; after kariṣye β has an evidently unoriginal further insertion. **(52)** T A293. 2 text. SP 1604 nāhaṁ gardabhaḥ (cf. also under § 50, duṣṭa). Kṣ 533cd(10ab) nāsmi gardabhavan mūrkho vañcanīyo bhavadvidhāiḥ (cf. also under § 50, duṣṭāśaya). Sy A157 Spricht zu ihr der Affe: Mir dünkt, du setzest mich auf eine Linie mit jenem Esel. Ar 49 like Sy. **Vs 17**=T 15, SP 8, Spl 31, Pṇ 32, Sy 10, Ar 49, cf. So 124cd. a, Tβ cāpi. T gatvā ca, β gatvāpi, SP yo gatvā; Spl dṛṣṭvā siṁhaparākramam; Pṇ (occurs only at end of story) dṛṣṭvāsāu tvāṁ bhayānakam. c, SP ed. sakarṇa°, α text. d, T, SP ed. text; SPα, Spl sadyo (Spl tena) mṛtyuvaśaṁ ga°; Pṇ gatvā yaḥ punar āgataḥ (cf. b!). So kim atra na śrutā mūrkha gardabhākhyāyikā tvayā. Sy fairly close, and Ar 49 like Sy. **(53)** T A294 so 'bravīt (β śiśumāra āha)...(ed. with α om ca). SP 1607 text (α om ca, vā° provāca). Sy A158, Ar 50 similarly. **(54)** T 152. 17

(55) tasya (cai) 'ko gomāyur anucaraḥ. (56) (*sa ca*) siṁhaḥ kadācit *kukṣirogā*bhibhūto *'kiṁcitkaraḥ saṁvṛttaḥ.* (57) *kṣut-kṣāmakaṇṭhena (ca) gomāyunā 'bhihitaḥ: deva, †katham asmākam avyāpārāṇāṁ prāṇayātre*† 'ti. (58) *so* 'bravīt: bhadra, *ayaṁ vyādhiḥ kevalaṁ* gardabhakarṇahṛdaya*ena bhāiṣajena nivartate,*

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text. SP 1608 asti kaścit (α adds vanoddeśe) siṁhaḥ. So 125ab āsīd—siṁhaḥ ko 'pi vane kvacit. Kṣ 534a(10c) purā siṁhaṁ. Spl 12.3 text (adds karālakesaro nāma before siṁhaḥ). Pṇ 236.16 as Spl (om prativ° sma). Sy p. 78 bottom, Es war einmal ein Wald, darin wohnte ein Löwe. Ar 51 They say that there was a lion in a jungle. **(55)** T 152.17 text (om ca). SP 1608 text. So **125a** (in prec.) gomāyusacivaḥ. Kṣ 534b(10d) jambukaḥ sacivo. Spl 12.4, Pṇ 236.16 tasya ca dhūsarako nāma śṛgālaḥ sadāivānuyāyī (Pṇ om eva) paricārako 'sti. Sy **78 bottom** (after next) Nun lebte ein Schakal von den Speiseresten des Löwen. Ar 51 that had a jackal that ate the leavings of the hunt. [Cheikho, Khalil, DeSacy, OSp have order thus, agreeing with Skt. versions; Joel, JCap, KF, AnwSu agree with Sy.] **(56)** T 152.18 kadācid asādhyayā rujā (α om asā° ru°) siṁho 'bhibhūto 'kiṁcitkaraḥ saṁvṛttaḥ. SP 1608 sa... °bhūto. So 126, 127ab sa jātv (B. jñātv) ākheṭakāyātenātra bhūpena kenacit, āhato hetibhir jīvan katham apy aviśad guhām, tatra sthitaṁ gate tasmin rājñy anāhāraniḥsaham (B. °haḥ). Kṣ **504a (10c)** vyādhikṣāmaṁ. Spl 12.5, Pṇ 236.17 [lion wounded by elephant, and] padam (Spl adds ekam) api calituṁ na śaknoti. Sy 78 bottom, Einmal nun bekam der die Räude, und er fiel vom Fleische und konnte nichts mehr jagen. Ar 51 A severe scabbiness attackt the lion so that he became weak and emaciated and was unable to hunt. **(57)** T 152.18 text (ed. with α om ca, om deva, and om avyāpārāṇāṁ). So 127cd, 128 tacceṣāmiṣavṛttiḥ (B. uccheṣ°) san gomāyuḥ sacivo 'bhyadhāt, nirgatya kiṁ yathāśakti nāhāraṁ cinuṣe prabho, sīdaty eva śarīraṁ te samaṁ parijanena yat. Kṣ 534bcd(10d, 11ab) 'bravīt, kena naśyati te vyādhir avasannā vayaṁ prabho. Spl 12.7, Pṇ 236.19 tasyācalanāc ca (Pṇ tr ta° cācal°) dhūsarakaḥ kṣut-kṣāmakaṇṭho dāurbalyaṁ gataḥ, anyasminn ahani tam avocat: svāmin, bubhukṣayā pīḍito 'haṁ padāt padam api calituṁ na śaknomi. tat kathaṁ te śuśrūṣāṁ karomi. Sy 79.1 und der sprach zu ihm: Herr der Tiere, was ist dir zugestoßen, daß du entkräftet bist? Ar 52 as Sy. **(58)** T 153.1 text (β adds kuto or dāivakṛto, before ayaṁ; β kacchūḥ for vyādhiḥ; β adds ekena before gardabha°). SP 1609 gomāyum aprcchat (α abravīt): bhadra, gardabhakarṇahṛdayavyatirekeṇa me jīvitaṁ nāsti. So 129, 130 ity uktaḥ sa śṛgālena (B. śṛ°) tena siṁho jagāda tam, sakhe nāhaṁ vraṇākrāntaḥ śaknomi bhramituṁ kvacit (B. bahiḥ). kharasya karṇahṛdayaṁ bhakṣyaṁ prāpnomi ced aham, tan me vraṇāni rohanti prakṛtistho bhavāmi ca. Kṣ 535(11cd, 12ab) siṁho 'bravīd yadi bhavet kutaścit sarasoddhṛtam, gārdabhaṁ karṇahṛdayaṁ tena śāmyati me gadaḥ. Jn diff. (no mention of ass; evident influence of the story of Lion's Retainers and Camel in Book I). Sy 79.2 Der Löwe sprach: Infolge der Räude bin ich so, und es gibt, wie ich gehört habe, für meine Krankheit kein Heilmittel als das Herz und die

anyathā na. (59) *ato me mahatā yatnena* gardabhaṁ (tvam) ānaya. *sa āha*: *yathā 'jñāpayati svāmī.* (60) *ity* uktvā *gatvā nagarasamīpe* rajaka(sya) gardabha*ṁ dṛṣṭvā 'ha*: (61) (*bhadra,*) kim *asi kṛśaḥ.* (62) *so 'bravīt*: (*vayasya,*) *mahatā* (*vastra*)bhāreṇa *pratidivasaṁ jīvāmi*; *na cā 'hāram asmād durātmano labhe 'ham* iti. (63) *so 'bravīt*: kim *anayā yātanayā.* ahaṁ *bhavantaṁ tatra nayāmi,* yatra *bhavān* svarga*gatam ivā 'tmānaṁ manyate.*

Ohren eines Esels, die ich esse. Ar 53 as Sy but briefer. **(59)** T 153. 2 so 'bravīt: bhadra, ānayāmi gardabham iti (so α; β corrupt and in part fragmentary, same sense). SP 1610 text (α om tvam). So 131 tad ānaya kuto 'pi tvaṁ gatvā gardabham āśu me, ity uktas tena gomāyuḥ sa tatheti. Jn diff. Sy 79. 5 Der Schakal sprach: Einen Esel zu beschaffen, ist nicht schwer, denn hier in der Nähe ist eine Wasserquelle und ein Walker, der beständig kommt, um Wäsche zu bleichen. Wenn er dem Esel, auf dem er die Wäsche befördert, seine Last abgenommen hat, läßt er ihn frei laufen. Diesen Esel kann ich vor dich bringen und so hast du sein Herz und seine Ohren. Der Löwe sprach: Besorge das. Ar 54 like Sy. **(60)** T 153. 3 evam uktvā rajakagardabhasamīpaṁ gatvā (β adds kiṁcid) 'ha. SP 1611 ity uktvā gataḥ. tena ca nagarasamīpe rajakasya kṣīṇagardabho (α om kṣīṇa) dṛṣṭaḥ. So 131d, 132abc yayāu tataḥ, bhramañ jalāntike (cf. Pa in prec., "Wasserquelle"? perhaps orig.; but B. has janāntike) labdhvā rajakasya sa gardabham, prītyevopetya (B. prītyāiv°) vakti sma. Kṣ 536ab(12cd) tac chrutvā jambuko gatvāvadad rajakagardabham. Jn diff. Sy 79. 12 Und der Schakal machte sich auf, ging zu dem Esel und sprach zu ihm. Ar 55 as Sy. **(61)** T 153. 4 text. So 132d durbalaḥ kiṁ bhavān iti. Kṣ 536c(13a) bhārapīḍākṛśo 'tra tvaṁ. Jn expanded, includes Spl 12. 15 kim evaṁ durbalaḥ, Pṇ 237. 4 katham evaṁ durbalatāṁ gataḥ. Sy 79. 13 Warum bist du so ganz vom Fleisch gefallen, und wer hat diese Druckwunden auf deinem Rücken hervorgebracht? Ar 55 as Sy, briefer. **(62)** T 153. 4 text (β asāv for so; ed. with α pratidinaṁ and om jīvāmi). So 133abc kṛśībhūto 'smi rajakasyāsya bhāraṁ vahan sadā, ity uktavantaṁ ca kharaṁ. Kṣ cf. prec. Spl 12. 15 sa āha: bhaginīsuta, kiṁ kathayāmi. rajako 'tinirdayo 'tibhāreṇa māṁ damayati (Pṇ pīḍayati), ghāsamuṣṭim api na prayacchati.—tat kuto me śarīre puṣṭiḥ. Pṇ 237. 4 similar to Spl. Sy 79. 15 Der Esel sprach zu ihm: Der Walker ist ein verfluchter Mensch, er hält mich schlecht in Streu und Futter und plagt mich viel mit Lasttragen; darum bin ich vom Fleisch gefallen. Ar 56 The ass said: I belong to this villain washerman. He gives me little fodder but increases my duties. **(63)** T 153. 5 text. SP 1611 sa ca tena (α om) vākcāturyeṇa vañcayitvā. So 133d, 134abc tam uvāca sa jambukaḥ, iha kiṁ vahasi kleśam ehi tvāṁ prāpayāmy aham, vanaṁ svargasukhaṁ yatra. Kṣ 536d(13b) vanaṁ evāihi vṛttimat. Spl 12. 18 śṛgāla āha: māma, yady evaṁ tad asti ramaṇīyatarapradeśo marakatasadṛśaśaspaprāyo nadīsanāthaḥ, tad āgaccha mayā saha yena sukhena subhāṣitagoṣṭhīsukham anubhavāvaḥ. Pṇ 237. 8 follows Spl. Sy 79. 18 Der Schakal sprach

(64) *so 'bravīt*: *kathaya katham.* (65) *sa āha*: *asyāṁ vanarājyāṁ* (*marakatasadṛśaśaṣpaprāyāyāṁ nadīsanāthāyām*) *abhinavayāuvanasaṁpannās tisro rūpavatyo rāsabhyo 'dṛṣṭapurvā api manye 'nenāi 'va nirvedenā 'pakrāntāḥ. tāsām ahaṁ bhavantaṁ madhye prāpayāmī* 'ti. (66) tac (*ca*) śrutvā tathā (*nāme*) 'ti *pratipannaḥ, upanītaś ca* siṁhāntikaṁ (*mūrkhaḥ*). (67) (*kramaprāptaṁ*) ca

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zum Esel: Warum lässest du dir diese Schinderei gefallen? (Cf. also § 65.) Ar 57 The jackal said: Why do you endure this? (Cf. also § 65.) **(64)** T 153. 6 text. Spl 12. 20 lambakarṇa āha: bho bhaginīsuta, yuktaṁ uktaṁ bhavatā, paraṁ vayaṁ grāmyāḥ paśavo 'raṇyacāriṇāṁ vadhyās tat kiṁ tena bhavyapradeśena. Pṇ 237. 10 follows Spl. Sy 79. 19 Spricht zu ihm der Esel: Was kann ich denn tun und wie kann ich den Menschen entrinnen? Ar 58 He said: What can I do and how can I escape from the hands of men? **(65)** T 153. 7 text (om. paren.; catasro for tisro, but cf. Jn and also T on our § 36 above; T's version of that passage seems clearly to have borrowed part of the language of this passage [see R. Norton, *JAOS.* 41. 76], and since it there reads tisro, just as Jn here, we may probably assume that T originally had tisro here. Possibly its text once had ca tisro, which then became corrupted to catasro. The parenthetized epithets are taken from Jn on § 63; they seem to be supported in general sense by Pa here). SP cf. § 63. So 134d kharībhiḥ saha vardhase. Kṣ 537a(13c) tiṣṭhanti tatra gardabhyas (cf. also § 63). Spl 12. 22 śṛgāla āha: māma—(offers to protect him) param anenāiva doṣeṇa rajakakadarthitās tatra tisro rāsabhyo 'nāthāḥ santi. tāś ca puṣṭim āpannā yāuvanotkaṭā idaṁ mām ūcuḥ ["get us a husband"] —tadarthe tvām ahaṁ tatra nayāmi. Pṇ 237. 12 follows Spl. Sy 79. 21 Spricht zu ihm der Schakal: Wenn du willst, zeige ich dir einen Ort, wo du hingehen kannst, einen mit viel Weide und Wasser, und wo die Leute nicht leicht hingehen. Auch eine junge Stute ist dort, die hat keinen Hengst. Ar 59 The jackal said: I will direct you to a place distinguisht with plenteousness of pasturage where men never go. And moreover there are she-asses there whose like in beauty and conduct you have never seen. And they have need of males. **(66)** T 153. 9 text. SP 1612 ānīya (α om) siṁhe samarpitaḥ. So 135 tac chrutvā sa tathety uktvā gardabho bhogalolupaḥ, vanaṁ siṁhasya tasyāgāt tena gomāyunā saha. Kṣ 537b(13d) tac chrutvā sa samāyayāu. Spl 13. 4 atha śṛgālavacanāni śrutvā kāmapīḍitāṅgas tam avocat: bhadra, yady evaṁ tad agre bhava yenāgacchāmi. (vss.) tathānuṣṭhite śṛgālena saha siṁhāntikam āgataḥ. Pṇ 237. 18 follows Spl. Sy 79. 25 Da strahlte der Esel vor Freude und sprach zum Schakal: Wozu stehen wir nun noch? Ich gehe (schon) aus Freundschaft zu dir dorthin. Darauf ging der Schakal voran und der Esel hinter ihm her, und so zogen sie dahin. Als sie angelangt waren, trat der Schakal leise vor den Löwen und sprach zu ihm: Da hätte ich den Esel gebracht: es ist der, welcher dort steht; da hast du ihn. Ar 60, 61 essentially as Sy. **(67)** T 153. 10 kram° ca rās° āsādyātiharṣam uparibhāgenātikrāntaḥ (ed. misprinted uparibhāganā°)

taṁ (rāsabhaṁ) dṛṣṭvā 'tiharṣam (utplutya) siṁhenā 'krānto *('pi) gardabhas tasyā 'sāmarthyāt (kathaṁcid apeto) 'tīvatrastahṛdayaḥ (pratinivṛtyā 'navalokayan)* palāyitaḥ. (68) *atha gomāyunā siṁho 'bhihitaḥ: (bhoḥ)* kim *evaṁvidhaḥ prahāras te. yas tāvad* gardabham *(apy upanītaṁ) hantum asamarthaḥ, sa tvaṁ kathaṁ sapatnāñ jeṣyasi.* (69) *sa* āha: *(asaṁśayam etad*

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siṁho gardabhena. vajrāghātam iva manyamānaḥ kim iti tasmāt kathaṁcid... 'navalokayan gardabhānām eva sakāśaṁ gataḥ. SP 1612 sa ca tenākrānto (α om sa ca; α tena cākr°) 'pi tasyāsāmar° palā°. So 136, 137 taṁ ca dṛṣṭvāiva tasyāitya pṛṣṭhato gardabhasya saḥ, siṁho dadāṇ karāghātaṁ prāṇavāiklavyadurbalaḥ (B. °vāikalya°), sa tena vīkṣitas (B. vikṣatas) trastaḥ palāyya sahasā kharaḥ, āgacchan (B. aga°) na ca taṁ siṁho 'py apatad vihvalākulaḥ. Kṣ 537cd, 538ab(14) tasya pṛṣṭhe yayāv ugraḥ sa siṁhaḥ (ŚP. and Ma ms. siṁha-, Ma. em. and ŚP. v. l. °has) svanaduḥsahaḥ, muktaḥ kṛcchreṇa (v. l. in ŚP. tatkṛcchreṇa sa, which seems better) dudrāva tataḥ sapadi rāsabhaḥ. Spl 13.12 siṁho 'pi vyathākulas taṁ dṛṣṭvā yāvat samuttiṣṭhati tāvad rāsabhaḥ palāyitum ārabdhaḥ. atha tasya palāyamānasya siṁhena talaprahāro dattaḥ. sa ca mandabhāgyasya vyavasāya iva vyarthatāṁ gataḥ. Pṇ 237.23 siṁho 'py atimūrkhatayā kramāntikaprāptam api kharaṁ dṛṣṭvātiharṣād utplutya tadupari dūraṁ gatvā papāta. gardabho 'pi taṁ vajrapātam iva manyamānaḥ (cf. T) kiṁ kim idam, iti vicintayann akṣatatanur eva dāivāt katham api tasmād apetaḥ. yāvac ca paścād avalokayati, tāvat krūraṁ raktāntanayanam atibhayānakam adṛṣṭapūrvaṁ sattvaṁ dṛṣṭvā bhayārtas tvaritapadaṁ tad eva nagaraṁ jagāma. iti. Sy 79.31 Da brüllte der Löwe, sprang auf ihn los und packte ihn am Rücken, aber weil er geschwächt war, konnte er den Esel nicht festhalten, und so entwischte der ihm. Ar 62 The lion sprang upon the ass, but [some versions add: on account of his weakness] did not hold him, and the ass escaped. **(68)** T 153.14 atha... 'bhihitaḥ: kiṁ tvam eva lokaṁ prakrāmayasi, siṁho 'ham ananyasattvatulyaḥ, ko mamādhṛṣya iti, yas (v. l. yatas)...(om apy). So 138, 139 siṁhas tv asiddhakāryaḥ svāṁ tvaritaṁ prāviśad guhām, tatas taṁ (B. sa) jambuko mantrī sopālambham abhāṣata, na hato gardabho 'py eṣa varākaś cet tvayā prabho, hariṇādivadhe kā tad vārttā tava bhaviṣyati. Kṣ 538cd (15ab) kroṣṭā vilokya (Ma. nininda) śārdūlaṁ nininda (Ma. ms. ninida, em. nirveda-) mṛduvādinam (so both edd., but ŚP. v. l. mṛdughātinam; if this is correct the word belongs here). Spl 13.15 atrāntare śṛgālaḥ kopāviṣṭas tam uvāca: bhoḥ...te, yad gardabho 'pi tava purato balād gacchati. tat kathaṁ gajena saha yuddhaṁ kariṣyasi. tad dṛṣṭaṁ te balam. Pṇ 238.6 atha gomāyunā siṁho 'bhihitaḥ: bhoḥ kim etat, dṛṣṭas te vikramo mayā. Sy 79.34 Da sprach der Schakal zum Löwen: Was hast du mir da angetan, Herr? Wenn du ihn unfreiwillig hast fahren lassen, dann wehe mir, daß mein Herr so weit gekommen ist, nicht einmal mehr einen Esel festhalten zu können. Ar 63 as Sy, expanded. **(69)** T 153.16 text. SP 1613 athāsāu gomāyuṁ punar āha: na prāpto 'sāu mayā gardabhaḥ. (α corrupt.) So 140 tac chrutvā so 'bravīt siṁho yathā vetsi tathā punaḥ, tam ānaya kharaṁ

eva.) punas *tāvad ānīyatām, adhunā taṁ haniṣyāmī* 'ti. (70) *sa* āha: sajjo bhavā (*'smin*), *mayā dṛṣṭapadāno 'pi* prajñāsāmarthyād ānīto *'yathā na* punas *tathai 'va vikramiṣyati,* iti (*vihasya*) *prāyāt.* (71) *gardabhasakāśaṁ* gatvā *'bravīt*: kiṁ bhavān *pratinivṛtta* iti. (72) sa āha: (*mahān anartho me samutpanna āsīt. na jāne, giriśikharākāraṁ*) *kimapi* sattvaṁ *mamopari nipatitam, yathā* (*'yuṣmeṣatayā*) 'ham *apetas tasmāt.* (73) sa āha: na *tvayā* viditam. (*uktaṁ ca*:)

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tāvat sajjo bhūtvā (cf. our text in next) nihanmy aham. Kṣ 538d(15b) mṛduvādinam (? cf. prec.: "kleinlaut redend", if this is the correct reading). Spl 13.17 atha vilakṣasmitaṁ siṁha āha: bhoḥ kim ahaṁ karomi, mayā na kramaḥ sajjīkṛta āsīt. anyathā gajo 'pi matkramākrānto na gacchati. Pṇ 238.7 follows Spl. Sy 79.38 Der Löwe erwog: Sage ich, ich habe ihn freiwillig fahren lassen, so stehe ich als Tor da, wenn aber, es habe mir an der Kraft gefehlt, so ziehe ich mir Schande zu; und er sprach zu dem Schakal: Wenn du ihn mir noch einmal herschaffen kannst, so will ich dir sagen, warum ich ihn habe fahren lassen. Ar 64, 65 like Sy. **(70)** T 153.17 text. SP 1613 gomāyur āha: sajjībhavatu svāmī. prajñābalena punar apy ānayāmi. ity uktvā gataḥ. So (cf. prec.) 141ab iti sa preṣitas tena punaḥ siṁhena jambukaḥ. Kṣ 539a(15c) garhayitvā mṛgapatiṁ. Spl 13.20 śṛgāla āha: adyāpy ekavāraṁ tavāntike tam āneṣyāmi. paraṁ tvayā sajjīkṛtakrameṇa sthātavyam. [Then insertion.] tvaṁ kevalaṁ sajjitakramas tiṣṭha. Pṇ 238.9 śṛgālaḥ prāha: saṁpraty api tvayā sajjitakrameṇa sthātavyam, yataḥ punar apy aham enaṁ tvadantikam āneṣyāmi. [Then insertion as Spl.] atrārthe 'ham eva jāgarūkas tiṣṭhāmi. Sy 80.4 Der Schakal sprach: Obgleich der Esel nun bereits seine Erfahrungen mit mir gemacht hat, so will ich ihn doch holen; und ging. Ar 66 The jackal said: To be sure, the ass has experienst from me what he has experienst, but I shall return to him to deceive him as I may be able. **(71)** T 154.3 tatsakāśaṁ gatvā... SP 1614 gatvā gardabho 'bhihitaḥ: mahatā duṣkṛtena gardabhatvaṁ bhavati, yena (α yad) tvaṁ (α om) rajakasyātibhāraṁ (α om ati) vahan kiṁ cariṣyasi. vane 'ham iva svecchācāraḥ (α vahasi. vane 'smākam iva svecchāhārāt) kiṁ na tiṣṭhasīti. dāivam eva jīvanaṁ dadāti tava, kim iti bhavān āgataḥ. (For last sentence α is fragmentary.) So 141cd gatvā kharaṁ tam avadad vidrutaḥ kiṁ bhavān iti. Kṣ 539bc(15d, 16a) provācābhyetya gardabham, apakrānto 'si kiṁ mūrkha. Spl 14.1 tathānuṣṭhite śṛgālo 'pi yāvad rāsabhamārgeṇa gacchati tāvat tatrāiva sthāne caran dṛṣṭaḥ. Pṇ 238.14 follows Spl. Sy nothing. Ar 67 He returned to the ass. **(72)** T 154.3 text. SP 1617 sa āha: siṁhenāhaṁ vyāpāditum upakrāntaḥ, palāyitaś ca (α om all). So 142ab ahaṁ sattvena kenāpi tāḍito 'treti vādinam. Spl 14.2 atha śṛgālaṁ dṛṣṭvā rāsabhaḥ prāha: bho bhaginīsuta, śobhanasthāne tvayāhaṁ nītaḥ. drāṅ mṛtyuvaśaṁ gataḥ. tat kathaya kiṁ tat sattvaṁ yasyātirāudravajrasadṛśakaraprahārād ahaṁ muktaḥ. Pṇ 238.16 follows Spl. Sy 80.6 Als der Esel ihn sah, sprach er zu ihm: Was wolltest du mit mir machen? Ar 67 as Sy. **(73)** T 154.5 sa āha: na te viditam. SP 1617 sa...viditam. tvāṁ parīkṣituṁ

prāyeṇa *tu* nṛṇāṁ loke trivargam abhi*vāñcha*tām
asanto 'pi hi vāi vighnā *utpadyante svabhāvataḥ.* 18.
(74) (*sā*) *rāsabhī* (*vihitādbhutaśṛṅgārā*) *tvām avalokya sānurāgā 'liṅgitum utthitā.* (*tvaṁ ca kātaratayā naṣṭaḥ.*) *sā punar na śaktā tvāṁ vinā sthātum, tayā punar naśyato bhavato 'valambanārthaṁ hastaḥ prasāritaḥ*; *na cā 'nyad atra kāraṇam. tad āgaccha.* (75) *etac chrutvā* gardabha āha: *tvayā saha* gacchāmī 'ty (*uktvā*), (76) (*gomāyunā punar*) nītas *tena* (*siṁhena*) *gṛhītvā*

tena tat kṛtam. uktaṁ ca. (α om all.) So 142cd, 143 taṁ ca bhūyaḥ sa gomāyur vihasya kharam abravīt, mithyāiva vibhramo dṛṣṭas tvayā na tv atra tādṛśam, sattvam asti sukhaṁ hy atra vasāmy aham apīdṛśaḥ. (Cf. next.) Sy 80.7 Der Schakal sprach: ("vs 11") Ich wollte dir einen Gefallen tun, aber was können wir gegen die Brunst tun? Ar 68 He said: I desired your best interests, but the trouble lay in an excess of lust. (Cf. next on Pa.) **Vs 18=T 16**, SP 9, Kṣ 539ef(16cd); cf. So, Pa in prec. a, SP prāg eva hi (α °evāsti ha tan nṛṇāṁ). b, SP abhikāṅkṣatām. cd, SP śreyāṅsi bahuvighnāni bhavanti mahatām api. Kṣ prathamaṁ sarvasiddhīnāṁ soḍhā vighnaṁ sukhī bhavet. (Kṣ looks somewhat like a support for SP rather than T; but no clear decision is possible on the basis of the discordant texts, and T's version seems much more consistent with the context.) **(74)** T, cf. apūrvam evedam in next, put into mouth of ass; evidently a lacuna or corruption in T has occurred. SP cf. next (āgaccha etc.). So 144ab tad ehy eva mayā sākaṁ tan nirbādhasukhaṁ (B. nibodha su°) vanam. (Cf. also under § 73?) Kṣ **539d(16b)**, ŚP. gardabhyo hāritās tvayā; Ma. gardabhyāhāritas tayā. Spl 14.5 tac chrutvā prahasañ chṛgāla āha: bhadra, rāsabhī tvām āyāntaṁ dṛṣṭvā sānu° 'li° samutthitā...kātaratvān ...tayā tu naśyatas te 'valam° has° kṣipto nānyakāraṇena. tad āga° [here expansion]. Pṇ 238.18 tac etc. practically as Spl to māma (for bhadra), then text (om sā punar...sthātum). Sy 80.12 Ich sagte dir ja, ich wolle dir eine Stute zeigen, wie du noch keine gesehen hast. Diese nun wollte dich umarmen, und hättest du ein wenig zugewartet, so wäre sie unter dich gekommen. Ar 68 For that which sprang upon you was the she-ass of which I told you, and I assure you that you have never seen her like. She sprang upon you merely by reason of the strength of lust. **(75)** T 154.9 gardabha āha: mayāpi śrutam, apūrvam evedam [here lacuna]. agratas tava gacchāmīti. SP 1621 etac chrutvā (α om e° ch°) gardabha (α sa) āha...gacchāmi. tenoktam: āgaccha, mā bhāiṣīḥ. ity uktvā. So 144cd iti tadvacasā mūḍhas tatrāgāt sa kharaḥ punaḥ. Kṣ 540(17)a iti tasya girāyātaṁ. Spl 14.18 athāsāu tadvacanaṁ śraddheyatayā śrutvā bhūyo 'pi tena saha prasthitaḥ. (vs.) Pṇ 239.8 follows Spl. Sy 80.15 Als der Esel von dem Weibchen reden hörte, überwältigte ihn die Begierde, und er ging sofort mit jenem. Ar 69 as Sy. **(76)** T 154.10 balātkāreṇa nīto hataś ca. SP 1622 go° pu° nītvā siṁhe niveditaḥ (α samarpitaḥ). tadā (α atha) tena gṛhītvā vyāpāditaś ca (α om). So 145 (cf. prec.) āgataṁ taṁ ca dṛṣṭvāiva sa nirgatya guhāmukhāt, nipatya pṛṣṭhe nyavadhīn mṛgārir dāritaṁ nakhāiḥ. Kṣ 540(17)b kharaṁ

vyāpāditaś (ca). (77) (*tatas taṁ hatvā*) *siṁha* āha: (*bhadra,*) *ayam āuṣadhopayogaḥ, devārcanādi kṛtvo 'payujyate.* (*tataḥ siddhiṁ karoti.*) *yatas* tvam (*evaṁ nibhṛto bhūtvā 'bhi*)rakṣa, *yāvad* ahaṁ snātvā *nityakarma* kṛtvā *'gacchāmī* 'ty—(78) (*uktvā gataḥ.*) gate ca siṁhe gomāyunā †*mahāuṣadham*† *iti matvā* (*'tilāulyād gardabha*)karṇahṛdayaṁ (*svayam eva*) bhakṣitam. (79) (*bhakṣayitvā suparimṛṣṭavaktracaraṇo 'vasthitaḥ. snātvā*)

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hatvā. Spl 14. 22 atrāntare sajjitakrameṇa siṁhena sa lambakarṇo vyāpāditaḥ. Pṇ 239. 12 atrāntare dhūrtavacanaśatavipratārito rāsabhaḥ punar apy upāntikaṁ āgataḥ prāksajjitakrameṇa siṁhena tatkālaṁ vyāpāditaḥ. Sy 80. 16 Als der Löwe ihn sah, lief er herzu, packte ihn, streckte ihn nieder und tötete ihn. Ar 69 and the lion sprang upon him and slew him. **(77)** T 154. 10 siṁha..(ed. major tam for tvam, ed. minor tvam)..ahaṁ (Hertel assumes a lacuna, unnecessarily) paryāptiṁ kṛtvā... SP 1623 (α inserts vyāpādya) gomāyum asāv (α om) āha: tvam eva tadrakṣaṇaṁ kuru (α tvam ekaṁ kṣaṇaṁ rakṣa). aham api nityakarma kṛtvāuṣadham enaṁ kariṣyāmi (α kṛtvā mahāuṣa° idaṁ bhakṣayāmi). ity. So 146 nikṛtya (B. niṣkṛ°) gardabhaṁ taṁ ca sthāpayitvā ca rakṣakam, tasya taṁ jambukaṁ śrāntaḥ siṁhaḥ snātuṁ jagāma saḥ. Kṣ 540(17)bc mṛgeśvare, snānāya yāte. Spl 14. 23 tatas taṁ hatvā śṛgālaṁ rakṣapālaṁ nirūpya svayaṁ snānārthaṁ nadyāṁ gataḥ. Pṇ 239. 13 follows Spl. Sy 80. 18 Darauf sprach er zum Schakal: Gib zu dem Esel acht, ich will gehen und mich waschen und wieder kommen, denn so lautet das Heilrezept, daß der Kranke Herz und Ohren verzehre und den übrigen Leib Gott zum Opfer darbringe. Ar 70 When the lion had finisht killing the ass, he said to the jackal: This is the remedy that is prescribed for me, that I bathe and then eat the ears and heart and sacrifice the rest. Do you watch the ass while I bathe. [Several Ar versions put the last sentence first, as in Sy.] Then I shall return. **(78)** T 154. 12 gate ca tasmin gomāyuś cintayām āsa: kathaṁ siṁhasya mama cāikāntitvam (em.; mss. cāivāntikam). etad asmākaṁ tu na yujyate: nityam ete mitrabhūtāḥ. tena hi kuto rāsabhaṁ lapsye. avighnam astv āuṣadhopayogasyeti praṇamya lokapālān upayojitavān karṇāu hṛdayaṁ ca. SP 1624 text (om 'tilāulyād; α om uktvā; α tr siṁhe gate ca, ed. tataḥ si° gatavati; α om gomāyunā). So 147 tatkālaṁ jambukas tasya sa māyāvī kharasya tat, bhakṣayām āsa hṛdayaṁ karṇāu cāpy ātmatṛptaye. Kṣ 540(17)cd tatkarṇa° jambuko 'harat. Spl 15. 1 śṛgālenāpi lāulyāutsukyāt tasya karṇa° bhakṣ°. Pṇ 239. 15 (preceded by 239. 14 gate siṁhe, for Spl gataḥ, see prec.) śṛgālenātilāulyāt kharasya karṇ° bha°. Sy 80. 22 So ging der Löwe, der Schakal aber fraß das Herz und die Ohren des Esels, damit er, wenn er ihn sehe, es für ein böses Omen halte und nicht von ihm fresse. Ar 71 like Sy. **(79)** T 154. 16 text (om snātvā). SP 1625 āgatya siṁhenābhihitam (α °noktam). So 148abd snātvāgatas tathābhūtaṁ taṁ dṛṣṭvā gardabhaṁ (B. dṛṣṭvāiva kharaṁ) hariḥ, [here next] apṛcchat taṁ ca jambukam. Kṣ 541(18)ab samabhyetya bruvāṇe vāraṇadviṣi. Spl 15. 1 atrāntare siṁho yāvat snātvā kṛta-

'gataś (*ca*) siṅhaḥ (*pradakṣiṇaṁ kurvan*) *na dṛṣṭavān karṇāu hṛdayaṁ ca. āha ca*: (80) (*kim idaṁ vṛttam. kathaya,*) kva karṇahṛdaya*m asya*. (81) *gomāyur* āha: (*svāmin,*) kuto 'sya mūrkhas*ya* karṇahṛdaya*m. yasya* (*khalu*) *karṇahṛdayam asti,* (*sa*) *kim evaṁvidho bhavati*: āgataś ca gataś ce 'ti. (82) (*tataḥ*) *siṅhas* †*tūṣṇīṁ sthitaḥ*†.

(End of Story 1)

(83) ato 'haṁ bravīmi: nā 'haṁ gardabha iti. (*tad*) gaccha(tu bhavān). nā 'haṁ (*tvayā punaḥ*) pra*tā*rayituṁ śakyaḥ.

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devārcanaḥ pratarpitapitṛgaṇaḥ samāyāti tāvat karṇahṛdayarahito rāsabhas tiṣṭhati. Pṇ 239.15 snātvā ca kṛtayathocitavidhiḥ siṅho yāvad āgacchati, tāvat karṇahṛdayarahitaṁ kharaṁ dṛṣṭvā. Sy 80.24 Und der Löwe kam und fragte ihn. Ar 72 When the lion returned, he said. **(80)** T 154.17 kim...kva tāu karṇāu sahṛdayāu. SP 1625 kvāsya karṇa° (α tr as text). So 148c kva karṇāu hṛdayaṁ cāsyety. Kṣ 541(18)a kva yātaṁ tat. Jn diff.; lion scolds jackal for eating it. Sy 80.25 Wo sind Herz und Ohren des Esels? Ar 72 as Sy. **(81)** T 154.18 asāv āha: kuto 'sya karṇāu hṛdayaṁ vā, yo 'yaṁ mūrkha āgataś... SP 1625 text (α om svāmin; α kharasya for mūrkhasya, and cāsti; ed. om sa, but α has it). So 149 jambukaḥ so 'py avādīt tam akarṇahṛdayaḥ prabho, prāg evāsīt kathaṁ gatvāpy āgacched anyathā hy ayam. Kṣ 541(18)cd, 542(19) kroṣṭāvadan na jānīṣe prakṛtaḥ (Ma. em. °tyā) saralāśayaḥ (Ma. ms. °yā, em. °ya), akarṇahṛdayo mūrkho yadi na syād ayaṁ kharaḥ, gato 'pi dṛṣṭatrāso 'pi (Ma. dṛṣṭamātre, ms. °tro, 'sāu) kiṁ punar vyasanaṁ viśet. Spl 15.5 śṛgāla āha: svāmin, mā māivaṁ vada, yat karṇahṛdayarahito 'yaṁ rāsabha āsīt. tenehāgatya tvām avalokya bhūyo 'py āgataḥ. Pṇ 239.19 mostly as Spl (śṛ° savinayam āha—°rahita evāyam āsīt, katham anyathehāgatya svayaṁ tvām ava° bhayād gatvā bhūyo°—; adds, ata evocyate, and vs=our vs 17). Sy 80.26 Spricht er zu ihm: Wozu Worte verlieren? Weißt du nicht, daß er, wenn er Herz und Ohren besessen hätte, nicht zum zweitenmal zu dir gekommen wäre, nachdem er dir einmal entwischt war? Ar 73 as Sy. **(82)** T nothing. SP 1627 text (α om tataḥ). So 150 tac chrutvā sa tathāivāitan (B. °taṁ) matvā kesary (B. keś°) abhakṣayat, tanmāṁsam anyat tacceṣaṁ jambuko 'pi cakhāda saḥ. Spl 15.7 atha tad vacanaṁ śraddheyaṁ śrutvā siṅhas tenāiva saha saṁvibhajya niḥśaṅkitamanās taṁ bhakṣitavān. Pṇ 240.1 follows Spl. Sy nothing. Ar 73 And the lion believed him. **(83)** T A295 ato...gardabhaḥ, na cāhaṁ tvayā punaḥ prakrāmayituṁ śakyaḥ. gaccha. SP 1628 text (ed. ahaṁ...aśakyaḥ for α nā° śa°, all SP mss. om tvayā punaḥ. At end ed. adds udakaṁ pītvā sthātavyam; for this α śakyaś ced gardabho bhavāmi). So 151 ity ākhyāya kapir bhūyaḥ śiśumāram uvāca tam, tan nātrāiṣyāmy ahaṁ bhūyaḥ kariṣyāmi kharāyitam. Kṣ 543(20)ab gacchādhunā na te mitram ahaṁ kuṭilacetasaḥ (Ma. kuṭilaceṣṭita, em. for °taḥ). Spl 15.9 ato 'haṁ bravīmi (our vs 17 repeated). Pṇ 240.3 ato...nāham api lambakarṇo rāsabhaḥ. iti. Sy A159 Deshalb sagte ich dir ja: Ich bin nicht jener

kṛtakavacanāiḥ kāryārambhāis tvayā 'py anuvartitaṁ
nibhṛtanibhṛtāiḥ prajñādoṣāir mayā 'py upalakṣitam
atiśayaguṇaṁ tvatpāṇḍityaṁ mayā 'py anuvartitaṁ
kṛtakavacanāiḥ kālo nītaḥ samena samaṁ gatam. 19.

sādhu ce 'dam ucyate:

yāny eva buddhiskhalitāni nūnaṁ
tāny eva buddheḥ pratibodhitāni
manasvināṁ tattvavidāṁ manāṁsi
bhiṣagvarāṇī 'va cikitsayanti. 20.

(84) *atha śiśumāro valīvadanakaṁ prajñākāuśalaviniścitamanā evam āha:*

māurkhyaṁ prakhyāpayanti svaṁ paraṁ prājñaṁ vadanti tu
dhīrāḥ sveṣu tu kāryeṣu bhavanty askhalitodyatāḥ. 21.

(85) *ity uktvā nihatāśaḥ svam ālayam agāt.*

Esel, von dem der Schakal behauptete, er habe weder Herz noch Ohren gehabt. So geh' denn von mir. Ar 74 as Sy except om last sentence. **Vs 19**=T 17, Sy 12 and Ar 75, first part. d, Tβ kṛtakanibhṛtāiḥ or °nivṛtāiḥ. Denn du hast mich durch deine Anschläge verführt, und da habe auch ich dich verlockt. Ar You have deceived me and trickt me, but I have repaid you with your own kind of deceit, and have repaired the destruction which I did myself. Before next vs, Tβ A296 sādhu cedam ucyate; Sy Und die Weisen haben gesagt; Ar [Khalil and others] It has been said. **Vs 20**=Tβ 18, Sy 12 and Ar 75, second part. Sy Die Einsicht kann verderben und wieder gut machen. Ar, not in Cheikho, but in Khalil, DeSacy, Joel, JCap, KF: Him whom carelessness brings to ruin, nothing but intelligence can save. Here Tβ, Kṣ, Jn insert story of Potter as Warrior, with some surrounding material partly corresponding in Tβ and Kṣ. The motivation of the story in T and Kṣ is the same; in Jn it is different and artistically much better. See my Introduction, Vol. II, page 78. **(84)** Tβ A301 text. Sy A160 Die Schildkröte sprach. Ar 76 The tortoise said: You are true and right. **Vs 21**=Tβ 23, Sy 13, 14, Ar 76, 77. Hertel wrongly equates Sy 13 with Tβ 18, our vs 20. Sy Ein Weiser macht wenig Worte und handelt viel, und bekennt seinen Fehltritt ohne Scham, und verbirgt nicht die guten Sitten, [14] und bestrebt sich, mit Taten wieder gutzumachen, wie einer, der strauchelt und fällt, mit Hilfe der Erde selbst wieder aufstehen kann. Ar for the wise man is small of speech but great of action. He recognizes his fault and understands his affairs before entering upon them. [77] He recovers from a fall in business thru his own deed, like the man who falls upon the ground and by means of the ground lifts himself up and supports himself. Here Tβ inserts its vs 24. **(85)** Tβ A302 text. SP 1629 tac (α etac) chrutvā śiṅśumāro labdhanāśaṁ kṛtvā (α om) gataḥ. So 152 evaṁ tasmāt kapeḥ śrutvā śiśumāro yayāu gṛham, mohād asiddhaṁ bhāryārthaṁ śocan mitraṁ ca hāritam. [So 153, 154 are secondary

iti labdhanāśaṁ nāma caturthaṁ tantraṁ samāptam.
(End of Fourth Book)

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additions.] Kṣ 549(26) ity ākarṇya harer vākyam anutāpahatāśayaḥ, śiśumāro yayāu mandaṁ nananda ca ciraṁ kapiḥ. Pa nothing. Colophon: T iti tantrākhyāyike (β °yāyikāyāṁ) la°...(om sam°). SP samāptaṁ cedaṁ (α om ca) labdhanāśo (α °nāśaṁ or °nāśanaṁ) nāma caturthatantram (v. l. °thaṁ ta°). Kṣ (iti, om Ma.) vānaraśiśumārākhyāyikā. Spl iti sam° labdhapraṇāśaṁ nāma ca° tan°. Pṇ samāptaṁ cedaṁ labdhapraṇāśaṁ...tantram, yasyāyam ādyaślokaḥ (repeats vs 1). Ar 78 This is the fable of him who strives for something until, when he has got it, he loses it. End of the chapter of the monkey and the tortoise.

PAÑCAMAṂ TANTRAM (FIFTH BOOK)
APARĪKṢITAKĀRITVAM (HASTY ACTION)

(1) athe 'dam ārabhyate *'parīkṣita*kāritvaṁ nāma pañcamaṁ tantram. yasyā 'yam ādya(ḥ) ślokaḥ:

yo 'rthatattvam avijñāya vaśaṁ krodhasya gacchati
so *'cirād* bhraśyate mitrād brāhmaṇo nakulād iva. 1.

(2) *rājakumārā ūcuḥ*: kathaṁ (cāi) 'tat. *viṣṇuśarmā 'bravīt*: (3) asti gāuḍadeśe (*kaścic chubhagotro*) devaśarmā nāma brāhmaṇaḥ (*prativasati sma*). (4) tasya (ca) bhāryā yajñadattā nāma (*brāhmaṇī*). (5) sā (*kadācit prāktanapuṇyavaśād*) garbhiṇī saṁ-

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(1) T A303 ataḥ param aparī°...(β om all thru tantram). SP 1631 athedānīm asamīkṣyakāritvaṁ (α asaṁpreksya°) nāma pañcamatantram āra°. asyāyam (α yasy°) ādyaślokaḥ. Spl 45. 1, Pṇ 257. 2 text (Spl parīkṣitakārakaṁ; Pṇ ādyaśl°, Spl ādimaḥ śl°). Vs 1=T, SP, N, Sy 1, Ar; Hp IV. 97, Hm IV. 94; Jn (Spl 18, Pṇ 13) different vs. a, N yathātattvam. b, SP ed. yāsyati, α text; H krodhasyāiva vaśaṁ gataḥ. c, SP, H sa tathā, N sa tatra; N trasyate, H tapyate; N mitro, SPα, H mūḍho. Sy Wer in seinen Taten und Werken unbedacht ist, empfindet stets Reue, wie jener Magier, der es bereute, daß er unbedacht gewesen war und das Wiesel, das er liebte, erschlagen hatte und ihm den Dank schuldig geblieben war. (2) T A304. 1 evam anuśrūyate. SP 1634 text (α om ca; ed. āha for [α] ābrāvīt). Sy A162. 1 Dbšrm sprach: Was ist das für eine Geschichte? Und Biḏug sprach. Ar. (3) T A304. 2 text (om kaścic). SP 1635 asti kaś° gāuḍ° deva° nā° brā°. H practically omits all down to § 28. So 3ab babhūva devaśarmākhyo brāhmaṇo nagare kvacit. Kṣ 550(1)ab gāuḍeṣu devaśarmākhyo babhūva brāhmaṇaḥ purā. Spl 49. 18 kasmiṅścid adhiṣṭhāne deva°... Pṇ 259. 28 asti kasmiṅścid adhiṣṭhāne deva° nā° brā°. Sy A162. 3 Es war einmal ein Magier im Lande Srbzi. Ar (DeSacy, KF name the country Jurjan, others no name). (4) T A304. 2 text (om brāhmaṇī; β om ca). SP 1635 ta° bhā° yajñasenī (α °nā) nāma (α adds brāhmaṇī). So 3cd tasyābhūd (B. °sīd) devadatteti (B. yajñada°) gehinī sadṛśānvayā. Jn diff. to vs 2. Sy A162. 3 der hatte eine jugendliche Frau, die bisher noch nicht empfangen hatte. Ar. (5) T A304. 3 sā kad° gar° (β ṛtukālāvabaddhaphalā gurūdarī) saṁ°. SP 1636 sā ca (α om) prāktanapuṇyakarmaṇā (α text) gar° jātā. So 4a dhṛtagarbhā ca sā tasya. Kṣ 550(1)cd garbhiṇīṁ jāyāṁ nijām. Sy A162. 5 Als sie

vṛttā. (6) tāṁ ca dṛṣṭvā *devaśarmā* (*paraṁ*) paritoṣam *upāgataḥ*, (*evaṁ cā 'cintayat*: *mahan me kalyāṇam upasthitam apatyalābhāya*,) brāhmaṇīṁ (*cā*) *'bravīt*: (7) (*bhadre*,) *kṛtārthā 'si*, *dārakaṁ* janayiṣyasi, *tasyā 'haṁ bahumanoratho* (*garbhādhāna-*) *jātakarmanāmakaraṇādisaṁskārān kariṣye*; *sa* (*ca*) *me gotradharo bhaviṣyatī* ('ti). (8) (*evaṁ*) brāhmaṇy (*abhihitā*) *'bravīt*: *ko jānāti*, *dārako bhaviṣyati na ve 'ti*. (*tan*) na yuktam *evam adṛṣṭe 'pi ca vaktum*. *nā 'dāv eva* manorathaḥ *kāryaḥ*. *uktaṁ* ca:

anāgatavatīṁ cintāṁ yo naraḥ kartum icchati
sa *bhūmāu* pāṇḍuraḥ śete somaśarmapitā yathā. 2.

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nun empfing. Ar. **(6)** T A304. 3 text (β upagataḥ; β cāhūyābravīt). SP 1636 taṁ ca (α om) dṛṣṭvā parituṣṭo brāhmaṇo manorathasahasraṁ (α manorājyaṁ) kurvan brāhmaṇīm āha. Cf. So **4cd** (after the birth) daridro 'pi sa taṁ mene nidhiṁ labdham iva dvijaḥ. Kṣ 550(1)cd sa hṛṣṭo [here prec.] avadad utsukaḥ. Sy A162. 5 freute er sich und sprach zu seiner Frau. Ar. **(7)** T A304. 4 text (om bhadre; β kariṣyāmi; β om ca). SP 1637 bhadre, śāśvataṁ putraṁ janayiṣyasi. Kṣ 551(2)ab bhaviṣyaty eva putras te mama vaṁśavivardhanaḥ. Sy A162. 6 Frohlocke, mein Liebling, denn du wirst einen Knaben gebären, und wenn du ihn geboren hast, gebe ich ihm einen schönen Namen und suche ihm eine Pflegerin, und ich werde ihn gut aufziehen und ihn wohl halten und wohl heranbilden und unterrichten, und wir werden durch ihn schönen Namen und Nachkommenschaft erhalten. Ar.—I put garbhādhāna in parenthesis because, as Winternitz points out (*WZKM*. 25. 58f.), this rite could not rationally be spoken of anticipatorily, since the wife was already pregnant. Yet I am not at all sure that the orig. did not contain it. The only question is whether the carelessness is attributable to the author of the Pañc. or to the redactor of T. That the orig. at least had a list of *some* saṁskāras is indicated by Pa. **(8)** T A304. 6 text (β om brāhmaṇy; β bhaviṣyatīti na vā; α & ed. oṃ tan...kāryaḥ). SP 1637. brāhmaṇī tv (α om) āha (α prāha): na yuktam etat te manorathaṁ kartum. tathā ca. Kṣ 551(2)cd iti śrutvābravīj jāyā bhāviṣu pratyayaḥ katham. Sy A162. 11 Spricht sie zu ihm: Hausherr, warum hast du ein Wort gesprochen, das nicht vorzeitig hätte gesprochen werden sollen? Wer kann wissen, ob ich [Ar: a male or a female child] gebären werde oder nicht? Und wenn ich gebäre, was kann ihm in der Zukunft noch passieren? Darum überlaß alles der Hand Gottes. Heißt es doch. Ar. **Vs 2**=T, SP, N, Sy 2, Ar, Spl 71, Pṇ 53, cf. Hp IV. 20, Hm IV. 16, Kṣ 552(3). a, Tβ anādaravatīṁ, SP ed. anāgatamatāu (misprinted °māu), but v. l. including best ms., with N and H, text. The rest of the vs, and the entire story, are diff. in H. b, Jn asaṁbhāvyaṁ karoti yaḥ. c, SP, N tathā for bhūmāu, Jn eva. SPα, N pāṇḍaraḥ, Tβ patitaś. Kṣ āśāṁ vidhāya bhāveṣu yo hi bhāveṣu (Ma. em. bhāviṣu) hṛṣyati, sa sajjate (Ma. lajj°) saktughaṭaṁ bhaṅktvāiva svayam agrataḥ (Ma. em. °tveva sv° agrajaḥ). Sy Ein Weiser verfügt nicht über etwas, was noch nicht da ist, indem er denkt: So und so will ich damit tun. Es könnte

(9) *so 'bravīt*: kathaṁ (cāi) 'tat. sā 'ha:

KATHĀ 1
(STORY 1: THE BRAHMAN WHO BUILT AIR-CASTLES)

(10) asti kaścid vidyā*bhyāsī* brāhmaṇasūnuḥ. (11) *tasya kasmiṁścid vaṇiggṛhe nāityakaṁ* (*bhojanaṁ*) *vartate.* (12) *sa* (*ca*) *yadā tatra na bhuṅkte, tadā* saktu*setikāṁ labhate. tāṁ ca 'vāsaṁ nītvā* ghaṭe *pra*kṣipya sthāpay*ati. evaṁ ca tasya bahunā kālena sa ghaṭaḥ saktubhiḥ saṁpūrṇaḥ.* (13) *kadācit tasya ghaṭasya nāgadant*(*ak*)*e sthāpitasyā 'dhastāc chayanagato 'sāu brāhmaṇo divā*supta(*pratibuddha*)*ḥ, evaṁ* (*ca*) *cintayām āsa*: (14) mahārghaṁ (*dhānyaṁ vartate kiṁ uta*) *kṛtā*nnaṁ (*saktavaḥ*).

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ihm sonst gehen wie jenem törichten Magier, auf dessen Kopf sich das Öl und der Honig ergoß. **(9)** T A 305 text (β om). SP 1641 brāhmaṇa āha: ka° cāitat (α om ca). sāpy āha. Sy A 163, Ar similarly. **(10)** T 156. 13 asti (β om) kaś° (β kasmiṁścid deśe) brā° vidyāprasaṅgena kālaṁ nayati sma. SP 1642 text (α °sutaḥ). Spl 68. 3 kasmiṁścin nagare kaścit svabhāvakṛpaṇo nāma brāhmaṇaḥ prativasati sma. Pṇ 276. 2 asti kasmiṁścid adhiṣṭhāne svabhāvakṛpaṇo nāma brāhmaṇaḥ. Kṣ **553(4)b** brāhmaṇaḥ purā. Sy 83. 10 Es war einmal ein Magier. Ar. **(11)** T 156. 13 text (ed. with α om bhojanaṁ). SP 1642 sa cāparapakṣe pitṛśrāddhe bhojitaḥ (α sa ca māsi śrāddhe bh°). Sy 83. 10 dem wurde die Nahrung aus dem Hause eines reichen Mannes (=Kaufmannes) vorgesetzt. Ar. **(12)** T 156. 14 text (β om ca after sa; mss. °prasetikāṁ, em. Hertel; α saktunā). SP 1642 apareṇa ca śrāddhadine tasmin saktavo dattāḥ. tān saktūn ekaṁ ghaṭaṁ yācayitvā tatra nikṣipya svasamīpe sthāpayitvā saṁtuṣṭa āste (for all this α; apareṇāpi tasya śrāddhe sak° dat°. tāṅś ca ghaṭe nikṣipya kaṇṭhayā prachādya). Kṣ 553(4)ab bhikṣārjitaṁ saktughaṭaṁ nidhāya. Spl 68. 4 tasya bhikṣārjitāiḥ saktubhir bhuktorvaritāir ghaṭaḥ paripūritaḥ. Pṇ 276. 2 tena bhikṣ° sakt° bhuktoddharitāiḥ (read so in Spl) kalaśaḥ saṁpūritaḥ. Sy 83. 11 nämlich Honig und Öl und etwas Gerstenmehl, und was übrig blieb, brachte er jeweilen heim, schüttete es in einen Krug und hing den an einem Nagel über seiner Lagerstatt auf, und so wurde der Krug schließlich voll. (Cf. our text in next.) Ar. **(13)** T 157. 3 text (β om ghaṭasya, divā, and ca). SP 1644 tatra suptvā manorathaśatam akārṣīt. Kṣ 553(4)c acintayad. Spl 68. 4 taṁ ca ghaṭaṁ nāgadante 'valambya tasyādhastāt khaṭvāṁ nidhāya satatam ekadṛṣṭyā tam avalokayati. atha kadācid rātrāu suptaś cintayām āsa. Pṇ 276. 3 close to Spl (om suptaś). Sy 83. 15 Eines Tages nun, als er auf dem Bette lag, hob er seine Augen auf, erblickte ihn, freute sich in seiner Seele und dachte. Ar like Sy (no mention of night; evidently daytime is intended). **(14)** T 157. 4 text. SP 1644 me (v. l. mama, so read) mahad argham annaṁ prāptam (α only mahārghyam for all this). Kṣ 553(4)cd anāvṛṣṭyāṁ (Ma °yā) tasya mūlyaṁ caturguṇam. Spl 68. 6 yat,

tan me viṅśatimātrakāṇāṁ rūpakāṇāṁ saktavaḥ santi. (15) *tāṅś cā* 'haṁ vikrīya (*dvirūpakāś*) *chagalikā daśamātrā upāvartayiṣyāmi.* (16) *ṣaṇmāsāś ca* prasaviṣyante; *tāsāṁ cā 'patyāni tathāi 'va* (*prasaviṣyante*). (17) *pañcābdānantarāc ca catuḥśata*-saṁkhyā *bahvyo* bhaviṣyanti. (18) (*loke ca śrūyate*) *catasṛbhir ajābhir ekā dhenus* (*taruṇī jīvavatsā bahukṣīrā sarvaguṇasaṁpannā*) *labhyate.* (so 'haṁ) *tābhir ajābhir eva* gavāṁ śataṁ *parivartayiṣyāmi.* (19) *tāsāṁ ca prasavāpannānāṁ balivardāḥ kecid bhaviṣyanti, tāiś cā 'haṁ kṛṣiṁ kṛtvā bahu sasyam utpā-*

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paripūrṇo 'yaṁ ghaṭas tāvat saktubhir vartate. tad yadi durbhikṣaṁ bhavati, tad anena rūpakāṇāṁ śatam utpadyate. Pṇ 276. 5 follows Spl. Sy 83. 17 Dieser Krug ist voll, so daß ich ihn teuer verkaufen kann. Es wird sich geben, daß, wenn ich ihn zu zivilem Preise anbiete, ich einen Denar heimbringe. Ar. [Did the orig. mention that the brahman counted on a famine (Jn) or drought (Kṣ) to increase the value of his goods? Some Ar versions state that the food was costly at this time, or was increasing in value; but this is no more than T has.] (15) T 157. 5 tāṅś (α tac) cāhaṁ vikr° chag° viṅśatimātrā upāvart° (so ed. with α; β text, reading vikrīḍaya [!], and adding at end sakṣīrāś ca dhenavaḥ). SP 1645 tad ahaṁ saktūn (α enaṁ for tad etc.) vikrīya chāgīṁ kreṣyāmi. Kṣ 554(5)a tanmūlye chāgikāḥ kṛtvā (Ma. em. krītvā). Spl 68. 8 tatas tena mayājādvayaṁ grahītavyam. Pṇ 276. 7 tataś ca tenājādvayam ahaṁ grahīṣye. Sy 83. 20 Für den Denar schaffe ich mir 10 (so also Ar) Ziegen an. Ar. (16) T 157. 6 ṣaṇ° ca pras°. SP 1645 sā ca prativatsaram apatyadvayaṁ (α prativarṣaṁ dārakadvayaṁ) prasūte. tasyāś cāpat° tathāiva prasūyante (α om). Spl 68. 8, Pṇ 276. 7 tataḥ ṣaṇmāsika-(Pṇ °se-ṣaṇmāse) prasavavaśād. Sy 83. 20 Diese werden trächtig zu ihrer Zeit und ebenso ihre weiblichen Nachkommen. Ar similarly (KF, OSp after five months, JCap successu temporis). (17) T 157. 7 text (β °ca tena kāuśalenātarkayiṣyāmy avaśyaṁ catuḥśatasaṁkhyānā bahvyo gokā bhav°). SP 1646 tataḥ kālāntareṇa śatasahasrasaṁkhyākā (α °khyā) bhaviṣyanti. Spl 68. 9, Pṇ 276. 8 tābhyāṁ (Pṇ om) yūthaṁ (Pṇ ajāyū°) bhaviṣyati. Sy 83. 22 Und nach 5 Jahren habe ich so mehr als 500 Ziegen. Ar (400 goats, as T, according to JCap, OSp). (18) T 157. 7 text (ed. with α adds ca after jīvavatsā, and om sarvagu°). SP 1647 tāś ca (α paścāt tāṁ) vikrīya gavāṁ śataṁ (α sahasraṁ) kreṣyāmi. Kṣ 554(5)b tābhiḥ prāpsyāmi godhanam. Spl 68. 9 tato 'jābhiḥ prabhūtā gā grahīṣyāmi. Pṇ 276. 8 tato 'jābhir gāvaḥ. Sy 83. 23 Von je vieren von ihnen verkaufe ich und kaufe eine Kuh — [corrupt] und so habe ich dann 100 Rinder nebst den Weibchen. Ar. (19) T 157. 9 sarvaṁ ca gośatāt saṁbhavatīti tadutpannadāntāiḥ (β for this kṛtvā) sarvabījavapanaṁ (α °vāpanaṁ, so read, Thomas, *JRAS.* 1910, p. 1351, and Hertel, *WZKM.* 25. 23) kariṣyāmi. SP 1647 text (ed. kṛṣiko bhūtvā for α kṛṣiṁ kṛtvā; α paścāt bahukālāntareṇa tāsāṁ ca prasavabhedāt balī° bhav°...utpādayāmi). Kṣ 554(5)c kṛṣiṁ tena samādhāya. Spl 68. 10, Pṇ 276. 9 diff., expanded. Sy 83. 25 Von ihnen gebe ich ab zu (gutem) Preis

dayiṣyami. (20) *tasya vikrayāt prabhūtaṁ suvarṇaṁ bhaviṣyati; śobhanaṁ ce ('ṣṭakācitaṁ) veśma prākārābhyantarhitaṁ kariṣyāmi.* (21) *dāsīdāsabahalāṁ sarvopaskarasaṁpannāṁ ca tāṁ (mama) mahatīṁ saṁpadaṁ dṛṣṭvā ('vaśyaṁ)* kaścid *yogyatamo* brāhmaṇaḥ *surūpāṁ* kanyāṁ (*me*) dāsyati. (22) tasyāṁ ca (*kalenā 'smad)bhāgyopabṛṁhitaṁ dīrghāyuṣaṁ aroyaṁ vaṁśadharaṁ dārakaṁ janayiṣyāmi.* (23) tasya (*cā 'haṁ yathāvidhi jātakarmādi kṛtvā*) somaśarme 'ti nāma kariṣyāmi. (24) (*valyati ca dārake*) brāhmaṇī gṛhakarmavyagrā gavām (*abhy*)āgamana-

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und kaufe Land und Gewässer und Sämereien, und die andern (? JCap masculos) Rinder verwende ich zum Ackerbau und die weiblichen Tiere zur Zucht. Ar. **(20)** T 157. 10 tataḥ sarvadhānyasya (β adds ca) mahān nicayo bhaviṣyati. śobhanaṁ ca (β adds iṣṭakācitaṁ tat sthāvara-) veśma prākār°... Spl 68. 11, Pṇ 276. 11 teṣāṁ vikrayāt...bhaviṣyati; suvarṇena catuḥśālaṁ gṛhaṁ saṁpadyate (Pṇ °patsyate). Sy 83. 28 Auf diese Weise verkaufe ich nach 10 Jahren vom Ertrag des Landes und der Gewässer und von den Nachkommen der Rinder um (guten) Preis und kaufe Knechte und Mägde (cf. next) und ein Haus und Hausgerätschaft. Ar (he builds many fine houses). **(21)** T 157. 11 text (β °bahala-; β °saṁpannaṁ; ed. with α om sarvopa° and tāṁ; β om mama; ed. with α om yogya°; β anurūpāṁ; ed. with all mss. om me). SP 1648 tato 'yaṁ (α 'haṁ) dhanavān iti matvā yaḥ (α om) kaścid brāhmaṇaḥ kanyāṁ me dāsyati. Kṣ 554(5)d pariṇeṣyāmi kanyakām. Spl 68. 12, Pṇ 276. 12 tataḥ (Pṇ adds ca) kaścid brāhmaṇo (Pṇ om) mama gṛham āgatya (Pṇ abhyetya) prāptavarāṁ rūpāḍhyāṁ kanyāṁ dāsyati (Pṇ pra-dā°). Sy 83. 31 Und wenn ich so reich geworden bin [cf. prec. also], nehme ich mir ein Weib aus begüterter Familie. Ar (the wife is beautiful in KF, OSp, noble in JCap, OSp, bonam in JCap). Possibly the orig. had anurūpāṁ rather than surūpāṁ. **(22)** T 157. 12 tasyāṁ ca dīrgh°...(so ed. with α; β yathāvidhi navoḍhā [Hertel nāv°, probably misprint] sā kālenā°...janayiṣyati). SP 1649 tasyāṁ ca putram utpādayiṣyāmi (α °dayāmi). Kṣ 555(6)a mahādhanasya putro me. Spl 68. 13, Pṇ 276. 13 tatsakāśāt (Pṇ tasyāḥ) putro (Spl adds me) bhaviṣyati. Sy 83. 33 und schwängere sie, und sie gebiert mir einen Sohn, der wird ein Glückskind und vom Schicksal begünstigt und mein Stammhalter. Ar more fully; JCap 219. 6 filium nobilem et delectabilem cum bona fortuna et dei beneplacito, qui crescet in scientia et virtute, et relinquam mihi per ipsum bonam memoriam post mei obitum. **(23)** T 157. 13 text. SP 1650 tasya somaś°... Kṣ 555(6)b somaśarmā bhaviṣyati. Spl 68. 14, Pṇ 276. 14 tasyāhaṁ somaś°... Sy 83. 35 Ich gebe ihm den Namen Mhpḷ' (Persian name containing Mah, 'moon'=soma), und erziehe ihn und bilde ihn aus in Lehre und Studium. Ar. Does the last phrase in Sy correspond with the parenthetized words of our text? **(24)** T 157. 14 text (β om ca; ed. karmāsaktā, β karmaṇy āsaktā, for gṛha°, in β before brāhmaṇī; ed. with α om samyag, and tr pram° dār°, and °yiṣyasīti; β abhirakṣayiṣyati, om na). SP

kāle (*samyag*) *dārakaṁ* (*pramādān*) nā *'bhirakṣayiṣyati.* (25) (*tadā*) tām ahaṁ (*brāhmaṇīṁ putrasnehābhibhūtahṛdayo*) laguḍeno (*'dyamya*) tāḍayiṣyāmi. (26) *evaṁ tena* (*dhyānasthitena*) laguḍaṁ *bhrāmayitvā 'bhyāhato* (*'sāu*) ghaṭaḥ, *yena tasyāi* (*'vo*) *'pari śatakapāl*(*abhagn*)*o* (*vyāviddhasaktur*) *nipatitaḥ*; *tato* 'sāu brāhmaṇaḥ *saktudhūlīdhūsaritatanuḥ* svapna*pratibuddham* ivā *'tmānaṁ manyamānaḥ* paraṁ vāilakṣyaṁ (*janahāsaṁ co 'pa-*) *gataḥ.*

(End of Story 1)

(27) ato 'haṁ bravīmi: anāgatavatī cintā (*na kāryā. dṛṣṭe kārye*

1650 varṣe jāte tasya me bhāryā (α tasmin brāhmaṇī) gṛhakarma kurvatī paśusamāgamasamaye (α gṛhakarmavyagrā gavām āgamana°) putraṁ na pratyavekṣate (α pravekṣate). Kṣ 555(6)cd rodiṣyati sute tasmin stanapānāya. Spl 68.14 tat tasmiñ jānucalanayogye saṁjāte 'haṁ pustakaṁ gṛhītvāśvaśālāyāḥ pṛṣṭhadeśa upaviṣṭas tad avadhārayiṣyāmi. atrāntare somaśarmā māṁ dṛṣṭvā jananyutsaṅgāj jānupracalanaparo 'śvakhurāsannavartī matsamīpam āgamiṣyati. tato 'haṁ brāhmaṇīṁ kopāviṣṭo 'bhidhāsyāmi: gṛhāṇa tāvad bālakam. Pṇ 276.14 follows Spl. Sy 83.36 Wenn aber Mhpj' nicht auf mich hören will und sich gegen den Unterricht auflehnt. Ar. **(25)** T 157.15 text (om tadā and udyamya). At this point Tα ends. Henceforth only Tβ. SP 1651 tadā tām ahaṁ laguḍenodyamya (α °ḍam udy°) tāḍ°. Kṣ 555(6)d, 556(7)ab tatkṣaṇam, tāḍayiṣyāmi laguḍāir (Ma. lakuṭāir) gṛhiṇīm atikopanaḥ. Spl 68.19 tato 'haṁ samutthāya tāṁ pādaprahāreṇa tāḍ°. Pṇ 276.19 follows Spl. Sy 83.37 so schlage ich ihn mit diesem Stock auf den Kopf. Ar. **(26)** T 157.16 tatas tenāsāv evam abhyāhato ghaṭaḥ...(mss. tasyavop°, em. Hertel) śatakapālo vyāv° nipa°. athāsāu brā° svapnarūpam iva tad anyad acintayat: kim idam iti paraṁ... SP 1651 iti manorājyāsaktamānasaḥ san (α iti matvā manorājyena) sasaṁbhramaṁ laguḍaṁ bhrāmayitvā (α °yan) saktusaṁpūrṇaghaṭam eva cūrṇīkṛtavān (α saktughaṭam evācūrṇayat). tato...(α °dhūsaritaḥ, om tanuḥ) paraṁ viṣādam (α vāilakṣyam) agamat. Kṣ 556(7)cd, 557(8)ab iti bhrameṇa laguḍotkṣepāir (Ma. laguḍakṣ°) ghaṭam atāḍayat, bhagnaṁ saktughaṭaṁ dṛṣṭvā tato lajjāṁ samāyayāu. Spl 68.20 evaṁ tena dhyānasthitena tathāiva pādaprahāro datto yathā sa ghaṭo bhagnaḥ, saktubhiḥ pāṇḍuratāṁ gataḥ. Pṇ 276.20 evaṁ tena taddhyānāvasthitena pādaprahāras tathā muktaḥ, yathā ghaṭo bhagnaḥ, ghaṭāntarvartibhiḥ saktubhiś ca pāṇḍuratāṁ gataḥ. Sy 84.1 Da, indem er so den Stock schwang, traf er den Krug und zertrümmerte ihn, und der Honig und das Öl ergoß sich auf seinen Kopf und das Übrige wurde verschüttet. Ar (KF 170.22 adds: So all his plans came to naught, and he was confounded.—This not in JCap, OSp.) **(27)** T A306 text. SP 1655 ato 'haṁ bravīmi (pratīka of vs 2). Kṣ 557cdef(8cd, 9ab) ity āśāṁ nāiva kurvanti (Ma. kurvīta) dhīmān bhāveṣu bhāviṣu, śrutveti brāhmaṇīvākyaṁ tūṣṇīm āsīd dvijaḥ kṣaṇam. Spl 68.22, Pṇ 277.1 as SP (Spl whole vs). Sy A164 Deshalb habe ich dir gesagt: Über etwas, was noch nicht da ist, triff keine Bestimmungen.

kriyā vartate.) *na bhittiṁ vinā citrakarme* 'ti. (28) (saṁ)pūrṇe *ca* (*prasava*)kāle prasūtā brāhmaṇī (*śubhalakṣaṇaṁ*) dārakam. (29) (*atha*) jātaṁ daśadivas(*otthān*)*e* (*ca kṛtakarmāṇaṁ*) *dārakaṁ pari*rakṣārthaṁ *pitari vinyasya* brāhmaṇy (*aśucivastraśodhanāyā*) *'tmanaḥ śāucanimittaṁ* (*saṁnikṛṣṭāṁ*) *saritaṁ gatā.* (30) *brāhmaṇo* (*'pi dāridryadoṣāsahāyatayā cā 'tmanāi 'va dhṛtas*) *taṁ bālam abhirakṣitavān.* (31) atha rāja*kulāt* parv*ake pravacana*karādānanimittaṁ brāhmaṇasyā 'hvā*yikā* rāj*amahiṣyā dāsy anupreṣitā.* (32) *śabdyamāno* (*'sāu*) brāhmaṇaḥ (*sahajadāridrya*-*saṁtaptaś cā*) 'cintayat: (33) †*yadi satvaraṁ na gacchāmi, tadā*

Denn erst wird die Wand gebaut und hernach das Bild (darauf) gemalt. Ar (some versions have equivalent of last sentence, cf. Derenbourg, JCap p. 219 note 3).—Possibly the orig. had anāgatavatīṁ cintāṁ, the pratīka, omitting na kāryā. **(28)** T 158. 6 text (om śubha°). SP 1655 atha sā pūrṇe kāle śubhal° (α salakṣaṇaṁ) dārakaṁ (α putraṁ) pras°. Hp 153. 12, Hm 141. 14 tasya brāhmaṇī prasūtā. So 4b kālena suṣuve sutam. Kṣ 558a(9c) jāte tataḥ sute. Jn wholly diff. for some distance from here. Sy A165. 1 Nun wartete ihr Mann ab, bis sie einen Sohn gebar. Ar (describes the son in ways that suggest SP's śubha-lakṣaṇa or sa-la°; Wolff schön, JCap 219. 17 filium pulcrum et delectabilem super quo ambo gavisi sunt, OSp p. 195 l. 9 un fijo complido de sus miembros etc.) **(29)** T 158. 6 text (om atha; avatīrṇā for gatā. Ed. adds ca after °nimittaṁ without ms. authority). SP 1656 atha (α om) jāte daśamadivase (α daśame di°) śuddhikāle brāhmaṇī brāhmaṇaṁ sutarakṣaṇārtham (α tr su° brāhmaṇam) avasthāpya snātuṁ gatā. Hp 153. 13, Hm 141. 14 sā ca brāhmaṇī (Hm om all this) bālāpatya-(Hm °tyasya) rakṣārthaṁ brāhmaṇam etc. as SPα. So 5 sūtakānte (B. sūtikale) ca sā tasya bhāryā snātum agān nadīm, devaśarmā sa tasthāu tu gṛhe rakṣan sutaṁ śiśum. Sy A165. 1 Und als ihre Tage um waren, sprach sie zu ihrem Manne: Gib auf den Knaben acht, daß ich gehe und mich wasche. Ar. **(30)** T 158. 8 text (ed. °doṣād asah°, but ms. °doṣāsah°). So cf. prec. Sy A165. 3 Als er nun bei dem Knaben saß. Ar. **(31)** T 158. 8 text (ms. pavake, °karadāna°; om brā° 'hvāy°). SP 1657 brāhmaṇaś ca (α °ṇasya) rājagṛhe parvaśrāddhakāle (α °śrāddhe) rājapuruṣeṇāhūtaḥ (α āhvānaka, om rāja°, āgataḥ). Hp 153. 14, Hm 141. 15 atha brāhmaṇasya kṛte (Hm brāhmaṇāya) rājñaḥ pārvaṇaśrāddhaṁ (Hp sarva-śr°, read parva°) dātum āhvānam āgatam. So 6 tāvad āhvāyikā tasya rājāntaḥpurato drutam, ceṭikā brāhmaṇasyāgāt svastivācanajīvinaḥ. Sy A165. 4 kam ein Bote des Königs mit einer dringenden Vorladung. Ar. **(32)** T 158. 9 śabdyamāne 'sāu (ms. °māṇa asāu) brā° āhūyācintayat. SP 1657 taṁ dṛṣṭvā brā° tu (α om) saha°...(α °dāridryaparavaśāc cintayām āsa). Hp 153. 14, Hm 142. 1 tad dṛṣṭvā (Hm tac chrutvā) brā° sahajadāridryād (Hm °drād) acint°. So 7a tataḥ sa dakṣiṇālobhān. **(33)** T 158. 10 kam avasthāpayāmi (ms. iva sth°) dārakarakṣaṇārtham iti. SP 1658 text as α; ed. daridrāntaraḥ for anyaḥ; ed. adds gacchāmi ced before dārakasya; ed. om kiṁ karomi. Hp 153. 15, Hm 142. 2

kaścid anyaḥ śrāddhaṁ gṛhṇāti; dāraka(sya) rakṣ*ako nā 'sti. kiṁ karomi.*† (iti). (34) (*evam avasthite*) *yas tasyā ('gnihotra-śaraṇe) gṛhe putra*nirviśeṣo nakulo (*dhānyakaṇādibhiḥ*) *saṁvardhitaḥ, tam* (*evā 'va*)sthāpya gato (*'sāu brāhmaṇaḥ*). (35) nakulo *'py acirād* apaśyat kṛṣṇasarpaṁ *kṣiti*vivarān nirgataṁ *bālakasyā 'bhyāśam* āyāntam. (36) *taṁ ca dṛṣṭvā* (*krodhasaṁraktanayano 'tīvasphuradvadanadaśanacaraṇaḥ*) *sahaso* 'tpatya *tasyo 'pari saṁnipatitaḥ* khaṇḍaśaś *ca taṁ* kṛtvā, (37) *'sṛgdigdhavaktra-caraṇa* (evā) 'yāntaṁ brāhmaṇaṁ dṛṣṭvā *supari*tuṣṭamanās

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yadi satvaraṁ na gacchāmi, tadānyaḥ (Hp tadā tatrānyaḥ) kaścic (Hm adds chrutvā) chrāddhaṁ grahīṣyati. (vs.) dārakasya cātra (Hm kiṁ tu bālaka-syātra) rakṣako nāsti. (Hm adds tat) kiṁ karomi. Sy A165. 5 Es gab keinen Ausweg und so stand er auf und ging. Ar. **(34)** T 158. 10 text (ms. avasthito ya tasyā°). SP 1659 cintākulas tāvac (α om ci° tā°) cirakālīnam (α cirakālarakṣitam) apatyanirviśeṣaṁ nakulam eva dārakarakṣaṇārthaṁ (α °the) sthāpayitvā gacchāmi. iti matvā (α om i° ma°) tathā kṛtvā gataḥ. Hp 154. 4, Hm 142. 6 yātu, cirakālapālitam imaṁ sutanirviśeṣaṁ (Hm putranir° after nak°) nakulaṁ dārakarakṣārthaṁ (Hm bālakarakṣāyāṁ) vyavasthāpya gacchāmi. tathā kṛtvā gataḥ. So 7bcd, 8a nakulaṁ rakṣakaṁ śiśoḥ, sthāpa-yitvā yayāu gehe ciram ābālyavardhitam, tasmin gate. Kṣ 558(9cd, 10ab) vipraḥ kadācin nirgato gṛhāt, rakṣāyāi nakulaṁ dhṛtvā putrasya gṛhapoṣitam (so Ma. em.; Ma. ms. and ŚP. °yoṣitam). Sy A165. 6 In dem Hause nun lebte ein Wiesel, das er wie ein eigenes Kind auferzogen hatte. Dieses Wiesel ließ er bei dem Knaben zurück, verschloß die Tür und ging. Ar. **(35)** T 158. 11 text (mahābhoginaṁ for kṛṣṇa°). SP 1661 tato nakulaś cāpaśyat (α sutaṁ rakṣayan sthitaḥ) tad-(α paścāt) gṛhavivarān nirgatya mahāntaṁ (α om) kṛṣṇasarpaṁ (α °pas) satvaraṁ dārakasamīpam āgacchantam (α gataḥ). Hp 154. 6, Hm 142. 8 tatas tena nakulena bālakasamīpam āgac-chan kṛṣṇasarpo dṛṣṭvā (Hp om). So 8abc 'trākasmāc ca śiśos tasyāntikā-gatam, sarpam ālokya nakulaḥ. Kṣ 559ab(10cd) atha sarpaṁ mahābhogaṁ bālahiṁsārtham utthitam. Jn wholly diff., but uses the word kṛṣṇasarpa. Sy A165. 9 Wie er zur Tür hinaus war (cf. So prec.), kam eine schwarze Schlange hervor und ging auf den Knaben los. Ar. **(36)** T 158. 12 text (the first phrase is contained in the prec. in SP, H, So). SP 1662 tato nakulenotpatya śīghram eva (α °lena śīghram abhyetya) gṛhītvā sarpaḥ khaṇḍitaḥ (α khaṇḍaṁ-khaṇḍaṁ kṛtaḥ). Hp 154. 7, Hm 142. 9 vyāpāditaḥ (Hm vyāpādya kopāt khaṇḍaṁ-khaṇḍaṁ kṛtvā) khāditaḥ (Hp adds ca). So 8d svāmibhaktyā jaghāna tam. Kṣ 559c(11a) nakulaḥ khaṇḍaśaḥ kṛtvā. Jn diff., but ends Spl 50. 12, Pṇ 260. 14 khaṇḍaśaḥ kṛtavān (Pṇ kṛtvā). Sy A165. 10 Das Wiesel erblickte sie, lief auf sie zu und zerriß sie in lauter Stücke. Ar. **(37)** T 158. 13 text. SP 1663 svayaṁ ca nakulaḥ (α om) saṁtuṣṭo raktaviliptaśarīraḥ san (α om vi and san) brāhmaṇāya śrāddhaṁ gṛhītvāyātāya kathayitum abhimukham upagataḥ (α brāhmaṇam āyāntaṁ dṛṣṭvā dvārāntam upāgataḥ). Hp 154. 7, Hm 142. 10 tato (Hp tathā) 'sāu

tannivedanāya bahir niścakrāma. (38) *athā* 'sāv *aparīkṣita*kārī brāhmaṇas taṁ nakulaṁ *rudhirarañjitamukhaṁ* dṛṣṭvā *'cintayat*: (*kathaṁ*) bhakṣito 'nena mama putra(ka)ḥ, iti *yaṣṭikayā* taṁ *jaghāna.* (39) (*hatvā tam*) *anantaraṁ* yāvad *asāu* (*brāhmaṇo*) gṛham (*anu*)praviṣṭaḥ, *tāvad* avyaṅgaṁ (tathāi) 'va suptaṁ putra(ka)ṁ (*kṛṣṇa*)sarpaṁ ca (*samīpe*) khaṇḍīkṛtaṁ *dṛṣṭvā,*

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nakulo brāhmaṇam āyāntam avalokya raktaviliptamukhapādaḥ satvaram upagamya (Hm upā°) brāhmaṇasya (Hm tac-) caraṇayor luloṭha. So 9 atha taṁ devaśarmāṇam āgataṁ vīkṣya dūrataḥ, sarpāsrasikto (B. sarpāśralipto) nakulo hṛṣṭo 'sya niragāt puraḥ. Kṣ 559d(11b) raktākto niryayāu gṛhāt. Spl 50. 12 tato rudhirāplāvitavadanaḥ sānandaṁ svavyāpāraprakāśanārthaṁ mātuḥ saṁmukho gataḥ. Pṇ 260. 14 tato nijaśāuryapramudito rudhirāplutamukhaḥ svavyāpāraprakāśanāya mātuḥ saṁmukham ājagāma. Sy A165. 11 Darauf kam der Magier und öffnete die Tür, und das Wiesel lief ihm entgegen, damit er seine Bravheit sehe. Ar. (38) T 158. 14 text (babhruṇā for 'nena; ms. vastikāyāṁ for yaṣṭikayā). SP 1664 raktaviliptaṁ taṁ nakulaṁ dṛṣṭvā (α raktaliptaśarīraṁ dṛ° na°) 'sāv asamīkṣyakārī brāhmaṇo hā hato 'smi, nūnam (α om) aneṇa mama putro bhakṣita (α tr bha° mama dāraka) ity avadhārya tatrāiva sthitena musalena taṁ (α ity avicārya yaṣṭim ādāya) śirasi nihatya nakulaṁ (α tr na° ni°) vyāpāditavān. Hp 154. 9, Hm 142. 12 tato 'sāu brāhmaṇas (Hm sa vipras) tathāvidhaṁ nakulaṁ (Hm taṁ) dṛṣṭvā bālako 'nena khādita (Hp mama putro 'nena bhakṣita) ity avadhārya nakulaṁ (Hp taṁ) vyāpāditavān. So 10 sa devaśarmā tadrūpaṁ taṁ dṛṣṭvāivāśmanāvadhīt, dhruvaṁ sa bālaḥ putro me hato 'neneti saṁbhramāt. Kṣ 560(11cd, 12ab) tam abhyetya dvijo dṛṣṭvā śiśuṁ matvā hataṁ sutam, ayomukhena kopāndho jaghāna nakulaṁ kṣaṇāt. Spl 50. 13 mātāpi taṁ rudhiraklinnamukham avalokya śaṅkitacittā yad anena durātmanā dārako bhakṣita iti vicintya kopāt tasyopari taṁ jalakumbhaṁ cikṣepa. Pṇ 260. 16 mātāpi rudhi° (as Spl) atisaṁrabdhaṁ tam āgacchantam avalokya nūnaṁ bhakṣ° 'nena durātmanā mama dārakaḥ, iti śaṅkitacittā kopād avimṛśya tasyopari jala° etc as Spl. Sy A165. 13 Als der aber sah, daß das Maul des Wiesels mit Blut befleckt war, geriet er in Bestürzung und glaubte, der Knabe sei von ihm getötet, und schlug, ohne zu überlegen, was er tat, das Wiesel mit seinem Stock tot. Ar. (39) T 158. 16 hatvā taṁ satvaraṁ gṛham anupra°. athāpaśyad avyaṅgaṁ tathāiva putrakaṁ suptam. SP 1666 anantaraṁ (α adds brāhmaṇo) gṛhaṁ praviṣṭo 'vyagram (α avyaṅgam) eva putraṁ vilokya (α om) mahāsarpaṁ (α sarpaṁ) ca nakulena śatadhā khaṇḍitaṁ (α ca khaṇḍīkṛtaṁ) dṛṣṭvā. Hp 154. 10, Hm 142. 13 anantaraṁ yāvad (Hp adds asāv) upasṛtyāpatyaṁ (Hp ed. om apatyaṁ, v. l. putraṁ) paśyati brāhmaṇas tāvad bālakaḥ suptaḥ (Hm susthaḥ) sarpaś ca vyāpāditas tiṣṭhati. So 11abc praviśya cāntar dṛṣṭvā taṁ bhujagaṁ nakulāhatam, jīvantaṁ ca sthitaṁ bālam. Kṣ 561abc(12cd, 13a) gehaṁ praviśya nihataṁ vīkṣya sarpaṁ bhayaṁkaram, sthitaṁ ca bālakaṁ svasthaṁ. Spl 50. 16 evaṁ sā nakulaṁ vyāpādya yāvat pralapantī gṛha āgacchati tāvat sutas tathāiva suptas tiṣṭhati, samīpe kṛṣṇasarpaṁ khaṇḍaśaḥ kṛtam avalokya.

(40) *hā hato 'smi* mandabuddhiḥ, kim (*idam*) akṛtyaṁ mayā *kṛtam* iti (*sva*)*hṛdayam* atāḍayat. (41) āgatā ca brāhmaṇī (*rudantaṁ brāhmaṇaṁ paśyantī*) *vyāpāditaṁ nakulaṁ* (*śatadhā*) *khaṇḍīkṛtaṁ sarpaṁ ca dṛṣṭvā* (*taṁ brāhmaṇam*) *aha*: kim idaṁ, (*brāhmaṇa, kathaṁ ce*) 'ti. (42) (*yato*) *brāhmaṇaḥ sarvavṛttāntam* ākhyātavān. (*prekṣāvatī*) *brāhmaṇī* (*paraṁ viṣādam upagatā brāhmaṇam*) āha:

kudṛṣṭaṁ kuparijñātaṁ kuśrutaṁ kuparīkṣitam
puruṣeṇa na kartavyaṁ nāpitena *yathā* kṛtam. 3.

Pṇ 260. 19 same sense as Spl. Sy A165. 17 Wie er dann aber zu dem Knaben hineinging und sah, daß er am Leben war, und wie die schwarze Schlange zerrissen neben ihm (JCap ante ipsum) lag. Ar. **(40)** T 158. 16 tadāsāv ātmānaṁ (em.; ms. tam asāu vana) bhūmāu prakṣipya hā...iti śarīram atāḍ°. SP 1667 (cf. also on § 38, hā hato 'smi) hṛdayaṁ (α sva-h°) tāḍayan kiṁ mayā mandabuddhināsamīkṣyakāriṇā satvaram evākṛtyam ācaritam. mahākaṣṭam āpatitam (α diff. at end). Hm 142. 15 tatas tam upakārakaṁ nakulaṁ nirīkṣya bhāvitacetāḥ sa paraṁ viṣādam agamat. Hp ed. nothing, but vv. ll. tad avalokya sa brāhmaṇaḥ paścāttāpaṁ gataḥ, or: brā° paraṁ viṣādaṁ gataḥ. So 11d brāhmaṇo 'ntar (B. °ṇaḥ so 'nv-) atapyata. Kṣ 561d(13b) śuśocānuśayākulaḥ. Spl 50. 18 putravadhaśokenātmaśiro vakṣaḥsthalaṁ ca tāḍayitum ārabdhā. Pṇ 260. 21 as Spl, expanded. Sy A165. 19 wurde er inne, daß ihm das Wiesel eine Wohltat erwiesen hatte (cf. Hm above!, and perhaps So in next? But this expression is not found in Ar versions which I have examined—JCap, OSp, KF, Wolff). Da schlug er sich wehklagend auf Haupt und Brust und rief: O wäre dieser Knabe nicht geboren worden und hätte ich diese Undankbarkeit nicht auf mich geladen. Ar. **(41)** T 158. 17 āgatā ca brā° tayoktam: kim idam... SP 1668 iti vilapann adūrād āyāntīṁ jāyāṁ sasaṁbhramam apaśyat. sā cāgatā vyā° na° śakalīkṛtasarpaṁ ca dṛṣṭvā taṁ brāhmaṇam āha: kim idam iti. (So ed.: but SPα evaṁ ruditvā sthitaḥ. snātvāgatā brāhmaṇī etc., practically as text to dṛṣṭvā brāhmaṇam etc., as SP ed.) H nothing; story ends with prec. So cf. 12 avicāryopakārī sa (B. san) nakulaḥ kiṁ hatas tvayā, ity upālabhatāyātā bhāryāpi tad avetya tam. Jn diff. Sy A165. 23 Und alsbald kam seine Frau, sah ihn und sprach zu ihm: Was ist dir begegnet, daß du wehklagst? und was bedeutet das, daß das Wiesel und die Schlange getötet sind? Ar (OSp quite close to Sy). **(42)** T 158. 18 yato 'sāu yathāvṛttam ākhyātavān. āha ca. SP 1670 text (om yato; α °brāhmaṇī punar api brāhmaṇam ākṣipat). So cf. prec. Sy A165. 26 Und er erzählte ihr den ganzen Vorfall und sprach. Ar versions make the wife the speaker of the next, with SP, but against Sy and T. The version of SP is further supported by Kṣ; see under § 56 below. **Vs 3=T, SP, N 3, Spl, Pṇ 1,** cf. Kṣ 562(13cd, 14ab); Hp III. 102, Hm III. 105 gives a wholly different vs introducing the story. The story itself is told quite differently in H and Jn, with scant verbal correspondences to the others. So and Pa lack it altogether. ab, SP ed. tr kuśru-

(43) *sa āha*: kathaṁ (cāi) 'tat. *sā 'bravīt*:

KATHĀ 2

(STORY 2: THE BARBER WHO KILLED THE MONKS)

(44) asti ka(smiṅ)ścin (*nagare bhūtapūrvo*) vaṇikputra †*utsannadhanavaṅśavibhavo*† *dāridryābhibhūtaḥ* (*śirṇagṛhadeśe vṛddhadhatrīsameto bālabhāvād ārabhya tayā*) vṛddha(*dāsyā*) dhātryā *saṁvardhitaḥ*. (45) (*prathamapradoṣa eva*) sa (*co 'ṣṇaṁ*) dīrghaṁ (ca) niḥśvasyā †*'cintayat*: *kaṣṭam, idaṁ dāridryaṁ kiyatkālāvadhi syāt. iti dhyātvā*† rātrāu suptaḥ. (46) sa ca (*niśāvasāne*) svapnaṁ dṛṣṭavāṅ. āgatya bhikṣutrayeṇa (*prabodhya*) *samabhi-*

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taṁ...kudṛṣṭaṁ (but α and N text). T kumatijñātaṁ, SP kuparijñānaṁ but v. l. with N, Jn text. b, Pṇ kukṛtaṁ kunirīkṣ°. c, Jn tan nareṇa na°. d, T om (lacuna); Jn nāpitenātra (Pṇ °neha) yat kṛtam. Kṣ asamyagvīkṣitaṁ draṣṭuṁ (Ma. em dṛṣṭvā) paṇḍito nānuvartate, anukārāt paribhavaṁ yāti nāpitavan naraḥ. **(43)** T A308 lacuna. SP 1674 brāhmaṇaḥ: ka° cājitat. brāhmaṇī. (α text, om ca). **(44)** T 159.1 text (ms. utpanna° for utsanna°; om dāsyā). SP 1675 asti kaścid vaṇikputraḥ priyaṁvado nāma. sa cotpattidaśāṁ upagataḥ pitṛvihīno mātṛvihīnaś ca. sakalabandhuvihīnaḥ san kālena vṛddhadāsyā dhātryā vivardhitaḥ. (α fragmentary.) Kṣ 563a(14c) vaṇik kṣīṇadhano. **(45)** T 159.3 text (om first ca; ms. madaṁ for idaṁ; om rātrāu). SP 1676 sa ca dāridryaduḥkhākulitahṛdayaḥ (α °ākhinnahṛ°) kadācid ātmānaṁ nindayitvā dīrghaṁ niḥśvasya rātrāu (α pra-)suptaḥ. Spl 45.9, Pṇ 257.8 tato (Pṇ adds ca) vibhavakṣayād apamānaparaṁparayā paraṁ viṣādaṁ gataḥ (Pṇ upagato), rātrāu (Spl adds suptaś) cintitavān: aho dhig iyaṁ daridratā. (Then insertion.) Spl 46.8, Pṇ 257.23 evaṁ niścayaṁ kṛtvā (Pṇ pra-)suptaḥ. **(46)** T 159.4 nidrām upāyayāu sa svapnaṁ ca dṛṣṭavāu... text; om laguḍena). SP 1678 sa ca niśānte (α text) duritakṣayāt svapnaṁ dṛ°. kenāpi siddhapuruṣeṇāgatya (α svapuru°) kathitam: kim iti bhavān viṣaṇṇaḥ. prabhāta° 'vahito bhūtvā gṛhe snānādikaṁ kṛtvā sthāsyasi. tato bhikṣārthaṁ kṣapaṇakatrayeṇāgantavyam. tvaṁ tu nirdayaḥ saṅl laguḍena tān haniṣyasi. tad bhikṣukatrayaṁ nidhitrayaṁ bhaviṣyatīti. (α in part corrupt.) See SP under § 48, which shows that SP originally agreed with T, Kṣ in having the three monks themselves appear in the dream. Hp 117.6, Hm 96.14 tataḥ (Hp pra-)kṣīṇapāpo 'sāu svapne darśanaṁ dattvā bhagavataḥ prasādād (Hm bhagavadādeśād) yakṣeśvareṇādiṣṭaḥ, yat tvam adya prātaḥ kṣāuraṁ kṛtvā laguḍahastaḥ san (Hm laguḍaṁ haste kṛtvā) gṛhe (Hp svagṛhadvāri) nibhṛtaṁ sthāsyasi. tato 'sminn evāṅgane samāgataṁ bhikṣuṁ (Hp tato yam evāgataṁ bhikṣukam aṅgaṇe) paśyasi, taṁ nirdayaṁ laguḍena (Hm °ḍaprahāreṇa) haniṣyasi. tataḥ suvarṇakalaśo (Hp tato 'sāu bhikṣuḥ suvarṇapūrṇakalaśo) bhaviṣyati. (Then insertion.) Kṣ 563(14cd, 15ab) 'paśyat svapne bhikṣutrayaṁ purā, tāiś ca sa vyāhṛtaḥ so 'smān hatvā draviṇam āpsyasi. Spl 46.9 (and Pṇ 257.24 almost identical) atha tasya svapne padmanidhiḥ kṣapaṇakarūpī darśanaṁ gatvā provāca: bhoḥ śreṣṭhin, mā tvaṁ vāirāgyaṁ gaccha. ahaṁ padmanidhis tava pūrvapuruṣopārjitaḥ.

hito yathā: *bhadra,* prabhātasamaye *vayam anenāi 'va rūpeṇā 'gamiṣyāmaḥ. (yat kāraṇam: tava pūrvapuruṣāir avasthāpitas trayo nidhayaḥ.)* laguḍena *tvadabhyāhatāś ca dīnārā* bhaviṣyāmaḥ. *na ca tvayā 'tra karuṇā kartavye* 'ti. (47) †*evaṁ taṁ svapnam anucintayann eva*† prabhāt(*asamay*)e pratibuddho dhātrīm *abhihitavān*: adya, (*amba,*) tvayā *nityaṁ* prayata*tayā* bhav*itavyam, gomayasaṁmārjanādi parikarma veśmani kāryam, yathāsaṁbhavaṁ brāhmaṇatrayasya bhojanaṁ dātavyam.* aham api *nāpitam ānayāmī* ('ti). (48) *tathā cā 'nuṣṭhite śmaśrunakhaluñcanārthaṁ* nāpita *āgataḥ. kṛtācāre śmaśrukarmaṇi* svapnadṛṣṭā *upāyātaḥ.* (49) (*atha vaṇikputras*) *tāṁ chramaṇakān* dṛṣṭvā yathādiṣṭam anuṣṭhitavān. *dhanarāśayaś ca te saṁpannāḥ.* (50) *praveśyamāne ca tasmin dhanāughe sārthavāhaputreṇa* dīnāraśata*trayamātraṁ* (*paritoṣaṇāya*) *rahasyasaṁ*rakṣaṇ*āya* (*ca*) *divākīrtaye* dattam. (51) nāpito *'pi taṁ* dṛṣṭvā *kuparāmarśāt*

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tad anenāiva rūpeṇa prātas tvadgṛham āgamiṣyāmi. tat tvayāhaṁ lakuṭaprahāreṇa śirasi tāḍanīyo (Pṇ hantavyaḥ) yena kanakamayo bhūtvākṣayo bhavāmi. (47) T 159. 8 text. SP 1681 pratibuddho hṛṣṭaḥ san niśāvaśeṣam (α niśāśeṣam) upaviṣṭa evānayat. prabhāte ca dhātrīm āha: adya tvaṁ tūrṇaṁ gṛhādīn pavitrīkṛtya prayatā bhava (α tiṣṭha). aham api kṣāurādikaṁ kṛtvā snātvā śucir bhūtvā (α om) tiṣṭhāmi. Kṣ 564a(15c) sa prabuddho vaṇik prātar. H, Jn nothing. (48) T 159. 11 text. SP 1683 iti nāpitam ānīya kṣāuraṁ karma kṛtavān. anantaraṁ śucir bhūtas tiṣṭhati. tadānīm eva siddhopadiṣṭabhikṣutrayaṁ (α om śucir etc. thru eva; svapnadṛṣṭaṁ for siddhopadiṣṭa, cf. § 46) bhikṣārtham āgatam. Hp 117. 11, Hm 97. 5 anantaraṁ (Hm tatas) tathānuṣṭhite. (Cf. also on § 51 below.) Kṣ 564b(15d) dṛṣṭvā bhikṣutrayaṁ puraḥ. Spl 46. 19, Pṇ 258. 8 etasminn antare tasya (Pṇ tad-) bhāryāyāḥ (Spl °yayā) kaścin nāpito nakhaprakṣālanārthaṁ samāyātaḥ (Spl pādaprakṣālanāyāhūtaḥ). atrāntare ca yathānirdiṣṭaḥ (for atr° etc. Pṇ tataś cāsāu yāvan nakhaprakṣālanakarma samācarati, tāvat) kṣapaṇakaḥ sahasā prādur bhūtaḥ (Spl babhūva). (49) T 159. 12 text. SP 1685 tad dṛṣṭvā yathopadiṣṭam anuṣṭhitavān. tatas tathāiva tan nidhitrayatāṁ gatam. Hp 117. 12, Hm 97. 5 tad vṛttam. Kṣ 564cd(16ab) atāḍayat tāḍitāś ca babhūvur dhanarāśayaḥ. Spl 46. 20 atha sa tam ālokya prahṛṣṭamanā yathāsannakāṣṭhadaṇḍena taṁ śirasy atāḍayat. so 'pi suvarṇamayo bhūtvā tatkṣaṇād bhūmāu nipatitaḥ. Pṇ 258. 9 similar to Spl. (50) T 159. 14 text (ms. praviśya°). SP 1685 tataḥ kṛtārthībhūto dhātryā saha nidhitrayaṁ gṛhītvā gṛhaṁ praviśya nāpitasya viśvāsakāraṇārthaṁ (α °sa-rakṣaṇārthaṁ) dīnāraśatadvayaṁ (α °śataṁ) dattvā preṣitavān. Jn (Spl 46. 22, Pṇ 258. 12) same general sense but verbally very different. (51) T 159. 15 sa tu mūrkha evaṁ cintayām āsa: kuto 'syābhyavaharaṇam, kasya vā, kuto bhikṣārthinaḥ (ms. bhak°) śramaṇakā gṛha [here the last ms. of T ends]. SP 1687 text (α °marśī gṛhaṁ gataś cācintayat; α laguḍena, ed. om). Hp 117. 12, Hm 97. 5

svagṛhaṁ gatvā 'cintayat: †*aham api kṣapaṇakatrayaṁ* (*laguḍena*) *vyāpādya nidhitrayaṁ karisyāmī 'ti.*† (52) †*tato 'sāu laguḍaṁ gṛhītvā 'vahitaḥ sthitaḥ. anantaraṁ karmavaśad bhikṣutrayaṁ bhikṣārtham āgatam.*† (53) †*tato laguḍena tāḍayitvā* (*nāpitena*) *vyapaditaṁ* (*ca*). *na ca nidhir labdhaḥ.*† (54) †*anantaraṁ rājapuruṣāir ākṛṣya nītvā nāpitaḥ śūle nikṣiptaḥ.*†

(End of Story 2)

(55) ato 'haṁ bravīmi: kuḍṛṣṭaṁ kuparijñātam iti. (56) (†*tasmāt tvam api tādṛśa eva mūrkhaḥ. ato matimatāṁ sarvāṇi kāryāṇi suparīkṣitāny eva karaṇīyāni.*†)

ity *aparīkṣita*kāritvaṁ nāma pañcamaṁ tantraṁ samāptam.

(End of Fifth Book)

(End of the Pañcatantra)

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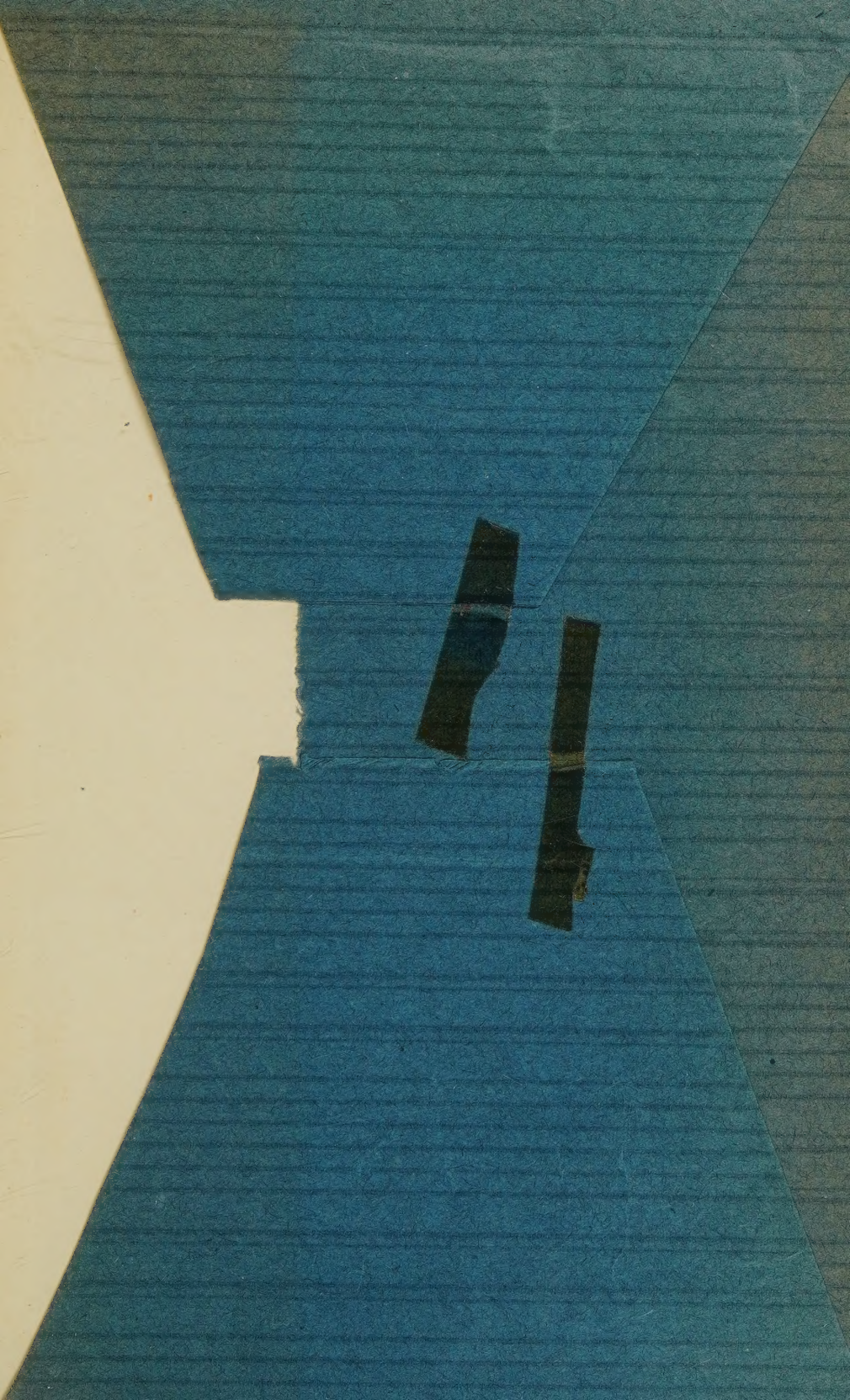
tac ca (Hm tatra) kṣāurakaraṇāyānītena nāpitenālokyālocitam (Hm °kya cintitam): aye nidhiprāpter ayam upāyaḥ. (Hp tad) aham apy evaṁ kiṁ na karomi. Kṣ 565abc(16cd, 17a) tadvṛttaṁ nāpito dṛṣṭvā vaṇigveśmani durmatiḥ, dhanārthī svagṛhaṁ gatvā. Spl 47. 2, Pṇ 258. 13 same general sense but verbally quite diff. **(52)** SP 1688 text (ed. om asāu, and inserts bhūya before sthitaḥ; α text). Hp 117. 13, Hm 97. 7 tataḥ prabhṛti (Hp adds sa) nāpitaḥ pratidinaṁ (Hm pratyahaṁ) tathāvidho laguḍahastaḥ (Hp adds prātaḥ) sunibhṛtaṁ bhiksor āgamanam apekṣate (Hm pratīkṣate). ekadā tena (Hp adds tathā) prāpto bhikṣur. Jn diff.; much expanded. **(53)** SP 1689 text (ed. laguḍaṁ bhrāmayitvā nāpitena; α om nāpitena; α om 1st ca). Hp 117. 15, Hm 97. 8 laguḍena (Hp adds hatvā) vyāpāditaḥ. Kṣ 565d(17b) jaghāna kila bhikṣukān. Jn diff., much expanded. **(54)** SP 1690 text (α tac chrutvā, or tasyākrośena, rāja° āgatya taṁ gṛhītvā nāp° vyāpāditaḥ [with vv. ll.]). Hp 117. 16, Hm 97. 9 tasmād aparādhāt so 'pi nāpito rājapuruṣāir vyāpāditaḥ (Hp tāḍitaḥ pañcatvam upagataḥ). Kṣ 566ab(17cd) taṁ bhikṣukavadhād rājāśu nijagrāha nāpitam. Jn long expansion; barber is finally impaled. **(55)** SP 1692 text. Kṣ 566cd(18ab) aty (Ma. em. asty) anālocyakāryeṣu pravṛttir duḥkhakāraṇam. **(56)** SP 1692 text, but nothing in α; then follow two vss, neither found in N. H, Jn nothing. Kṣ cf. prec.; ŚP. adds 567 (not in Ma.) iti jāyāvacaḥ śrutvā brāhmaṇo 'bhud avāṁmukhaḥ, brāhmaṇārthena nakulā (read °lo) hataḥ svarge 'bhavat sukhī. Sy p. 84 end: Das sind die Früchte des Nichtüberlegens. Ar, JCap 220. 16 Talis est fructus cuiuslibet agentis opera sua cum festinantia nec providentis res antequam pertractet eas; quicumque enim simili modo facit penitebit et contristabitur et non proficiet ei quicquam neque cedet de suo corde tristicia. Most Ar versions seem to indicate a text similar to this and longer than Sy. Colophon: SP sam° asamīkṣyakāritvaṁ (α asaṁprekṣya°) nā° pa° ta°. Kṣ 568ab(18cd), seems to refer to the entire Pañcatantra: evaṁ matimatām asti tiraścām api kāuśalam. Before this ŚP. (not Ma.) inserts iti nakulākhyāyikā. Spl sam° cedam aparīkṣitakārakaṁ nāma pa° tan°. Pṇ sam° cedam aparīkṣitakāritā nā° pa° ta° (repeats the first śloka).

ADDENDA ET CORRIGENDA.

Page 10, line 13 of small print: for nipaittaḥ read nipatitaḥ.
Page 22, line 16 of small print: after sevānabhijñaḥ, for comma read period.
Page 74, line 3 of small print: add hyphen at end of line.
Page 103, line 1: for yam read 'yam.
Page 169, line 9 of small print: for °saṁbhṛtāḥ read °saṁbhṛtaḥ.
Page 181, line 2 of text: for ādyaḥ read ādya(ḥ).
Page 216, line 21 of small print: for sphig read °sphig.
Page 225, line 2: for *viṭvālitāḥ* read probably *viṭṭālitāḥ*; cf. Jacobi, *Ausgew. Erz. in Māhār.*, 2. 6, and Glossar s. v.; there is little doubt that the Tantrākhyāyika intended to read the dialectic word found in Jacobi, which can only mean "defiled". Change the Crit. App. on II § 130 accordingly.
Page 228, line 7: for *prāpto* read *prāptaś*.
Page 231, last line: for "This" read "This proverb".
Page 235, line 10 of small print: before "mss." insert "T".
Page 268, line 5: for final h in *harṣita*manāh read ḥ.
Page 278, last line: for 1631 read 1163.
Page 288, text of § 38, 2d line: for sāha read saha.
Page 292, line 23 of small print: read pātālagaṅgājalena.
Page 301, line 11 of small print: for kārṅtaḥ read kāritaḥ.
Page 325, sixth line from bottom: for tāruṇī read taruṇī.

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